



Advanced Dungeons & Dragons

Adventure

Bastion of Faith



Bruce R. Cordell

Advanced Dungeons & Dragons®

Bastion of Faith

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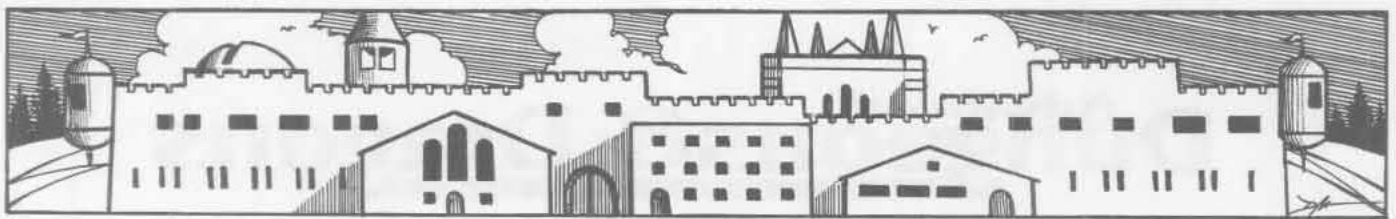
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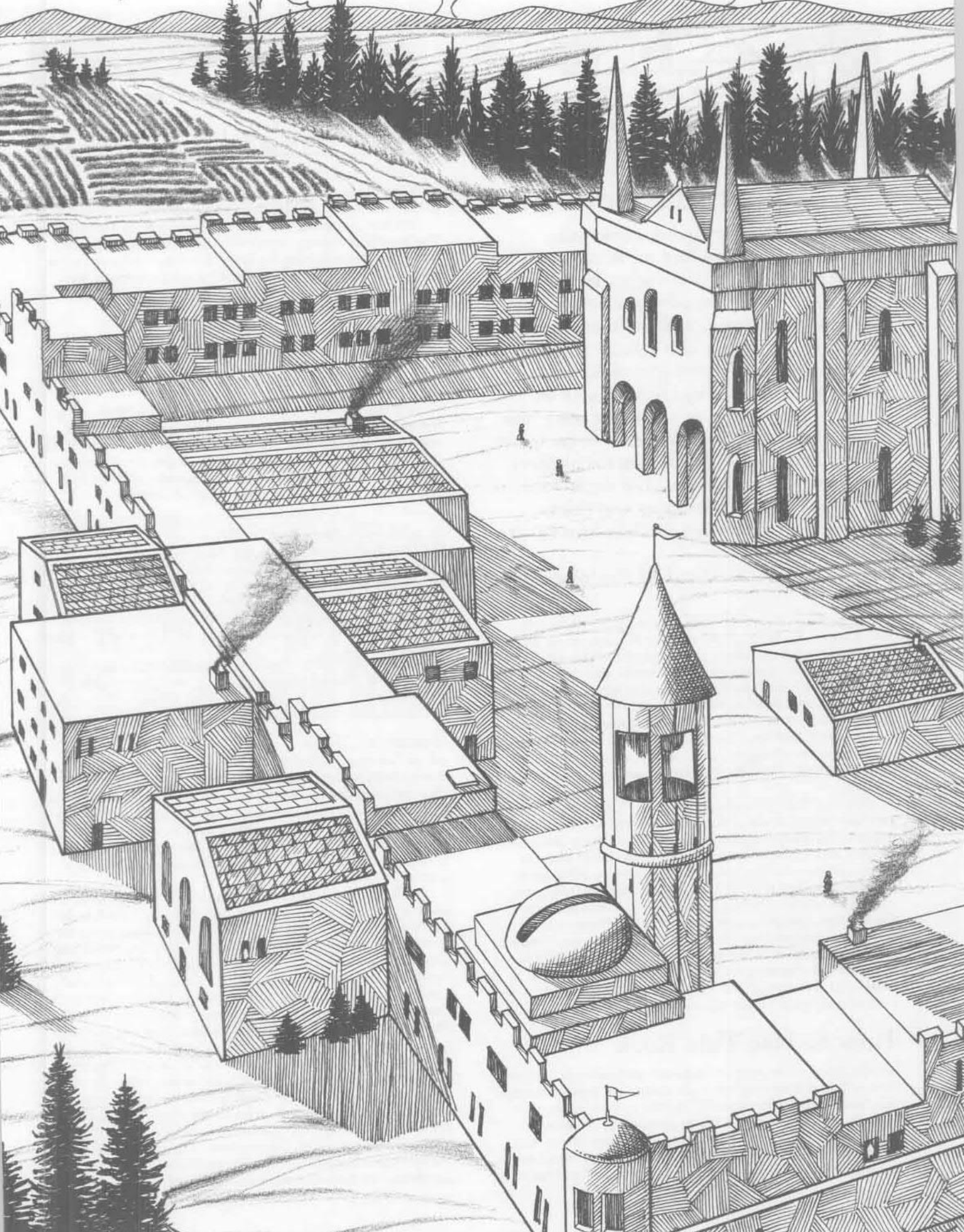
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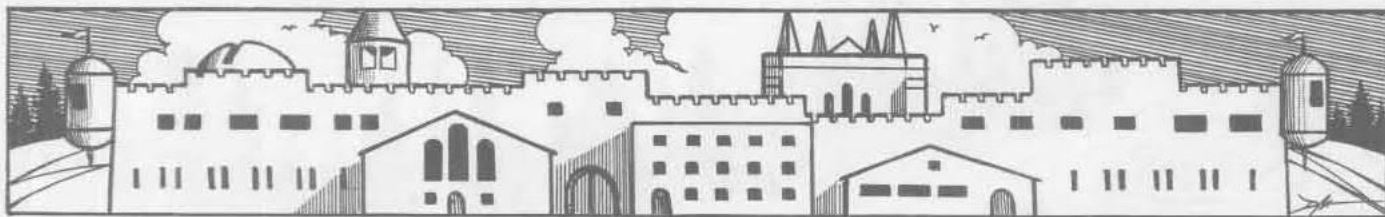
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Introduction

First, with every good work you initiate, pray to him most earnestly to see that your task is upright. In his goodness, he has already counted us as his sons and daughters, and therefore we should never grieve him by our unjust actions. With his good gift of fairness which is in us, and by the strength of justice he provides us, we must obey him at all times that he may never become the angry father who disinherits his children, nor, enraged by our sins, the dread lord who punishes us forever as worthless servants for refusing to follow him to glory."

—*Book of Penitence*, 2:231

What are the names of the priests your player characters (PCs) turn to for healing? When your PCs line up for vials of holy water, what does the temple look like? Where did your player-character clerics and priests receive their training? Where do they go when they advance in level and the time comes to be initiated into higher mysteries? What temple serves as the patron church for the adventuring party's zealous paladin? And what secrets lie in the catacombs deep beneath the temple's cloisters, hidden from commoners and adventurers alike? All these questions are answered in *Bastion of Faith*.

Bastion of Faith presents a complete priest's temple. This product offers maps and keys, a temple hierarchy, holy individuals and stats, sacred observances, specialty priests, prayers and spells, and new relics and sanctified magical items—all describing a temple and its priestly inhabitants.

Bastion of Faith is suitable for instant insertion into your campaign world. Whether your campaign takes place on Oerth, Toril, Cerilia, or a world of your own creation, this product is designed for you to drop in and use as a complete piece. Of course, as when mending a cassock, you may prefer to do a bit of trimming and tailoring of the new material to make it fit established storylines; however, you'll find the efforts of incorporation are minimal.

How to Use This Book

Ideally, many of the temple's elements presented in *Bastion of Faith* will find their way into your campaign. Browse through this book, and you'll see that it's useful on two levels.

In the most basic sense, this sourcebook provides new spells, items, doctrines, observances, adventure hooks, and nonplayer characters (NPCs) that you can insert into your game at a moment's notice. Take what you need and leave the

rest—the art of gamemastering has been described by some as the art of selective looting and skillful application of said loot.

In a broader sense, you can use everything as it stands. The temple, the clergy, their interactions and agendas, the holy days, the holy rule, the Secret Doctrine, and everything else you see here forms a whole. Change the name of the deities and the key personalities to fit your world, but the core design can remain as presented.

Published Worlds & the Bastion of Faith

To maintain continuity with TSR's published worlds and to enhance your ability to make use of this product, here are some suggestions for incorporating *Bastion of Faith* into TSR's settings. The guidelines presented below are merely suggestions; DMs should feel free to alter this material as desired, and to use any part of it in their personal settings.

Quick References for the DM

If your PCs come to the Bastion to get healing, see "Healing" in "The Three Houses of Heironeous."

If you want to use the Bastion as a patron to send the PCs on an adventure, see "Missions."

If you want to use the Bastion as the "home church" for a PC, see "Entry and Advancement" or "Observorship and Hard Choices."

If the players want to know what their PCs know about the Bastion, see the first few sections of the "Overview of the Temple."

GREYHAWK®, Oerth

Given GREYHAWK's traditional AD&D fantasy focus, the Bastion of Faith is particularly suited to Oerth and the fact that Heironeous is drawn from one of GREYHAWK's pantheons. For example, the temple can be easily inserted into the Free City of Greyhawk itself, where so many temples cluster. Other likely settings for the Bastion include the northern reaches of the Kingdom of Furyondy, the Shield Lands, and the Kingdom of Nyronnd.

The Bastion of Faith can be renamed and used to detail an existing house of worship that is currently undetailed except for its name and possibly a few NPCs. Likely candidates for such a substitution include the Spire of Glory in Chendl, capitol of Furyondy, and the Shield Reclaimed, which lies at the heart of the recently reclaimed city of Critwall in the Shield Lands. A temple dedicated to Heironeous already exists in the Free City of Greyhawk in the Garden Quarter, right off High Street within bow shot of the Duke's Gate (and city wall). To use *Bastion of Faith* as Heironeous' existing temple in Greyhawk exactly as written, assume the local clerical hierarchy has been recently reorganized. The old abbot, Jaikor Demien (LG human male F5/C10), was displaced by a newcomer, Abba Gaius. With his position he renamed the Sanctum of Heironeous, calling it the Bastion of Faith as it had been called in previous years. Under Abba Demien, the Sanctum of Heironeous focussed more heavily on the military aspects of the Heironean faith; however, under Abba Gaius, the temple

has refocused on the pursuit of justice, though force of arms and templars remain ever important.

FORGOTTEN REALMS®, Toril

The Bastion of Faith is easily inserted into the Forgotten Realms, and can appear in nearly any rural setting or urban settlement in the Realms. Heironeous is easily replaced by Torm, god of duty, loyalty, obedience, and paladins. Other possible candidates from the Faerûnian pantheon to replace the Archpaladin include Helm, god of guardians, protectors, and protection; Ilmater, god of endurance, suffering, martyrdom, and perseverance; or Tyr, god of justice. Or, the Bastion of Faith might serve two or even three of the above-mentioned deities simultaneously. Of particular note, Torm and Ilmater serve Tyr, and collectively the three gods are known as the Triad. (Further details on Torm, as well as on Helm, Ilmater, and Tyr, are found in *Faiths & Avatars* [TSR #9516].)

The Bastion of Faith can either serve as a heretofore unmentioned and undetailed temple or can be used to detail an existing, largely undetailed house of worship. Possible candidates for the latter approach include Barakmordin (Tyr, Torm, & Ilmater; County Alonmarch, Tethyr), the Citadel of the Rampant Eagle (Torm; Eagle Peak, Cormyr), the Fortress Faithful (Tyr; Zazesspur, Tethyr), the Halls of Justice (Tyr; Waterdeep, the North), the Halls of Justice (Tyr & Torm; Neverwinter, the North), the Halls of Justice (Tyr & Torm; Sundabar, the North), the House of the Hand (Torm; Procampur, the Vast), the House of Tyr's Hand (Tyr; Milvarune, Thesk), the Noble Hand (Helm; Tsurlagol, the Vast), and the Temple of the Vigilant Guard (Helm; Iljak, the Vilhon Reach).

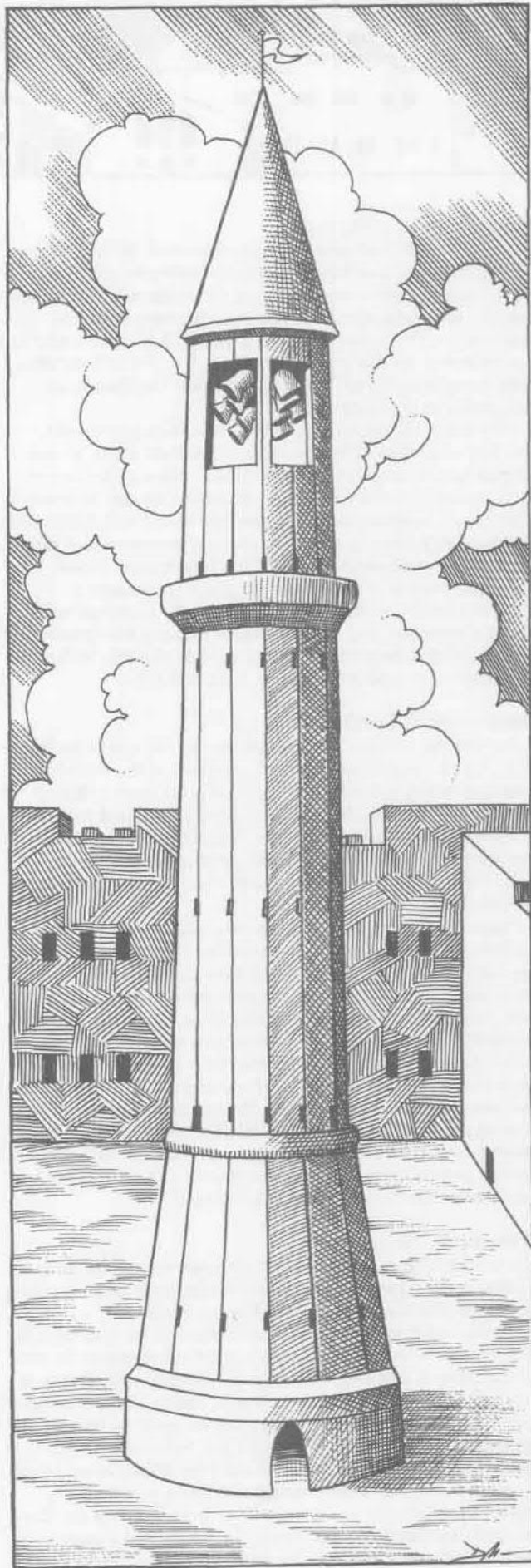
For existing temples, it may be necessary to change the names of one or more NPCs. For example, the clergy of the Halls of Justice in Waterdeep includes Hykros Allumen (LG human male P10 of Tyr) as high priest and Karkas Kormallis (LG human male Pal11) as Tyr's Champion. Simply substitute Hykros for Abba Gaius and Karkas for Templar Lugo.

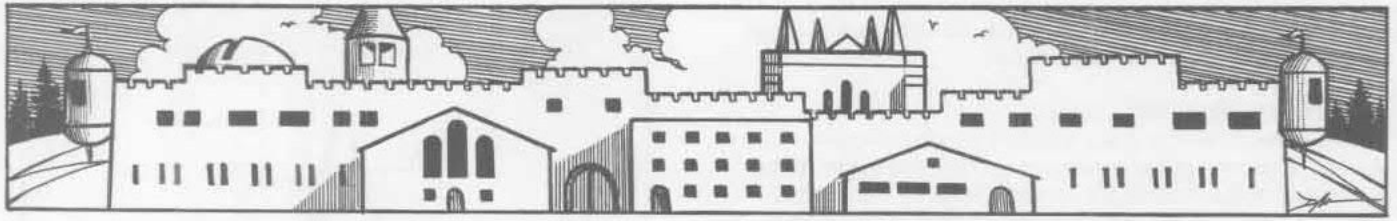
It is even possible to mirror the rivalry between Heironeous and Hextor if the Bastion of Faith is located in the Realms. If the priests of the Bastion worship Tyr or Torm, then make their historical enemy be the followers of Bane, recently reborn in the form of Iyachtu Xvim, the Baneson.

One intriguing notion is to suggest that Ferrante and Kahabros were avatars of Torm and Iyachtu Xvim, respectively, when both were merely demipowers. Then the legends of the conflicts between the Thallari and the Medegi can be transposed to two ancient kingdoms long since forgotten. For example, the two lost kingdoms could be rival kingdoms of the Talfir, a largely unknown human culture that dwelt along the banks of the River Chionthar after the fall of elven Shantel Othreier but before the rise of the Carvan Cities of Irieabor, Berdusk, and Scornubel. (Further details on Bane and Iyachtu Xvim may be found in *Faiths & Avatars*. Hints regarding the Talfir may be found in the novels *Crypt of the Shadowking* and *Curse of the Shadowmage*, by Mark Anthony.)

PLANESCAPE®, Sigil

In the god-rich setting of the Outer Planes, a temple dedicated to a god of a single crystal sphere doesn't raise an eyebrow. In fact, it is not really even necessary to substitute the name of a better-known power in lieu of Heironeous. With the gods so much more tangible and so much more numerous, Heironeous could very well have a temple in Sigil. A DM can use the Bastion of Faith as is, placing it in the Lady's Ward in the city of Sigil. The NPCs presented here can also be used as is, but the DM might keep in mind that the temples in the Lady's ward are showy structures with grandiose presentation and awe-inspiring architecture. Abba Gaius could well be a proxy of Heironeous, possessing enhanced powers and greater abilities than those presented here.





DRAGONLANCE®, Krynn

Chaos walked Krynn, and the gods departed. With their departure, the priests of Krynn lost their ability to channel magic from higher powers. Despite the fickle nature now ascribed to the gods, some still believe, and temples to the old gods remain. The missing god of justice is Kiri-Jolith, who can be substituted for the god Heironeous. The city of Palanthus holds many temples to the vanished gods; the Bastion of Faith could easily be one more.

With the gods' departure, priests lost their power and were forced to find other means to serve their ends. To use this product in conjunction with AD&D rules, a DM can replace priests' powers with those of devout mages. To use this product as a sourcebook in conjunction with FIFTH AGE® rules, substitute all priests' powers for those of sorcerers and mystics. Mystics, with their Power of the Heart, most closely resemble the priests of yesteryear. In place of Ferrante's preserved form (see the "Secret Doctrine"), substitute some relic of a vanished god. It is the secret hope of the "priests" of the Bastion that their monthly rituals with the relic will call the attention of their missing god back to Krynn.

BIRTHRIGHT®, Cerilia

To prevent the evil god Azrai from having its way with the world, Cerilia's gods sacrificed themselves at the Battle of Mt. Deismaar. Many followers of the dead gods were radiated with divine essence. Though most were killed, and some gained powers over the land (the Bloodlines), a very few were themselves forcibly raised to godhood. Of these New Gods, Haelyn the Law Maker is a perfect substitution for Heironeous.

Priests of Haelyn are the most powerful clergy in the Anuirean lands. Large temples are often bases for legions of holy soldiers led by paladins, and thus the Bastion of Faith can be used, for the most part as presented here. An especially interesting substitution would be to replace the truth behind the Secret Doctrine (see that section) with a similar situation: A secret cadre of priests maintain a hidden reliquary where they believe they hold a physical piece of the Old God Anduiras (Haelyn's patron god). In fact, the reliquary holds a physical piece of the evil god Azrai. If ever disturbed, the contents of the reliquary could prove deadly for all of Cerilia. (Further details on the gods of the BIRTHRIGHT setting can be found in the *Book of Priestcraft* [TSR #3126].)

DARK SUN®, Athas

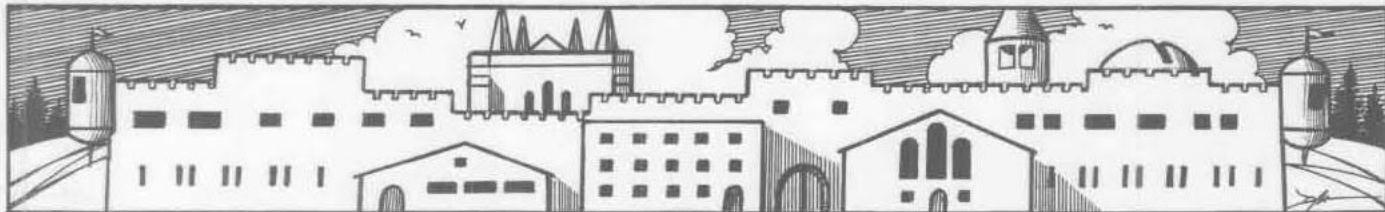
On a world with no gods, what do priests serve? The priests of Athas carry edged weapons and worship no gods, revering instead the Elements: Earth, Air, Fire, or Water.

The Pact of Earth, with its stern commandment to fight defiling magic at every step, makes a good substitution for the Archpaladin. A DM might replace the simple earth shrine of Gunginwald with the Bastion of Faith, calling it the Bastion of Earth. Gunginwald lies in the Ringing Mountains, in a stony, rugged district just north of the city Tyr. Substitute Horth Araxis (NG human male C12 of Earth) for Abba Gaius. Horth has spent many years developing what was previously a simple cavern shrine into the fortified temple that is the Bastion. Unlike other Athasian clerics, he's attracted a large group of followers, who can be used for the most part as de-

scribed here. Replace the private chapel inside the Bastion with a circular field of healthy, green grass bordered by four menhirs, which serves as the focus of the earth priests' powers. If the interior of the Bastion is breached, the menhirs turn into four giant stone golems intent on repelling the attack.

Stormport, Neverness

If you don't plan on using a specific campaign world with this product and would appreciate a city suggestion, use the city of Stormport. Stormport is a large city whose main claim to fame is its magnificent port facility, which facilitates trade with every corner of the civilized (and uncivilized) world. The city contains amenities and services of every variety, including noted sages, adventuring companies, and merchant guilds. Stormport also hosts a venerable college of wizardry, a mysterious den of thieves, several temples (including the Bastion), and a prestigious martial academy. (The first two were detailed in earlier products entitled, appropriately enough, *College of Wizardry* [TSR #9549] and *Den of Thieves* [TSR #9515].) Stormport is a free city, ruled by the Lords and Ladies of the d'Allesandro Dynasty. Lady Elspeth d'Allesandro currently rules from the ancestral estate known as Storm King on a promontory overlooking the city.



Overview of the Temple

This product focuses on a fortified temple dedicated to the deity called Heironeous, particularly in the Archpaladin's role as a god of justice. The temple goes by many names, including the Temple of Justice, the Just Bastion, and, coincidentally enough, the Bastion of Faith. The clerics who call the Bastion home are dedicated to Heironeous and the ideals attributed to him. Expanded explanations are presented for each of the sections and topics below.

The Grounds

The Bastion of Faith is most readily located in a large city on your campaign world. The temple is well fortified—50-foot-thick battlements rise 60 feet in the air, enclosing an interior courtyard measuring 270 feet by 180 feet, so that the exterior dimensions of the Bastion are 370 feet by 280 feet. The hollow battlement wall is inhabited by members of the order. In the courtyard are the campanile, or bell tower, and a free-standing private chapel dedicated to Heironeous. Usually only the clerics meet here, for the devout public attends sermons and ceremonies in the public chapel just outside the Bastion's walls, beside the main entrance. The retreat, where weary and devout travelers may lodge, is also just outside the main gates, across from the public chapel. Next to the retreat lies the agora, where gold and favors are exchanged for services rendered and trappings of the faith. Maps of the Bastion can be found near the end of this book; keyed entries later in this book explain the features found on the maps.

Battle-axes & Bastion Priests

The battle-ax is presented as the weapon of choice for Bastion specialty priests. At the DM's option, a more traditional weapon such as the footman's mace can be substituted for every reference to a battle-ax in the text (including those used by templars, if desired). This should be done if the DM is incorporating the Bastion into an existing campaign where priests with battle-axes are inappropriate.

Organization

The holy men and women serving in the temple of Heironeous are many and varied.

Postulants (pre-novitiates) are not uncommon in the Bastion's halls, working at odd tasks and manual labors to demonstrate their faith to their patrons and themselves.

Tonsured novitiates are more common. While they do manual labor and tasks, they are also required to attend seminary classes. Many who enter the temple are content to remain novitiates, glad to serve their god through a strict life of fasting and labor. Novitiates of this order have the title Brother or Sister.

Professed priests still take a hand in menial tasks from time to time, but the hoods (known as cowls) on their dark robes symbolize greater responsibilities in the temple. A professed

priest has taken a Vow of Humble Profession. Professed priests generally spend their entire time of service inside the Bastion of Faith, and are sometimes called cloistered clerics. Professed priests have the title Father or Mother. If the whispers are true concerning a Secret Doctrine which supercedes the Holy Rule, it is in the keeping of the professed priests.

Priests who make a Vow of Solemn Affirmation are called affirmed priests. Affirmed priests are the men and women most often seen in the outside world, striding the length and breadth of the land, doing good works and spreading the word of Heironeous. Simply put, they are adventuring clerics and specialty priests. An affirmed priest wears a holy symbol and a long dark blue robe or alb with a cowl. Affirmed priests are seen infrequently in the Bastion, because one of their main obediences (duties to the temple) is taking missions, generally tasks that take them outside the Bastion for days, months, or even years. They are called Mother or Father, at least inside the temple or among their fellow priests.

Serving the Archpaladin, Heironeous, the Bastion is heavily invested in martial trappings and houses a number of elite holy warriors. These paladins and other devout fighters (called templars) adhere to strict martial vows, and spend their days in fierce competitions and exhausting drills. Their nights are spent in prayer. As with affirmed priests, the Bastion's holy warriors and paladins perform missions for the temple; however, they must spend at least a month of every year inside the temple's grounds, training and praying.

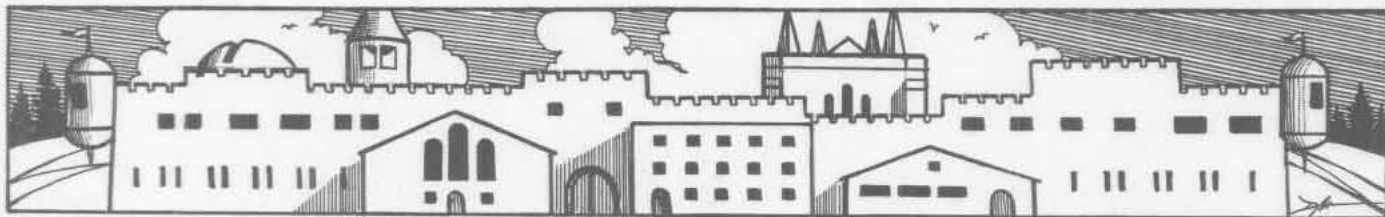
The Bastion of Faith is large, and Heironeous has a similarly large portfolio. Sometimes it is impossible to fight evil and establish equity using only the skills of the priests and paladins normally associated with a temple. The Bastion of Faith sponsors a small group of devout men and women whose talents lie in other areas. While fighters can become templars, rogues and mages who profess their faith and take a vow of service become associated with the temple as inquisitors (devout rogues) and catechists (devout mages).

Temple hierarchy

Abba Gaius is the temporal and spiritual head of the Bastion of Faith. By Bastion tradition, Abba Gaius was chosen from among the ranks of affirmed priests to succeed the previous temple head.

Directly below the abbot are three hierodeacons, one affirmed and two professed clerics. The hierodeacons, who hand down Abba Gaius's obediences and manage the temple's day-to-day operation, are Hierodeacon Caernarvon, Hierodeacon Dolaucoth, and Hierodeacon Landra. Hierodeacon Dolaucoth generally assigns or approves the missions undertaken by affirmed priests, unless the mission is extremely important or a special or secret quest, in which case Abba Gaius personally meets with the priests or other mission members.

The next level of the hierarchy is almost completely comprised of professed priests, currently 32 in number. Each has specific duties within the temple, but the most visible clerics include Mother Loughora, who has charge of the retreat, Father Netherby, who runs the agora, and Mother Annan, who holds services in the public chapel. Inquisitor Ravenglass has charge of the inquisitors, while Catechist Cassante oversees the catechists. Templar Lugo commands the templar



company housed in the Bastion. Father Abbregio has charge of the postulants, and Mother Fela is head of the novitiates. Everyone knows Brother Nod, who never took additional vows after receiving his tonsure, but whose piety is so great that he is rumored to have performed miracles when every other recourse has failed. Finally, anyone who spends time on the temple grounds is familiar with Lelay the Bellringer who, morning and evening, rings the bells in the campanile.

Adventurers and the Bastion

Adventurers not affiliated with the Bastion may come to the fortress for any number of reasons. PCs looking for holy water (or other religious articles) will be directed to the agora, where holy water is readily available for a reasonable price. Injured PCs, or PCs hoping for a *resurrection*, *exorcise*, or *raise dead* spell to be cast on an unfortunate companion will end up at the public chapel, where Mother Annan can address their needs. Adventurers looking for a place to stay will be sent to the retreat, where food, ale and wine, and a safe bed are all available.

A member of a sister church of Heironeous traveling through the area on a mission or obedience may make herself known to the Bastion brethren, introducing herself to Mother Annan, then meeting with Abba Gaius and the heirodeacons to discuss the state of the faith and the two churches.

An adventurer may choose to dedicate his life to the service of the Archpaladin. If interested in such a step, he will meet with Mother Loughora and Father Abbregio to discuss the calling.

History of the Bastion

DM's Note: Even if you substitute Tyr or another god for Heironeous, you can still make use of the following specific history.

The Oeridian Migrations

Centuries ago, tribes of Oeridian horse barbarians migrated eastward into the lands known as the Flanaess. During their generations-long trek across eastern Oerik, the Oeridian confederation fragmented. Most tribes settled along a route that led just north of the Lake of Unknown Depths into the heartlands of would one day become the Great Kingdom. The strongest tribe, the Aerdi, settled the vast, fertile plains of the Flanni River valley, whereupon they fragmented into numerous smaller tribes.

By the year 303 *cy*, two principalities had emerged among the Aerdi populace. To the west, along the Harp River valley, arose the Kingdom of Thalland, home to the Thallari sub-tribe. To the east, along the coast east of the Mikar River, were established the Medegian Bladelands, home to the Medegi sub-tribe. Although both tribes venerated all the gods of the Oeridian pantheon, the Kingdom of Thalland was governed chiefly according to the tenets of the Heironean faith, while the Medegian Bladelands were ruled chiefly by the doctrines of the Hextorian faith.

The Tale of Ferrante

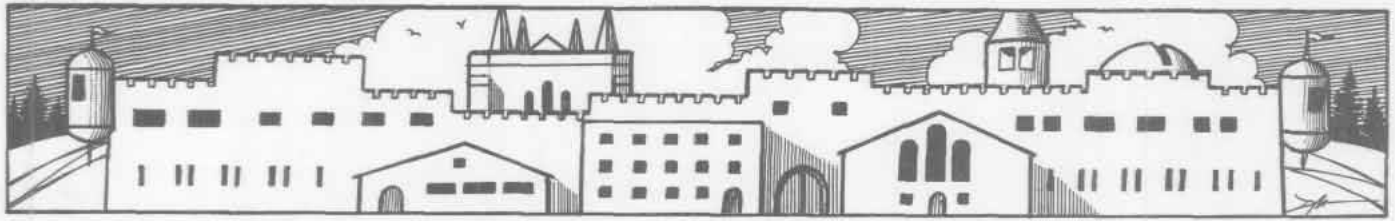
In time, among the Thallari there arose a great champion named Ferrante. As recorded in the *Book of Penitence*, 6:472:

"Ferrante lived long ago, when the sky was still purple and different stars shone. He was a knight, pure and true, and in his youth he pledged himself to Heironeous. A power came into him, and even in the deepest shadows his face was illuminated as if by sunlight. Ferrante moved across the land righting wrongs, shining the light of Heironeous into every shadow of evil. None could stand against him, and in time Ferrante became the foremost of Heironeous's champions within the Material realm. And this was good.

"In that time the skies to the east grew dark, and a pestilence came upon the land. Crops withered, animals fled, and fear grew in the hearts of the people. Heroes who went east to fight the darkness never returned, and the darkness grew. Finally, Ferrante turned his attention to the east, and vowed to see justice done. And this was good.

"Ferrante's journey into the pestilent lands was not easy. His path was barred by the Two-headed hound of Sthalash, but when that battle ended, the One-headed hound of Sthalash slunk away, licking its grievous wound. His path was barred by the Endless Wurm, but after a mighty exchange, the Wurm fled, leaving severed coils behind to writhe mindlessly in the dust. Ferrante penetrated at last the heart of the pestilence, and forced the Lord of Evil, a tyrant called Kahabros, to face justice. And this was good.

"Kahabros employed many magical powers supplied to him by Hextor. He called forth Enchantments, which Ferrante steeled himself against. He brought down Evocations, which Ferrante batted aside with his shining blade. On and on fought Kahabros, becoming ever more desperate. Finally, his magics were depleted, and Kahabros proffered



Temptations. Ferrante spake, saying, 'Your promises mean nothing to one who is wholly in the service of Heironeous!' So saying, he slew the Lord of Evil.

"Yet the proffered Temptations haunted the thoughts of Ferrante ever after. And this was evil."

Founding of a Church

Ferrante was the original servant of Heironeous, and is revered as both the first prophet and the first saint of the church. Ferrante went on to accomplish many tasks in service to his god. A group of holy men and women gathered around him, hoping to chronicle his achievements and emulate his ways. The core of the new church was drawn from his followers; its holiest book grew from their writings. That book, which all servants of Heironeous study, is *The Book of Penitence*, also called the Just Book (see "Apocrypha" for more information). Many passages and parables in *The Book of Penitence* speak of the subtle temptations Ferrante endured in his climactic battle with Kahabros, self-styled Lord of Evil and servant of Hextor. The lesson from these passages seems to be that despite temptation, a strong will always triumphs over thoughts of evil.

The Book of Penitence also describes Ferrante's final days. He pledged himself on a grand crusade across the Solnor Ocean, and was not seen by mortal man again. Most members of the temple take it on faith that somewhere, in some distant realm, Ferrante battles evil yet, upholding the cause of Heironeous. See "Secret Doctrine" for information regarding Ferrante's fate.

Ferrante's name is often invoked in the church. Common phrases include, "The strength of Ferrante be with you," or "May your actions please Ferrante," and, among the less devout as an exclamation or curse, "Tempt Ferrante!"

Benefits of the Temple

Belonging to the Bastion brings many responsibilities and duties, which are described under "Entry and Advancement." However, there are tangible benefits for those who submit to the rigors of temple life.

- All priest novitiates and affiliate (fighter, mage, or rogue) novitiates are tempered with *mettle* to better achieve Heironeous's ends. Once per week, novitiates automatically succeed at one saving throw (the player must declare the use of this ability rather than roll for the saving throw). If membership in the Bastion is terminated for any reason, this ability fades within a month. Otherwise, this ability is retained in addition to any additional abilities gained through Bastion membership.
- Affirmed and professed priests, templars, catechists, and inquisitors are tempered with *endurance*. Once per week, a member gains a saving throw of 15 for harmful effects that do not normally allow saving throws. Success indicates half damage if the effect generates damage, and negation of the

Who Was Kahabros?

Although *The Book of Penitence* casts Kahabros as some mystical evil force, in truth he was a servant of Hextor and half-brother of Ferrante. Followers of the Scourge of Battle hold that it was Kahabros who prevailed in the conflict between the two tribes, extending the holdings of nobles loyal to the church of Hextor as far west as the Flanmi river.

The truth of the matter is of course somewhere in between, with most scholars agreeing that the two sides battled each other to a draw, expending a great deal of their strength in the process. Weakened by their endless warfare, the Kingdom of Thalland and the Medegian Bladelands were eventually absorbed into the Kingdom of Aerdy that arose within the lands they had long contested.

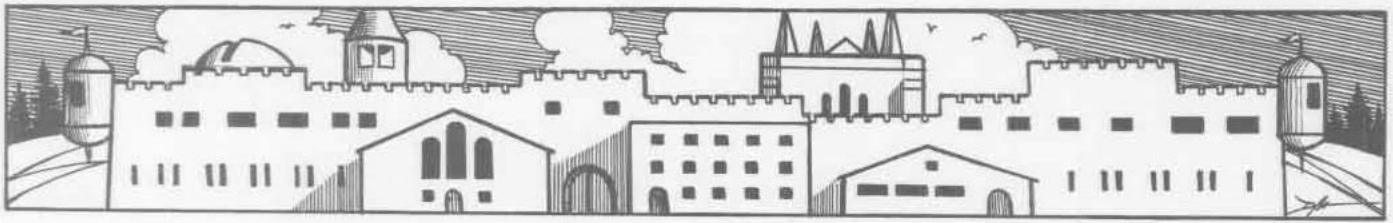
effect if it does not. If membership with the Bastion is terminated for any reason, this ability fades within a month. Otherwise, this ability is retained in addition to any additional abilities gained through Bastion membership.

- New spells specifically tailored to the church of Heironeous are described in "Heironeous and the Faith." Certain clerics become specialty priests of Heironeous, known as gloryaxes, which are also described here.

Affiliate Benefits

Player characters and NPCs who join the temple as affiliates (templars, catechists, or inquisitors) are invested with powers above and beyond their normal class and race abilities. These benefits are not kits, but affiliates cannot have powers received as part of a kit and also gain the specific abilities granted to affiliates of the Bastion—it's one or the other. If a player character wishes to join the Bastion, she must give up all special powers granted by kit, although she may retain any proficiencies previously learned.

- **Templars.** At 3rd level, Bastion templars can invoke *mount* (as the 1st-level wizards' spell) once per day. At 5th level, templars can invoke *aid* (as the 2nd-level clerics' spell) on themselves once per day. At 13th level, templars can invoke *strength* (as the 2nd-level wizards' spell) on themselves once per day. At 16th level, templars can invoke *free action* (as the 4th-level clerics' spell) on themselves once per week.
- **Catechists.** At 3rd level, Bastion catechists can *identify* an item once per day. At 7th level, catechists can cast *legend lore* (as the 6th-level wizards' spell) once per week. At 13th level, catechists can cast *vision* (as the 7th-level wizards' spell) once per week. At 16th level, catechists can cast *fore-sight* (as the 9th-level wizards' spell) once per week.
- **Inquisitors.** At 3rd level, Bastion inquisitors can invoke *friends* (as the 1st-level wizards' spell) once per day. At 7th level, inquisitors can invoke *detect lie* (as the 4th-level priests' spell) once per day. At 13th level, inquisitors can invoke *ESP* (as the 2nd-level wizards' spell) once per day. At 16th level, inquisitors can invoke *domination* (as 5th-level wizards' spell) once per week.



Priesthood & People of Note

Here follows a comprehensive presentation of the important people associated with the Bastion, including the powerful, the mysterious, and the merely interesting. A summary chart of the full membership of the temple is also provided, along with notes describing how various members get along with each other.

Abba Gaius

Abba Gaius is the temporal and spiritual head of the Bastion of Faith. Abba is a title of respect; "Abbot" is also appropriate.

Abba Gaius, human male F10/C17: AC -2 (platemail +2, shield +2); MV 12; hp 100; THAC0 7 (Str bonus, battle-ax +3); #AT 2; Dmg 1d8+4 (Str bonus, battle-ax +3); SA spells, turn undead; SD *mettle, endurance*; MR 30% (battle-ax +3); SZ M (5' 11" tall); ML champion (16); Str 17, Dex 14, Con 16, Int 14, Wis 18, Cha 18; AL LG; XP 13,000.

Spheres: Gaius has major access to all spheres as a cleric, but restricts himself to those favored by his deity. That is, he uses major access to All, Charm, Combat, Guardian, Healing, law, Necromantic, Protection, and War, and he uses minor access to Divination, Summoning, Sun, Wards, and Weather.



Weapon proficiencies: Battle-ax, Long Sword, Staff, Long Bow, Dagger.

Nonweapon proficiencies of note: Engineering, Healing, Heraldry, Herbalism, Ancient History, Language (Ancient: Suiloise), Languages (Modern: Old Oeridian), Religion, Reading/Writing, Riding (Land-based).

Special Equipment: *platemail +2, long sword +1, battle-ax +3 "Fair Razor"* (grants wielder 30% MR, allows wielder to cast *flamestrike* at 20th-level of ability 2/day), *shield +2, ring of spell storing* (contains *hold person, dispel magic, cloak of bravery*), *rod of resurrection* (8 charges), 3 vials consecrated water (see "New Magical Items").

Spells Memorized: (9/9/8/8/5/3/2) 1st—*bles* (x2), *command* (x2), *cure light wounds, detect evil, detect magic, protection from evil, lesser glyph of warding**; 2nd—*aid*(x2), *augury, hold person* (x3), *know alignment, silence 15' radius, withdraw*; 3rd—*dispel magic, glyph of warding, hand of Heironeous*, locate object, negative plane protection, protection from fire; remove curse, vengeful fist of Heironeous**; 4th—*cure serious wounds* (x3), *defensive harmony**, leadership**, neutralize poison, protection from evil 10' radius, spell immunity*; 5th—*commune, cure critical wounds, dispel evil, greater glyph of warding*, raise dead*; 6th—*blade barrier, heal, call templars**; 7th—*personal savior*, miracle**.

Note: While Gaius retains many of the skills of his earlier career as a warrior, he has largely given up the external trappings of a fighter except on special occasions. Likewise, though he retains a magical sword from his adventuring days, he has given it up in favor of a magical battle-ax.

* See "Heironean Spells."

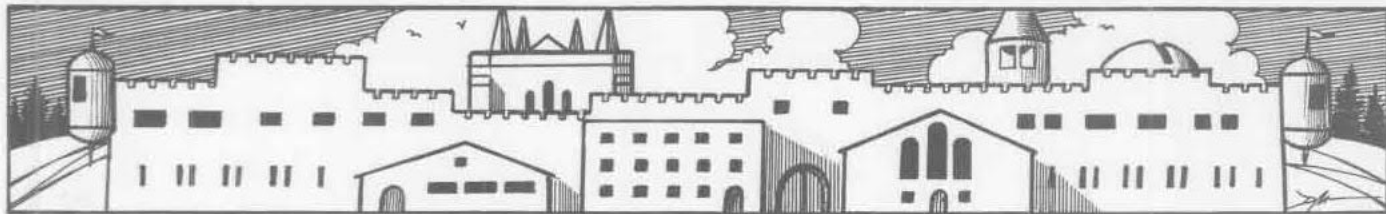
** From the *Tome of Magic*.

Physical Description (53 years old): Though Abba Gaius doesn't tower over average people like many of the templars under his command, the abbot is quite broad, even beneath the flowing vestments he wears in the temple. His hair is brown and he keeps it shaved close, although strips of gray are visible on his temples. His eyes are also brown, with flecks of green that flash when Gaius gives a sermon. Gaius keeps his old mission armor polished and his mission blade, "Fair Razor," in his chambers. In an emergency, Gaius arrays himself in the adventuring gear of his younger years, ready to take on any threat to the faith.

Personality: Gaius is kind and generous, but he doesn't flinch from hard duty when matters of justice are set before him. His keen mind is well trained, and he can often find an equitable solution to even the most obscure moral problem. Abba Gaius is not judgmental in his day-to-day dealings—regardless of faith or nature, those with nothing to hide get along with him quite well.

History: Abba Gaius rose from obscurity over many years of mission work in foreign lands and Under-Oerth. His actions proved instrumental in defeating evils both great and small. Though originally a templar of great renown, Abba Gaius felt the call to a deeper form of worship, and began to serve his god in this dual capacity, as warrior and cleric. According to Bastion tradition, abbots are drawn from the most respected and virtuous of affirmed priests; honored for his faith and his actions, Abba Gaius was chosen to succeed the last temple head, Abba Lanark.

Goals: The abbot is truly and completely devoted to the



church, and to promoting the values of equity and fairness on which the church was built. Apart from these overarching goals, he doesn't have any particular agendas. He does not belong to the secret Fellowship of Penitence, though he knows it exists and has his suspicions about which cloistered clerics belong to it (see "Secret Doctrine"). He doesn't know the Fellowship's true goals but believes its ends are benign and that membership is a harmless perk for clergy who want to feel "even more invested" in their faith.

Personal Schedule: Abba Gaius performs a weekly service in the private chapel, and three yearly services in the public chapel, for Fortnight's Feast, the Day of Just Rebellion, and Valornight (see the write-up of Heironeous for details of these holidays). Otherwise he generally follows the schedule of a professed cleric (see "Daily Personal Schedule"), save that his work periods often include time spent with his hierodeacons, conferring on Bastion matters. In very rare cases when special petitions are granted, Abba Gaius may perform high-level *resurrections* and spells generally beyond the capacity of other temple members (see "Healing" under "Temple & Community Interactions").

Hierodeacon Caernarvon

Caernarvon serves on the temple's tripartite council immediately below Gaius. Unlike the other two hierodeacons, Caernarvon is affirmed, and spent many of his early years abroad on missions for the temple. He also belongs to the Fellowship of Penitence (for details on the Fellowship, see "Secret Doctrine," later in this book).

Hierodeacon Caernarvon, half-elf male P13 of Heironeous (gloryaxe): AC 0 (Dex bonus, elven chainmail, shield); MV 12; hp 46; THAC0 10, (*battle-ax* +1, +1 gloryaxe bonus); #AT 3/2 (gloryaxe bonus); Dmg 1d8+2/1d8+2 (gloryaxe bonus, *battle-ax* +1); SA spells, gloryaxe specialty abilities; SD *mettle, endurance*, half-elf abilities (infravision 60', 30% resistant to *sleep* and *charm*, accidentally discover secret doors on a 1 on 1d6, specifically find secret doors on 1 or 2 on 1d6); SZ M (5' 7" tall); ML elite (13); Str 14, Dex 18, Con 10, Int 11, Wis 18, Cha 7; AL NG; XP 8,000.

Weapon proficiencies: Battle-ax, Staff, Whip.

Nonweapon proficiencies of note: Healing, Heraldry, Ancient History, Local History, Languages (Modern: Old Oeridian), Reading/Writing, Religion, Riding, Spellcraft, Field of Specialty (Cryptography).

Special Equipment: battle-ax +1, amulet of life protection, iron bands of Bilarro.

Spheres: As gloryaxe.

Spells: (8/8/7/5/2/2) 1st—*command*, *couraget*, *cure light wounds* (x2), *mount†*, *protection from evil*, *purify food & drink*, *remove fear*, *sanctuary* (x2); 2nd—*enthrall* (x2), *hold person* (x2), *know alignment*, *strength†*, *silence 15' radius*, *withdraw*, *wyvern watch*; 3rd—*continual light*, *dispel magic* (x2), *magical vestment*, *prayer*, *remove curse*, *speak with dead*; 4th—*cure serious wounds* (x2); *fortify**, *imbue with spell ability*; *spell immunity*; 5th—*dispel evil†*, *elemental forbiddance**, *unceasing vigilance of the holy sentinel**; 6th—*power word stunt†*, *forbiddance*, *heal*.

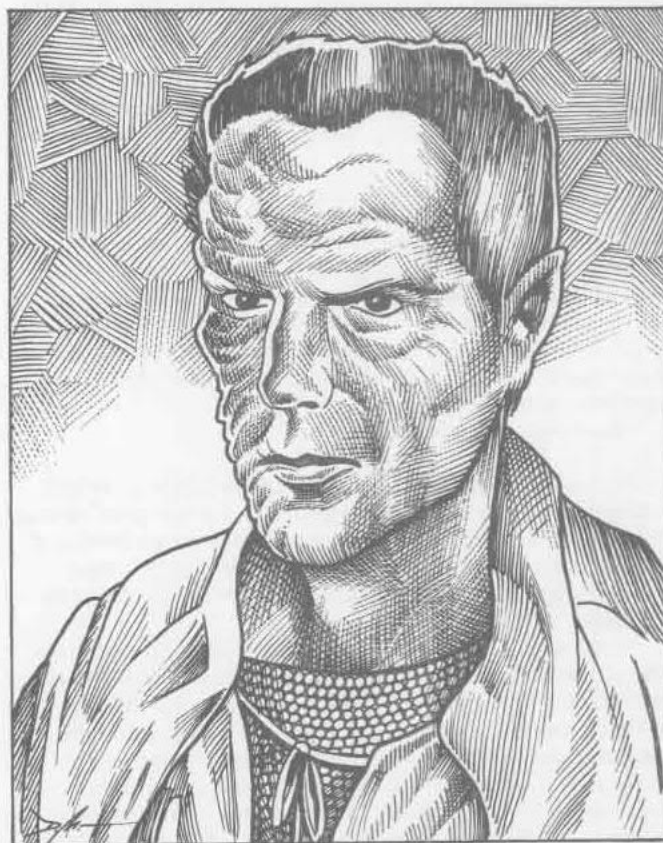
* From the *Tome of Magic*.

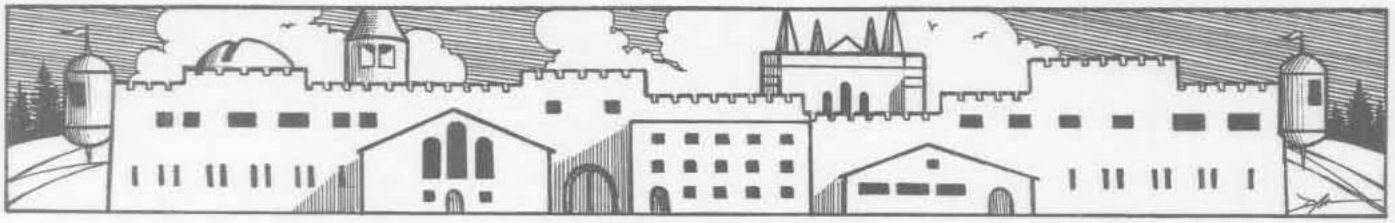
† Bonus spells as gloryaxe. These can all be cast once per day.

Physical Description (60 years old): Caernarvon's half-elf heritage is less than evident; Scar tissue from a burn mars the left side of his face, his left arm, and his left hand. His eyes and hair are black, and his skin, where it is not the shiny pink of burn scars, is pale. Caernarvon generally wears priestly robes, but dons elven chainmail in the event of conflict.

Personality: Caernarvon is a stickler for the rules. He appears devoid of humor, clumsy in social interactions that do not center on the temple topics, and closemouthed. On the other hand, Caernarvon's devotion to the Archpaladin is clear and unwavering, and serves as an example to all who meet him. His devotion counteracted his position as an affirmed priest, and Caernarvon was chosen as a hierodeacon, a position that usually goes to a cloistered cleric. Caernarvon has a psychological fear of fire, and flinches even from carrying a torch.

History: Caernarvon was a street urchin. He never knew his parents, but his mixed heritage was obvious to all; constantly attacked as a half-breed by other street-dwellers, he had a hard time of it. The harassment passed into violence, which climaxed when burning oil was poured on him. Caernarvon barely escaped with his life, but the incident permanently scarred him (even magical healing has had no effect on his scars). Still a child, Caernarvon yearned to see those who had burned him punished. This desire for justice brought him to Heironeous, and propelled him with unswerving purpose up the ranks of the priesthood. Those who burned him so long ago were never brought to account.





Goals: Beyond the immediate demands of his position as a hierodeacon, Caernarvon's goals are simple: to find and punish anyone who injures street children. While a corner of his heart still longs to punish those who burned him, a concrete result of this goal is his maintenance of a clean and safe orphanage a few streets from the Bastion.

Personal Schedule: The orphanage takes the few hours of his work period that are not filled with tripartite business. Caernarvon manages occasional secret meetings with Inquisitor Ravenglass (see below) concerning the almost impossible task of finding those who still stalk his nightmares. These meetings are secret because it is explicitly against the temple's charter to pursue personal crusades.

Hierodeacon Dolaucoth

Hierodeacon Dolaucoth is generally responsible for assigning or approving missions undertaken by the affirmed (adventuring) clerics. He is a professed, or cloistered, cleric (not a gloryaxe) and is also a member of the Fellowship of Penitence.

Hierodeacon Dolaucoth, human male C12: AC 2 (*chainmail* +2, *shield*); MV 12; hp 44; THAC0 12 (*footman's mace* +2); #AT 1; Dmg 1d6+3 (*footman's mace* +2); SA spells, turn undead; SD *mettle, endurance*; SZ M (5' 11" tall); ML elite (13); Str 8, Dex 10, Con 8, Int 14, Wis 18, Cha 12; AL NG; XP 7,000. **Special Equipment:** *footman's mace* +2 "*Avenger*" (inflicts ×2 damage vs. undead, ×3 damage vs. evil foes on natural attack roll of 20), *chainmail* +2, *decanter of endless holy water*, 1 vial holy water.

Weapon proficiencies: Footman's Mace, Staff

Nonweapon proficiencies of note: Healing, Heraldry, Herbalism, Ancient History, Local History, Languages (Modern: Old Oeridian), Reading/Writing, Religion, Spellcraft, Field of Specialty (Sociology).

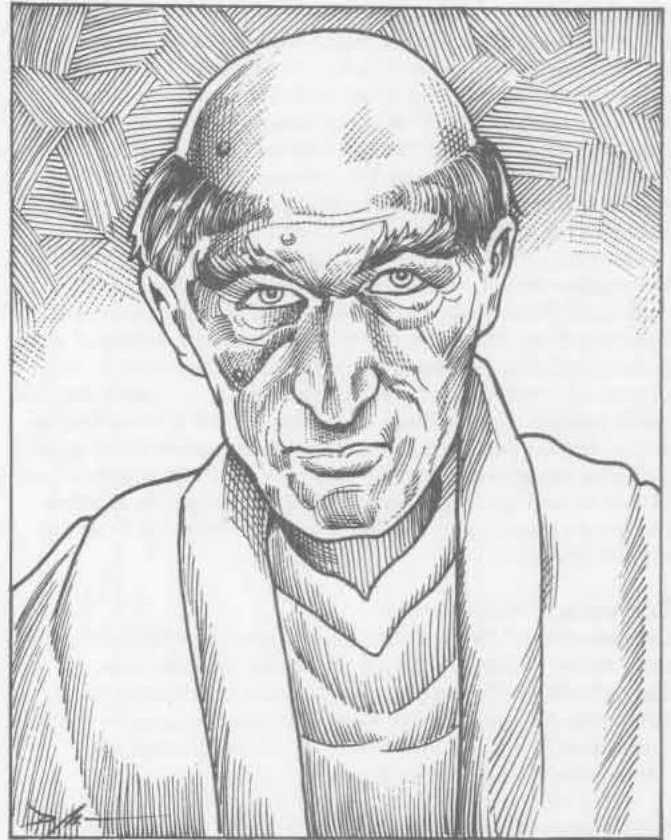
Spheres: As cleric.

Spells: (8/7/6/4/2/2) 1st—*command, cure light wounds* (×2), *protection from evil, lesser glyph of warding**, *remove fear, sanctuary* (×2); 2nd—*hold person* (×2), *know alignment, messenger, silence 15' radius, withdraw, wyvern watch*; 3rd—*call lightning, cure blindness, remove curse, speak with dead, stone shape, vengeful fist of Heironeous**; 4th—*cure serious wounds* (×2); *neutralize poison, spell immunity*; 5th—*word of recall, greater glyph of warding**; 6th—*heal* (×2).

* See "Heironean Spells."

Physical Description (85 years old): Dolaucoth is a dry and withered old man. What hair remains on his tonsured head is stringy and white. Despite his age, his eyes are ice blue, and are so penetrating that a reference to them, "Eyes!", has become a common exclamation among the templars and inquisitors.

Personality: Hierodeacon Dolaucoth is highly judgmental. His advanced years give him a perspective on "how things used to be," but others just think he's stodgy. He disapproves of Gaius, possibly because of the abbot's forward thinking, proactive policies. He humors Caernarvon's quest for personal justice, which he is aware of. He hangs on Landra's every word with very much the manner of a lost puppy, an incongruous sight to many. Regardless of what others may

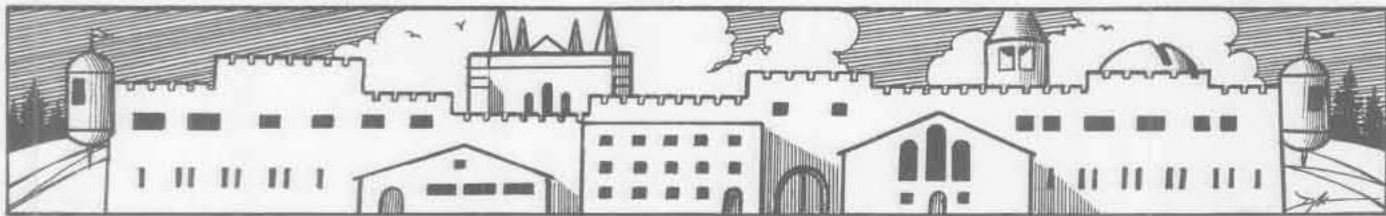


think of him, Dolaucoth thinks of himself as a stalwart servant of Heironeous.

History: Dolaucoth came into the temple young, the son of a local noble. His pride always seemed to get him into trouble and hindered friendships. Despite his isolation, Dolaucoth took vows as a professed priest many years ago, and has advanced to his current position through hard work. It rankles that the tradition of appointing only affirmed priests keeps him from becoming abbot, but he mollifies himself with his involvement in the Fellowship of Penitence, of which Gaius is not a member.

Goals: Dolaucoth's highest goal is to bring the Fellowship of Penitence to the forefront of the Bastion's power structure, which would put him in charge. Dolaucoth honestly believes that the Champion of Justice will be best served by opening the reliquary and plumbing the mysteries of the Secret Doctrine. Every other member of the Fellowship opposes Dolaucoth's desire, save Cassante.

Personal Schedule: Dolaucoth's work period is mostly filled with tripartite business, which the hierodeacon takes very seriously. Sometimes Dolaucoth is late to evening prayers because he tarried overlong going over some small matter in the chancery. He meets with visiting affirmed clerics to approve (or disapprove) of missions and adventures undertaken on the Bastion's behalf.



Hierodeacon Landra

Hierodeacon Landra is a professed specialty priest who rounds out the tripartite council. She has charge of the day-to-day interactions of all the clergy and affiliates within the Bastion. Internal problems, personality conflicts, and structural improvements are all brought before Landra. Landra has been invited to join the Fellowship of Penitence by Dolaucoth, but has yet to accept.

Hierodeacon Landra, human female P11 of Heironeous (gloryaxe): AC -1 (Dex bonus, chainmail +1, shield +1); MV 12; hp 52; THACO 12 (battle-ax +1, +1 gloryaxe bonus); #AT 3/2; Dmg 1d8+2 (battle-ax +1, +1 gloryaxe bonus); SA spells, gloryaxe abilities; SD *mettle, endurance*; SZ M (6' tall); ML champion (16); Str 12, Dex 17, Con 12, Int 15, Wis 18, Cha 14; AL LG; XP 6,000.

Proficiencies: Battle-ax, Footman's Mace, Staff.

Nonweapon proficiencies of note: Carpentry, Healing, Herbalism, Local History, Language (Ancient: Suloise), Languages (Modern: Old Oeridian), Musical Instrument (Pipes), Religion, Reading/Writing, Riding, Stonemasonry, Field of Specialty (Philosophy).

Special Equipment: chainmail +1, shield +1, battle-ax +1, dust of appearance, (10) candles of invocation, 2 vials holy water.

Spheres: As gloryaxe.

Spells: (7/6/5/4/2/1) 1st—*bles*s, *courage*t, *cure light wounds* (x2), *detect evil*, *detect magic*, *lesser glyph of warding**, *mount*†, *sacred guardian***; 2nd—*augury*, *hold person* (x3), *know align-*

ment, *silence 15' radius*; 3rd—*call lightning*, *vengeful fist of Heironeous**, *dispel magic*, *glyph of warding*, *negative plane protection*; 4th—*cloak of bravery*†, *cure serious wounds* (x2), *neutralize poison*, *protection from evil 15' radius*; 5th—*cure critical wounds*, *dispel evil*†, *greater glyph of warding**; 6th—*power word stunt*, *heal*.

* See "Heironean Spells."

** From *Tome of Magic*.

† Bonus spells as gloryaxe. These can be cast once per day.

Physical Description (50 years old): Landra is a professed priest and was never subject to the trials of the road and the effects of the sun, so she appears nearly a decade younger than her actual years might suggest. Still, her raven-black hair shows streaks of white at the temples, and beside her eyes are crow's-feet, created by years of smiles.

Personality: Landra is the newest member of the tripartite council, and still wears the title Hierodeacon a bit bemusedly. She was more surprised than anyone else when her exceptional skills of organization propelled her into a tripartite seat. She is proud to serve the Bastion in her current capacity, and is energetic and kind in most of her dealings, although she has begun to avoid Dolaucoth outside of tripartite functions, due to his obvious infatuation.

History: As a child, Landra proved uncommonly talented with the pipes, and it was her ability to focus on her musical studies that drew her to the attention of Bastion priests. Though reluctant to put aside the pipes for seminary training, Landra finally joined over 30 years ago. She remains a student of the pipes, and is quite knowledgeable about music and musical instruments in general.

Goals: Landra's goal is to nourish the continuity of the temple, though she imagines that one day she'll "retire" and go back to her pipes. She is curious about the Fellowship of Penitence, but is determined to learn more before she commits herself.

Personal Schedule: Landra's work period is mostly filled with tripartite business, but unlike the other hierodeacons, she is often seen around the Bastion, looking into matters ranging from personnel issues to leaking roofs to problems with the temple's infrastructure.

Mother Loughora

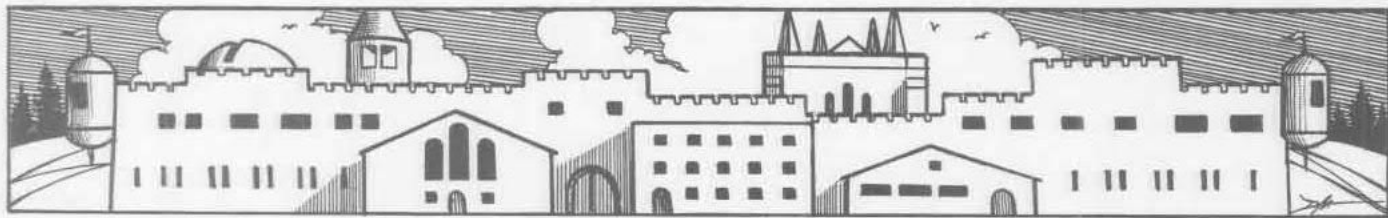
Mother Loughora is a professed specialty priest. Her primary area of responsibility is the retreat, where weary and devout travelers lodge and where prospective members of the temple initially stay (see "Observership"). Mother Loughora is also a member of the Fellowship of Penitence.

Mother Loughora, human female P10 of Heironeous (gloryaxe): AC 0 (Dex bonus, ring of protection +2, bracers of AC 4); MV 12; hp 45; THACO 12 (footman's mace +1, +1 gloryaxe bonus); #AT 1; Dmg 1d6+2 (footman's mace +1, +1 gloryaxe bonus); SA spells, gloryaxe abilities; SD *mettle, endurance*; SZ M (5' 3" tall); ML champion (16); Str 10, Dex 16, Con 13, Int 13, Wis 17, Cha 12; AL LG; XP 5,000.

Proficiencies: Footman's Mace, Staff.

Nonweapon proficiencies of note: Brewing, Cooking, Healing, Herbalism, Local History, Language (Ancient: Ur-Flannae), Languages (Modern: Old Oeridian), Navigation, Religion,





Reading/Writing, Rope Use, Spellcraft, Field of Specialty (Geology).

Special Equipment: Bracers of AC 4, ring of protection +2, mace +1, boots of levitation.

Spheres: As gloryaxe.

Spells: (6/6/4/3/2) 1st—*bless*, *cure light wounds* (×3), *detect evil*, *detect magic*, *mount*, *remove fear*; 2nd—*augury*, *hold person* (×2), *know alignment* (×2), *silence 15' radius*; 3rd—*cure blindness*, *cure deafness*, *dispel magic* (×2), *negative plane protection*; 4th—*cloak of bravery*, *cure serious wounds* (×2), *neutralize poison*; 5th—*cure critical wounds*, *dispel evil*.

Bonus spells as gloryaxe. These can be cast once per day.

Physical Description (54 years old): At first glance, Mother Loughora looks like a small, rosy-cheeked, gray-haired woman in dark blue. Those who observe more carefully notice that her cassock hides strong arms, and that the battered mace tied to her belt has obviously seen use in the past.

Personality: Kindness is Mother Loughora's primary attribute. No matter what the situation, Loughora tempers her response with understanding. Even when she turns out unruly travelers or breaks the bad news to supplicants hoping for observership status, Mother Loughora's empathy disarms almost every situation.

History: Long ago, Mother Loughora was a penniless, weary traveler who came to the Bastion's retreat begging for shelter. At the end of her rope and with nowhere else to go,

the Bastion took her in. Grateful beyond words, Mother Loughora repays the debt by overseeing the retreat today.

Goals: Loughora wishes to enlarge the retreat and open up shelters for the homeless. Currently, Dolaucoth presents a good argument as to why this is financially a bad idea (as explained to him by Father Netherby), while Templar Lugo argues against this idea from the perspective of Bastion security. As a member of the Fellowship of Penitence, Loughora disapproves of the idea of probing the secret reliquary—she's happy with the status quo.

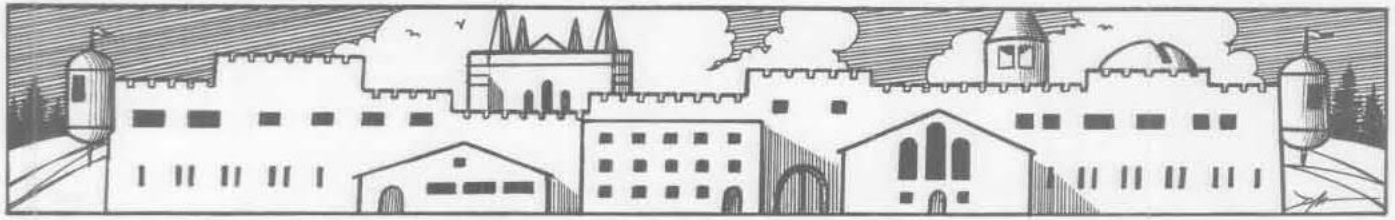
Personal Schedule: Those who seek Mother Loughora can almost always find her in the retreat during work periods. She has a personal room in the retreat, so that she can stay close to the institution in her charge.

Father Netherby

Father Netherby is a professed cleric. His primary area of responsibility is the agora, where gold and favors are exchanged for services rendered and trappings of the faith (see "Temple & Community Interactions" for more information on the agora and favors). Father Netherby is not a member of the Fellowship of Penitence.

Father Netherby, human male C10: AC 4 (*bracers of AC 4*); MV 12; hp 47; THAC0 13 (*footman's mace +1*); #AT 1; Dmg 1d6+2 (*footman's mace +1*); SA spells, †, turn undead; SD *mettle, endurance*; SZ M (6' 1" tall); ML champion (16); Str 13, Dex 13, Con 13, Int 16, Wis 17, Cha 13; AL LG; XP 5,000.





Proficiencies: Footman's Mace

Nontweapon proficiencies of note: Direction Sense, Healing, Herbalism, Ancient History, Language (Ancient: Ur-Flannae), Languages (Modern: Old Oeridian), Navigation, Religion, Reading/Writing, Spellcraft, Field of Specialty (Finance).

Special Equipment: Bracers of AC 4, footman's mace +1, boots of speed, 3 vials holy water.

Spheres: As cleric.

Spells: (6/6/4/3/2) 1st—*cure light wounds* (x3), *detect evil*, *detect magic*, *sanctuary*; 2nd—*detect charm*; *hold person* (x3), *know alignment* (x2); 3rd—*dispel magic* (x2), *feign death*, *locate object*; 4th—*cure serious wounds* (x2), *neutralize poison*; 5th—*cure critical wounds*, *dispel evil*.

Physical Description (52 years old): Netherby is tall and ramrod straight. His unyielding posture is identifiable from across the Bastion courtyard. His hair is black, but gray has a strong foothold, which matches his gray, searching eyes.

Personality: Father Netherby is always quick and to the point—blunt might be the best way to describe him. Small talk is the same as dilly-dally to him. His primary passion is the well-being of the Bastion's coffers, and he does his job well. It was Netherby's idea to introduce the concept of favors to the surrounding community—an idea that has spawned a sub-economy of its own.

History: It's not difficult to imagine that a merchant's son would be interested in finance; however, it is strange that a merchant's son would enroll in the priesthood. Netherby believes strongly in Heironeous, and has always viewed the financial solvency of the temple as the best means of promoting equity.

Goals: It's not difficult to figure out Netherby: He wants to do as much for the Bastion as he possibly can, while ensuring that his business practices in the agora do not slide over into injustice. If Father Netherby has his way, one day favors will be a legal tender on par with gold itself!

Personal Schedule: Those who seek Father Netherby can almost always find him in the agora during work periods.

Mother Annan

Mother Annan is a professed cleric. Her primary area of responsibility is the public chapel, where the faithful of the community attend weekly services and annual holy days (see "Temple & Community Interactions" for more information on the public chapel). Mother Annan is a member of the Fellowship of Penitence.

Mother Annan, human female C10: AC 3 (bracers of AC 3); MV 12; hp 44; THAC0 13 (*battle-ax* +1); #AT 1; Dmg 1d8+1 (*battle-ax* +1); SA spells, turn undead; SD *mettle*, *endurance*; SZ M (5' 7" tall); ML champion (16); Str 10, Dex 9, Con 13, Int 17, Wis 17, Cha 17; AL LG; XP 5,000.

Proficiencies: Battle-ax, Staff, Aspergillum

Nontweapon proficiencies of note: Ceremony, Direction Sense, Healing, Herbalism, Heraldry, Ancient History, Language (Ancient: Suloise), Languages (Modern: Old Oeridian), Navigation, Religion, Reading/Writing, Spellcraft, Field of Specialty (Folklore).

Special Equipment: Bracers of AC 3, battle-ax +1 "Sentinel" (in defense of the chapel or Bastion, the ax becomes a *battle-ax*



+5), *dust of appearance*, *ring of regeneration*, *everfull aspergillum* (see "New Magical Items").

Spheres: As cleric.

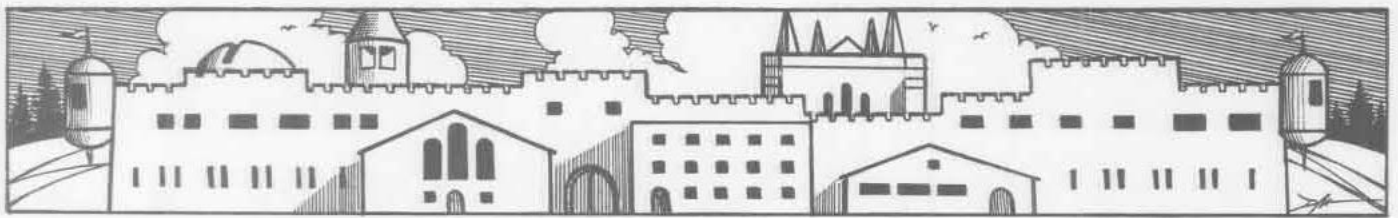
Spells: (6/6/4/3/2) 1st—*cure light wounds*, *detect evil*, *detect magic*, *lesser brand of Heironeous**, *lesser glyph of warding**, *sanctuary*; 2nd—*aid*, *chant*, *hold person* (x2), *know alignment* (x2); 3rd—*create food & water*, *dispel magic*, *feign death*, *locate object*; 4th—*cure serious wounds* (x2), *neutralize poison*; 5th—*cure critical wounds*, *dispel evil*.

* See "Heironean Magic."

Physical Description (35 years old): The first thing most people notice about Mother Annan is her blinding smile and her welcoming eyes. Her hair is blonde and worn coiled in a long, thick braid over her ceremonial robes. Her eyes are the blue of the Solnor Ocean. She wears many rings on her slender fingers, most dedicated to Heironeous or one of his saints.

Personality: Mother Annan possesses the ability to make others feel welcome. Even those who have just met her feel as though she's a good friend they've not seen for many a year. When presiding over services in the public chapel, her personal warmth underlies the solemn chants and long masses. Some suspect that it is not Heironeous but Mother Annan who draws a portion of the congregation.

History: Mother Annan is always happy because she is truly grateful: Her life was given back to her by servants of Heironeous. As a child, Annan's land was overrun by barbarians, and she was sold off to slavers. She had a hard few



years, but eventually a Bastion force pursuing the Deliverance mission released her. Annan's gratitude overflowed, and she freely entered the temple soon after.

Goals: Mother Annan's current obedience is to teach others about the goodness of Heironeous and about how one who walks the earth with equity in her heart is someone who lives a happy and fulfilled life. Annan's primary goal is the eradication of slaver bands everywhere. Because of her duties in the chapel, she is unable to take up the Deliverance obedience right now, but soon her time in the chapel will end, and she will smile no longer. She will set her jaw, and take up the great battle-ax *Liberator* (see "New Magical Items"), and fiercely joyous, she will set herself to the task of slaying slavers.

Personal Schedule: Mother Annan's time is devoted to the chapel—refer to the public chapel under "Temple & Community Interactions." When not planning sermons or presiding over masses, Mother Annan kneels in the solitude of the sacristy, meditating on a world free of oppressors.

Father Abbregio

Father Abbregio is a professed specialty priest. His area of responsibility is the selection, syllabus, and advancement of the postulants. Because Abbregio has held his current post for over thirty years, the current membership mix and the foundation of their learning is the Father's direct contribution to the temple. Father Abbregio is a member of the Fellowship of Penitence.

Father Abbregio, human male P7 of Heironeous (gloryaxe): AC 4 (chainmail + shield); MV 12; hp 35; THAC0 14 (*battle-ax* +1, gloryaxe bonus); #AT 1; Dmg 1d8+2 (*battle-ax* +1, gloryaxe bonus); SA spells, gloryaxe abilities; SD *mettle, endurance*; SZ M (6' tall); ML champion (16); Str 9, Dex 9, Con 8, Int 16, Wis 17, Cha 13; AL LG; XP 2,000.

Proficiencies: Battle-ax, Staff.

Nonweapon proficiencies of note: Ceremony, Direction Sense, Healing, Herbalism, Heraldry, Local History, Navigation, Religion, Reading/Writing, Spellcraft, Field of Specialty (Weather).

Special Equipment: *battle-ax* +1, ring of warmth.

Spheres: As gloryaxe.

Spells: (5/5/4/2) 1st—*command, courage†, cure light wounds, detect evil, lesser brand of Heironeous*, lesser glyph of warding*, mount††*; 2nd—*augury, hold person* (x3), *know alignment*; 3rd—*dispel magic, feign death, magical vestment, remove curse*; 4th—*cloak of bravery†, cure serious wounds, neutralize poison*.

* See "Heironean Magic."

† Bonus spells as gloryaxe. These can be cast once per day.

Physical Description (75 years old): Many years of the good life have padded Father Abbregio past what most in the Bastion would consider proper, although there are jokes that his extra weight grounds him, giving him more authority with the postulants.

Personality: Abbregio is a loud and gregarious man. His outgoing nature has won many friends, as well as the admiration of the postulants he oversees. Abbregio's friendships endure beyond the short period most members of the Bastion remain in the postulancy.

History: Father Abbregio has been part of the Bastion since most people can remember. If asked about his youth, Abbre-



gio just laughs and wonders: Why would anyone be interested in prehistory?

Goals: To all appearances, Abbregio's only goal is to be the best possible advisor to the postulants under his care. Though he is forced to reject some due to problems with motivation or an incompatible temperament, Abbregio accepts the responsibility and chalks it up to doing his job properly.

Personal Schedule: During his work period, Abbregio can almost always be found in the classrooms, overseeing lessons or speaking on the virtues of Heironeous. Sometimes he walks the ramparts, his eyes focused on the past he does not discuss.

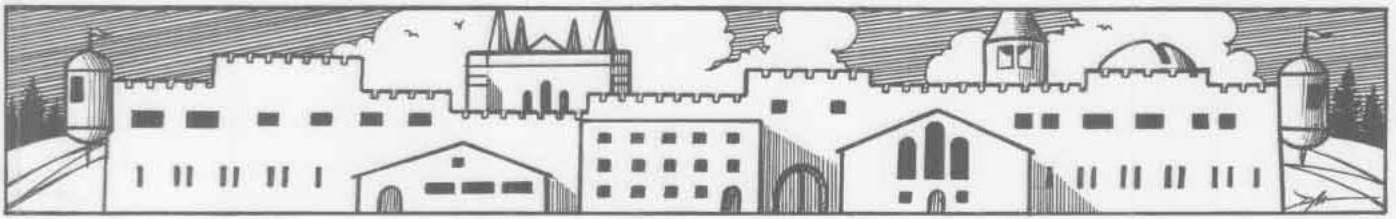
Mother Fela

Mother Fela is a professed specialty priest. Her area of responsibility includes proctorship, syllabus preparation, and the advancement of Bastion novitiates. Mother Fela is a member of the Fellowship of Penitence.

Mother Fela, human female P7 of Heironeous (gloryaxe): AC 2 (chainmail + shield, Dex bonus); MV 12; hp 38; THAC0 13 (*battle-ax* +2, gloryaxe bonus); #AT 1; Dmg 1d8+3 (*battle-ax* +2, gloryaxe bonus); SA spells, gloryaxe abilities; SD *mettle, endurance*; SZ M (6' 1" tall); ML champion (16); Str 12, Dex 16, Con 13, Int 13, Wis 17, Cha 12; AL LG; XP 2,000.

Proficiencies: Battle-ax, Mace, Staff.

Nonweapon proficiencies of note: Animal Handling, Animal



Training, Ceremony, Healing, Herbalism, Local History, Religion, Reading/Writing, Spellcraft, Field of Specialty (Husbandry).

Special Equipment: battle-ax +2, ring of mammal control.

Spheres: As gloryaxe.

Spells: (5/5/4/2) 1st—*blesst*, *command*, *cure light wounds* (×2), *detect evil*, *lesser brand of Heironeous**, *mount†*; 2nd—*aid*, *augury*, *barkskin*, *hold person*, *know alignment*, *strength†*; 3rd—*cure deafness*, *hold animal*, *prayer*, *remove curse*; 4th—*cure serious wounds*, *neutralize poison*.

* See "Heironean Magic."

† Bonus spells as gloryaxe. These can be cast once per day.

Physical Description (35 years old): For a professed priest in the hierarchy of the Bastion, Fela is relatively young. Her short hair is reddish blonde and her eyes are green and expressive. She has a quiet smile which eases the sting when she reprimands a wayward novice.

Personality: Calmness and certainty of purpose are the two primary components of Mother Fela's personality. Though the stresses of watching over the novice body can be burdensome, Fela never wavers, and often smiles, even in the face of adversity. Fela keeps a small ward for injured wild animals and abandoned pets. Her constant companion is a full-grown wolfhound, called Fable, that she rescued from a hunter when it was a puppy.

History: Fela had an interesting childhood: she was raised in the heart of the Vesve Forest. Her father was a skilled and

respected woodsman, and he ranged far and wide through the wildwoods. Fela learned something of his way with wild beasts, and when he died, he gave her his magical ring. His death forced her into the protection of the Bastion. If allowed to grow to adulthood on her own, it's likely she would have chosen to follow in her father's path.

Goals: Fela's goals are straightforward. She wishes inculcate all those novitiates she oversees with the idea that justice is not just for people; it should be applied to all living things. It is Mother Fela's secret hope that her teaching will someday alter the Bastion's doctrine to specifically mention the wild beasts of the land in its charter of providing justice to all.

Personal Schedule: During her work period, Fela is usually in the classrooms with Abregio, monitoring classes and giving lessons of her own. During every personal moment allowed her, Mother Fela can be found in the animal ward (see keyed map).

Fable, wolfhound: AC 6; MV 15, swim 3; HD 1+1; hp 9; THAC0 19; #AT 1; Dmg 1d6 (bite); SZ S (4' long); ML steady (11); Int animal (1); AL N; XP 35.

Personality: Loyal to Fela only.

Brother Nod

Nod is a novice who decided he could not properly serve Heironeous if he were focused on progressing through the church's hierarchy, gaining levels and skills. Brother Nod remains forever a novice, and spends his days in private meditation and contemplation of the Invincible.

Brother Nod, human male C1: AC 10; MV 12; hp 8; THAC0 20; #AT 1; Dmg 1d6 (staff); SA Heironeous's favor, spells, turn undead; SD *mettle*, *endurance*; SZ M (5' 5" tall); ML champion (16); Str 9, Con 13, Int 18, Wis 18, Cha 9; AL LG; XP 175.

Proficiencies: Staff.

Nonweapon proficiencies of note: Healing, Herbalism, Ancient History, Languages (Modern: Old Oeridian), Religion.

Special Abilities: Nod has spent a lifetime in pure, uninterrupted contemplation of the nature and purpose of justice as a principle and as a deified power. His soul is about as refined as a mortal's can be without passing on to an Outer Plane. Nod's wisdom is second to none, and he has performed miracles where every other priest has failed. Because he has Heironeous's favor, Nod has abilities that go beyond the rational. In Nod's case, he *does* do miracles, because he has no knowledge of spells or other priestly abilities. However, when a need is paramount, Nod can perform miracles, if he retains Heironeous's favor.

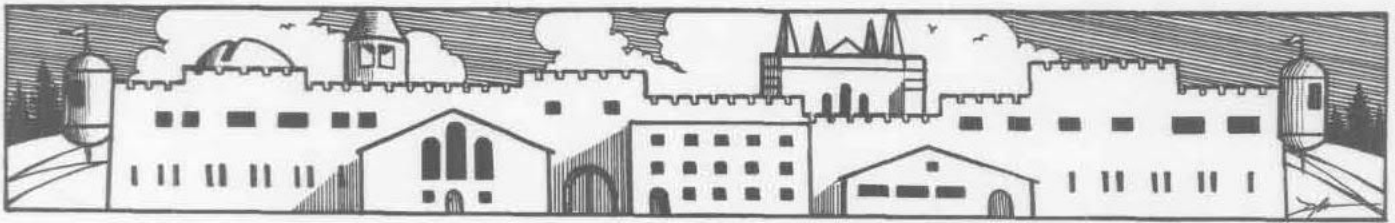
Special Equipment: None.

Spheres: As cleric.

Spells: (3): 1st—*create water*, *endure cold*, *purify food & drink*.

Physical Description (age indeterminate): Nod has an ageless face, and his bald pate doesn't help matters. His eyes are pale blue, and his skin is unlined, whether from youth or from a life of inactivity is hard to say. Nod dresses in the simple habit of a novice, and possesses no other adornment.





Personality: Despite his mild appearance, when Brother Nod truly becomes interested in somebody, they feel his force of personality like a mace to the head. Those who look into Nod's eyes see one who has stared full into the face of divinity without flinching. Though he seldom speaks, his words are always heeded. Nod is a valuable resource to the temple, though he is only called from seclusion in the greatest need.

History: Brother Nod has been meditating in the upper halls of the Bastion since before even Father Abbregio joined the temple. Though records are kept, a fire some twenty years ago destroyed all entries before that time, and the date of Brother Nod's observership and acceptance into the Bastion is a complete mystery.

Goals: Brother Nod's only stated goal is to continue to be allowed the privacy to conduct his unceasing meditations. With his status, it doesn't seem likely that this will be denied him.

Personal Schedule: At almost any time of day or night, Brother Nod sits in a lotus position in one of the many empty corners in the upper halls, softly chanting meditative mantras. He is so common a sight that in the day-to-day shuffle of events, he's often seen but not noted.

Inquisitor Ravenglass

The devout rogue known as Ravenglass is the head inquisitor of the Just Bastion. As such, Ravenglass heads an intelligence network rivaling that of the local thieves' guild, although the inquisitors use their knowledge only in the pursuit of ab-

solute justice. Ravenglass, being non-clergy, is not a member of the Fellowship of Penitence.

Inquisitor Ravenglass, human male T9: AC 1 (*bracers of AC 4, Dex bonus*); MV 12; hp 38; THAC0 14/16 (*short sword +2/dagger +2*); #AT 2 (*with offhand dagger attack*); Dmg 1d6+2/1d4+2 (*short sword +2/dagger +2*); SA backstab x4, assassin abilities, inquisitor abilities; SD *mettle, endurance*; SZ M (6' 1" tall); ML elite (14); Str 10, Dex 17, Con 8, Int 15, Wis 14, Cha 11; AL NG; XP 3,000.

Proficiencies: Short sword, Dagger.

Nonweapon proficiencies of note: Blindfighting, Direction Sense, Disguise, Forgery, Reading Lips, Reading/Writing, Religion, Tumbling.

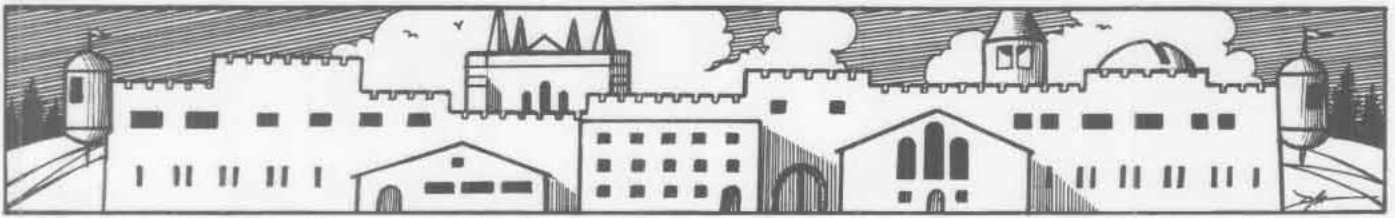
Special Equipment: Bracers of AC 4, short sword +2, dagger +2, ring of mind shielding.

Assassin Abilities: PP 27; OL 38; F/RT 53; MS 77; HS 86; DN 47; CW 73; RL 70; BS x4.

Physical Description (32 years old): Though physically younger than many others in the Bastion hierarchy, Ravenglass's face is deeply etched with lines and furrows. His hair is mostly black with a single shock of silver hair at his right temple. Inquisitor Ravenglass is very thin; in his dark cloak and smoked lenses, he often startles postulants he passes in narrow hallways by night.

Personality: Ravenglass is driven by fierce ambition. He is the perfect picture of a friend to those who might advance his





position in the temple, while he is often coldly indifferent to those he deems have no bearing on his advancement. As a rule, Ravenglass treats all professed priests with respect; affirmed priests and novitiates are generally ignored.

History: Ravenglass was once part of the local den of thieves; in fact, he is the illegitimate son of Marcus, the current secret head of the local thieves' guild. Desperate to advance, but unable to use his father's notoriety (Marcus felt that acknowledging Ravenglass—a known thief—as his son would provide too clear a link to himself), Ravenglass struck out on his own. Thieves' guilds are notoriously ungenerous with freelance operatives who don't make regular donations, and only Marcus's secret last-minute aid spared Ravenglass an early death. With no other options and deeply depressed, the young thief walked into the public chapel for a weekly service. Shortly afterward Ravenglass entered the observership. His ambition has served him well, and he recently attained the highest Inquisitor position available in the temple. A disgruntled handful feel he is too young to be promoted to so high a station so quickly.

Goals: As head Inquisitor, Ravenglass has realized his youthful desire for a position of authority. Now he seeks to consolidate his position. He still has a score to pick with the local thieves' guild, and feels that disrupting some of their illegal activities would go a long way toward shedding the light of justice on dirty dealings. Of course, if Ravenglass is not careful, he could ignite a guild vs. temple war.

Ravenglass's most important short-term goal is to help Hierodeacon Caernarvon ferret out who burned the priest in his youth. In the guise of normal intelligence gathering, Ravenglass rotates his inquisitors in investigating this old crime and brings reports to Caernarvon at secret meetings under the Campanile.

Personal Schedule: Ravenglass's work period is spent almost entirely in his office or rooms collating the latest intelligence from his agents, and distilling the most significant bits into the weekly reports he gives to the Hierodeacons, who in turn pass some information to Abba Gaius. It is from Ravenglass's reports that many of the Bastion's obediences are initiated (though by no means all).

Catechist Cassante

The devout wizard called Cassante is the head catechist of the Bastion. As such, Cassante provides direction for the small cadre of Heironeous-worshipping wizards affiliated with the temple. Cassante, being non-clergy, is not a member of the Fellowship of Penitence, though he knows of it, and strives to learn more.

Catechist Cassante, human male M12: AC 4 (ring of protection +2, armor spell); MV 12; hp 27; THACO 15 (dagger +2); #AT 1; Dmg 1d4+2 (dagger +2); SA spells, catechist abilities; SD mettle, endurance; SZ M (5' 8" tall); ML elite (14); Str 10, Dex 11, Con 8, Int 15, Wis 13, Cha 11; AL NG; XP 5,000.

Proficiencies: Dagger, Quarterstaff.

Nonweapon proficiencies of note: Blindfighting, Direction Sense, Disguise, Forgery, Reading Lips, Reading/Writing, Religion, Tumbling.

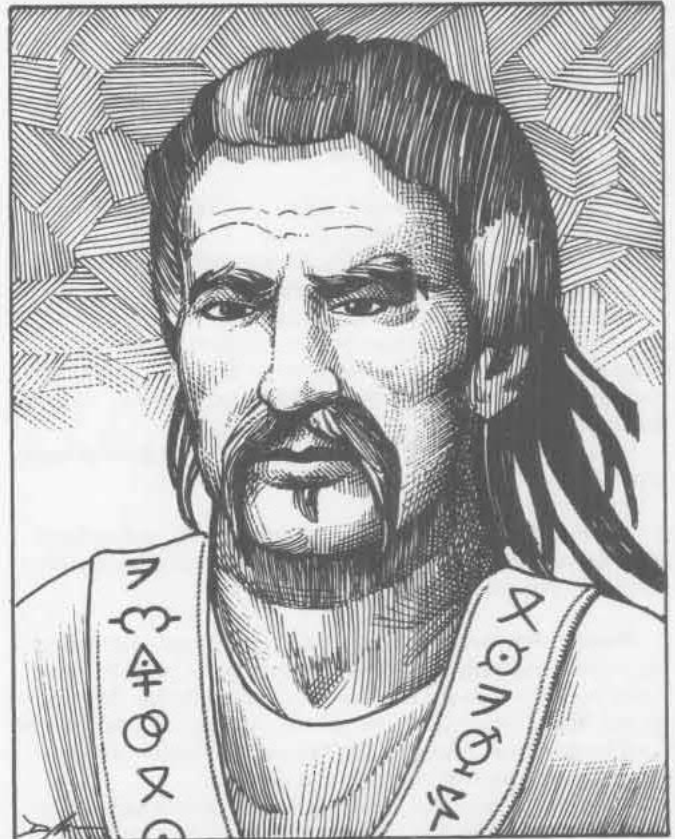
Special Equipment: ring of protection +2, dagger +2, wand of fire (35 charges).

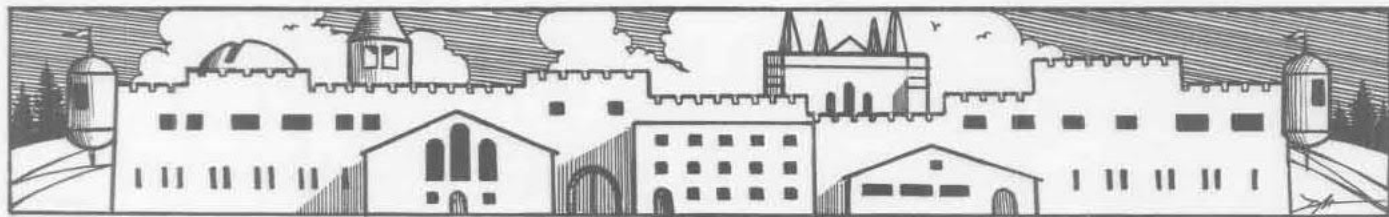
Spells: (4/4/4/4/4/1): 1st—armor, magic missile, identify (x2); 2nd—mirror image, rope trick, scare, wizard lock; 3rd—dispel magic, fireball, protection from normal missiles, water breathing; 4th—charm monster, dimension door, ice storm, Leomund's secure shelter; 5th—cone of cold, magic jar, passwall, teleport; 6th—contingency.

Physical description (44 years old): Cassante is slightly overweight, and he squints from too much research in dusty old tomes. He appears quite harmless, though of course his arsenal of magical powers are not on open display. Cassante dresses in dark blue robes, much like the full cassock of a priest; however, strange signs, glyphs, runes, and symbols are stitched across its length.

Personality: Cassante is never one to rush to a conclusion. He is a steady and methodical, and isn't patient with those who advance poorly supported opinions or arguments. Cassante wouldn't dream of making a statement or denying another's assertion without undeniable proof of his own position. However, when Cassante does possess such evidence, his otherwise calm demeanor becomes quite excitable when responding to those who cling to an unreasonable position or opinion.

History: Catechist Cassante was a mage long before he became a devout servant of Heironeous. In the course of his arcane research, he came upon reference to an ancient lord of Evil called Kahabros who was defeated by one Saint Ferrante. He was deeply impressed and horrified by Kahabros's fell





abilities, and felt strongly that the world owed a great debt to the first prophet of Heironeous. Continuing his research, Cassante entered the Bastion, where he learned of Heironeous's ways. Cassante became a devout believer. He retains an arcane interest in research dealing with Saint Ferrante and his defeat of Kahabros.

Goals: Cassante knows of the Fellowship of Penitence and suspects that it keeps close some Secret Doctrine. Furthermore, Cassante suspects that the Fellowship knows more about Ferrante and Kahabros than any of the tomes he has so far unearthed. It remains Cassante's overriding goal to gain membership in the Fellowship or, failing that, to discover the secret libraries and spaces he's sure the Fellowship maintains below the temple.

Personal Schedule: Cassante and his catechists deal with all arcane matters that the priests of Heironeous cannot, such as spells, magical items, and philosophies that need interpretation or identification. During work periods, Cassante is often found in the laboratory (see keyed map).

Templar Lugo

The paladin called Lugo is the head templar of the Bastion. His great strength and military knowledge keep the Bastion safe from the possible assaults of evil forces. Lugo's strategic and tactical skill serves as the basis on which he trains potential templars and drills current templars in the lesson of how the Archpaladin's justice must sometimes be dispensed. Templar Lugo knows nothing of the Fellowship of Penitence.

Templar Lugo, human male Pal15: AC -4 (platemail +3, Dex bonus); MV 12; hp 130; THAC0 1 (longsword +2, girdle of stone giant strength); #AT 2; Dmg 1d8+10/1d8+10 (longsword +2, girdle of stone giant strength); SA spells, templar abilities, paladin abilities; SD *mettle, endurance*; SZ M (6' 5" tall); ML fearless (20); Str 17 (20), Dex 14, Con 14, Int 12, Wis 14, Cha 17; AL NG; XP 10,000.

Proficiencies: Bastard Sword, Battle-ax, Dagger, Halberd, Longsword, Mace, Staff, Heavy Lance.

Nonweapon proficiencies of note: Blindfighting, Direction Sense, Healing, Herbalism, Navigation, Tracking.

Special Abilities: As a paladin, Lugo has access to many holy abilities, including: turn undead as 12th level cleric, *detect evil intent*, +2 to saves, immune to disease, *cure disease* once per day, lay on hands (*cure 30 hp*) once per day; aura of protection.

Special Equipment: longsword +2, girdle of stone giant strength, ring of featherfall.

Spheres: As cleric.

Spells: (3/2/1/1): 1st—*cure light wounds* (x2), *endure heat*; 2nd—*know alignment, slow poison*; 3rd—*negative plane protection*; 4th—*free action*.

Physical Description (45 years old): When Lugo's not wearing a gleaming helm (which is rare), his silver hair streams down beside a chiseled face with eyes so dark that they appear black. He appears every inch a champion, and the few scars he possesses reinforce the impression that he is a veteran of countless holy conflicts and crusades.

Personality: Generally speaking, Lugo seems a satisfied man. After all, he serves Heironeous so well that he heads a

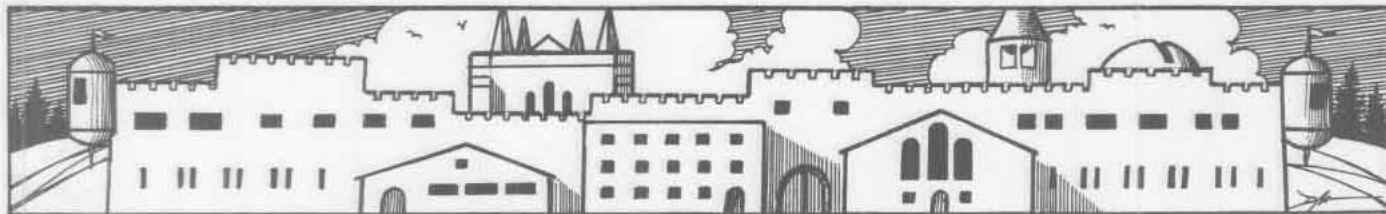
force of templars dedicated to serving the ideal of justice and equity. Those who know Lugo get the sense that he is somehow conflicted, though this never comes between the paladin and his duty. If anything, Lugo's conflict—whatever its source—seems to spur him on to work even harder. Though no one knows it, Lugo sees his lack of a holy sword or sacred battle-ax as a test from his god.

History: While still a youth, Templar Lugo fought against the humanoids who threatened the Bone March, northernmost province of the ancient Great Kingdom. He was trying to make a difference, even though he was just one person. He learned much about the ways of conflict and made a name for himself as an honest and just hero on the field of battle. It was only after the Bone March had fallen to the invading humanoids that he realized that sometimes the battle is not necessarily between good and evil, but between varying sorts of evil. Disillusioned, he wandered the lands, hoping to find worthy work. He was successful.

Lugo fought humanoids in the Pomarj and the lands the demigod Iuz claimed; he sailed against the slave-ships of the Scarlet Brotherhood; he killed giants in the lost land of Geoff; he destroyed the avaricious Leastisle Dragon, whose depredations had long gone unanswered. Lugo came to the attention of the Bastion. When asked to found the order of Bastion templars, Lugo happily did so, believing that in such a post he could promote justice better than when alone.

Goals: Although his main goal is of course to safeguard the Bastion and to provide the temple with the necessary strength of





arms to ensure justice, another goal also haunts Lugo. Though Templar Lugo is an accomplished warrior of the faith, and few would gainsay him, he feels that he has not measured up to the man he should be. Unlike the paladins of so many other faiths, Lugo has not been blessed with a holy weapon. He has encountered many weapons dedicated to the faith—in fact, several can be found in the Bastion armory—but none has “called out” to Lugo. He knows that there is yet a weapon of the faith out there, waiting for him, and so he seeks constantly for a holy blade that would do Heironeous proud. If he knew of Ferrante’s battle-ax in the Fellowship of Penitence’s secret reliquary, he might think he was on the road to obtaining the weapon of his dreams.

Personal Schedule: With his loud voice and clanging platemail, one can’t help knowing Templar Lugo’s whereabouts. During work periods, Lugo drills his templars in the ways of war. Given free time, Lugo often prays at the Bastion’s private chapel, hoping for guidance or inspiration on the subject of a holy weapon.

Lelay The Bellringer

Anyone who spends any time on the temple grounds hears the bells of the campanile ring their daily tones, signaling matins, compline, and special events. Lelay rings the bells, and it has been said that no other could accomplish the duty with such sincerity.

Lelay the bellringer, human male F2: AC 10; MV 12; hp 24; THAC0 17 (Str bonus); #AT 3/2 (Staff, specialization); Dmg 1d6+7 (Str bonus, specialization); SW Partially deaf; SZ M (6’ 6” tall); ML elite (13); Str 18/93, Dex 9, Con 17, Int 7, Wis 8, Cha 9; AL LG; XP 35.

Proficiencies: Staff (specialized).

Nonweapon proficiencies of note: Musical Instrument (Bells).

Physical Description (17 years old): Those who don’t know Lelay describe him as a young oaf. In fact, his hulking shoulders and small head give people reason to pause, as they wonder how safe it is to remain in his presence. Those who stick around are usually won over by the sincere grin that washes over his face whenever he meets someone new. After all, he or she might agree to become his friend.

Personality: There really is no kinder way to put it: Lelay is slow. However, in the eyes of the Bastion, Lelay is close to a saint. Few others could be charged day in and day out with so dull, tedious, and physically demanding a job as ringing the massive bells without complaint. The task doesn’t bother Lelay in the least, and his gleeful whoops can sometimes be heard by those passing the campanile over the clang of the bells.

Lelay asks newcomers and strangers if they’ll be his friend. Those who agree have gained a lifelong, loyal friend—and the hulking youth will apparently do anything for a friend. Friends of Lelay sometimes grow frustrated because they usually have to repeat everything twice, due to Lelay’s partial deafness (too much time spent in the campanile, with too little healing maintenance).

History: Lelay was born to a family of traveling musicians, and as a child he saw much of the world, though his recollections are dim at best, due to his less-than-stellar wits. His inability to sing eventually led to his voluntary leave-taking



from his family. The Bastion found a place for him; miraculously, it turned out that Lelay had musical talent after all: with bells.

Goals: Lelay is a simple fellow, and doesn’t give much thought to the future. If pinned down with expert questioning, one might get Lelay to admit that if there is anything he might want that he doesn’t already have, it would be the ability to sing.

Personal Schedule: Day or night, Lelay is in or around the campanile. He has a small cot in the tower.



Complete Bastion Roster

The table below provides a complete list of every member of the Bastion of Faith, and relevant information concerning each for quick reference.

Reading the Roster: The roster has two fields: Name and Profile. Name indicates the member's common name. Profile is broken into three segments: race & sex, class & level (number of spells memorized, if any, appear in parenthesis), (Af)firm or (Pr)ofessed, (Field of Specialty, if any, appears in parenthesis). An asterisk (*) at the end of the Profile entry indicates the member is also part of the Fellowship of Penitence.

Bastion Roster

Leadership

Name	Profile
Gaius;	human male, F10/C17(9/9/8/8/5/3/2), Af
Caernarvon	half-elf male, P13 of Heironeous (8/8/7/5/2/2), Pr (Cryptography)*
Dolaucoth	human male, C12 of Heironeous (8/7/6/4/2/2), Pr (Sociology)*
Landra	human female, P11 of Heironeous (7/6/5/4/2/1), Pr (Philosophy)

Secondary Leadership

Name	Profile
Loughora-Retreat	human female, P10 of Heironeous (6/6/4/3/2), Pr (Geology)*
Netherby—Agora	human male, C10 of Heironeous (6/6/4/3/2), Pr (Finance)
Annan—Public Chapel	human female, C10 of Heironeous (6/6/4/3/2), Pr (Folklore)*
Abbreccio—Postulants	human male, P7 of Heironeous (5/5/4/2), Pr (Weather)*
Fela—Novitiates	human female, P7 of Heironeous (5/5/4/2), Pr (Husbandry)*

Affiliate Leadership

Name	Profile
Ravenglass—Inquisitors	human male, T9
Cassante—Catechists	human male, M12 (4/4/4/4/4/1)
Lugo—Templars	human male, Pal15 (3/2/1/1)

Personalities

Nod—Special	human male, C1 of Heironeous (3), favored by Heironeous
Lelay—Campanile	human male, F2, bellringer

Priests

Name	Profile
Gaiver	human male, P5 of Heironeous (3/3), Pr (Languages)
Casna	human female, C5 of Heironeous (5/5), Pr (Art)*
Mughor	human female, P7 of Heironeous (4/3/2/1), Pr (Agriculture)
Fergil	human male, P6 of Heironeous (5/5/3), Af-retired

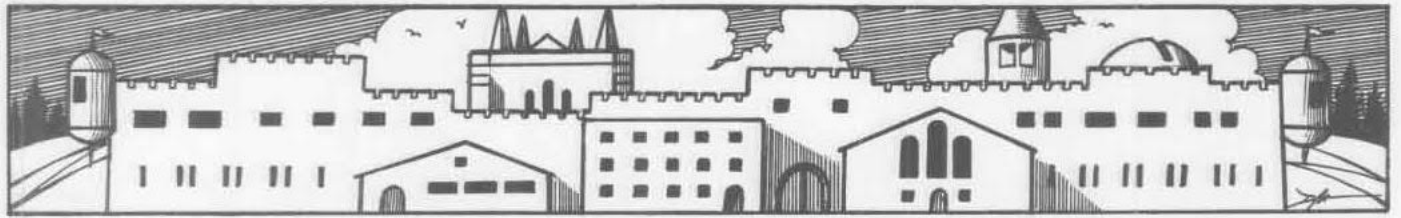
Turgai	half-elf male, C8 of Heironeous (3/3/3/2), Pr (Elves)*
Felcaera	human female, P8 of Heironeous (5/3/3/2), Pr (Astrology)
Narnod	human male, P9 of Heironeous (4/4/3/2/1), Pr (Husbandry)
Gibgil	human male, C9 of Heironeous (4/4/3/2/1), Pr (Names)
Brufel	human male, P10 of Heironeous (6/6/4/4/2), Pr (Alchemy)*
Picneth	human male, P6 of Heironeous (3/3/2), Pr (unspecialized)
Temon	human male, C10 of Heironeous (4/4/3/3/2), Pr (Politics)
Anchele	human female, C7 of Heironeous (3/3/2/1), Pr (Heroes)
Keiver	human male, C4 of Heironeous (3/2), Pr (undecided)
Felskip	human male, P9 of Heironeous (4/4/3/2/1), Pr (Games)
Caergrub	human male, C12 of Heironeous (6/5/5/3/2/2), Af-retired
Tomagil	human male, P5 of Heironeous (3/3/1), Pr (Shapes)
Gilstan	human male, C5 of Heironeous (3/3/1), Pr (Wrestling)
Cassue	human female, P10 of Heironeous (4/4/3/3/2), Af-retired
Mirfa	human female, C4 of Heironeous (5/4), Pr (Organization)
Abbná	human female, P4 of Heironeous (5/4), Pr (Finance)
Worver	human male, P4 of Heironeous (3/2), Pr (undecided)

Priest Novitiates

Name	Profile
Faia	half-elf female, P3 of Heironeous (4/3)
Caire	human female, P1 of Heironeous (1)
Worce	human male, C1 of Heironeous (2)
Ecuran	human male, P2 of Heironeous (3)

Attached Templars

Name	Profile
Aton	human male, F9 (18/00 Str)
Barnod	human male, F1
Corfa	human female, Pal5
Corthank	human male, F3
Cuchulain	human male, F15 (20 Str when angry, owns spear+5)
Decker	human male, F6
Dunn	human male, F2
Espwich	human female, F1
Gallager	human male, F2
Kurtharos	human male, Pal1
Lasha	human female, F2
Lernard	human male, F7 (18/57 Str)
Lessa	human female, F2
Lyric the Brave	human male, Pal7



Murana	human female, F2
Nomnic	human male, Pa4
Nurnia	human female, F2
Pierce	human male, F2
Telpeth	human male, F6
Weztan	human male, F2

Attached Inquisitors

Name	Profile
Worleft	gnome male, T5
Pursia	half-elf female, T3
Tessala	human female, T7

Attached Catechists

Name	Profile
Polabu	human male, M8 (4/3/3/2)
Misha	human female, M3 (3/2)
Sahara	human female, Inv4 (4/3), invoker

Affiliate Novitiates

Name	Profile
Pettur	human male, F2 (templar in training)
Mortai	human male, T1 (inquisitor in training)
Mara	human female, T2 (inquisitor in training)
Enefel	human male, W4 (4/3) (catechist in training)

Postulants

Name	Profile
Lysle	human female, 0-level priest
Evan	human male, 0-level priest
Cedric	human male, F4

Well-known Detached Clergy

Name	Profile
Cargil	human male, P16 of Heironeous (7/7/7/6/4/2/1), Af
Gifela	human female, C18 of Heironeous (8/8/8/8/6/4/2), Af
Expidos	human male, P20 of Heironeous (11/11/10/9/7/5/2), Af

Player characters might be placed here.

Well-known Detached Affiliates

Name	Profile
Munann	human male, F18
Cossata	human female, T20

Player characters might be placed here.

Membership Interaction

Even in a holy establishment, not every member gets along with every other in perfect harmony. As in every institution made up of thinking beings, there are friends and enemies, alliances and cliques. The Fellowship of Penitence influences many interactions, yet the secret society has no effect on many others. The following table gives a list of the friend-

ships, enmities, and other relationships of the Bastion membership. Relationships not specifically listed can be considered to be mutual respect or polite indifference. Though the terms, "allies" and "enemies," are used, there is no open warfare in the temple halls. Instead, groups advance their agendas through internal politics and social ploys. Some members sit on the fence of many issues, and thus may be "allied" with individuals that have some enmity towards each other.

Interaction Table

Allies

Gaius+Landra+Annan+Lugo+Cassante+Brufel
 Dolaucoth+Caernarvon+Netherby+Picneth
 Ravenglass+Fela+Dolaucoth+Narnod
 Annan+Abbreigio+Mughor+Gilstan
 Abbreigio+Lelay
 Cassante+Gaiver+Felskip

Enemies

Caernarvon+Gaius
 Dolaucoth+Cassante
 Lugo+Ravenglass
 Picneth+Temon

Various

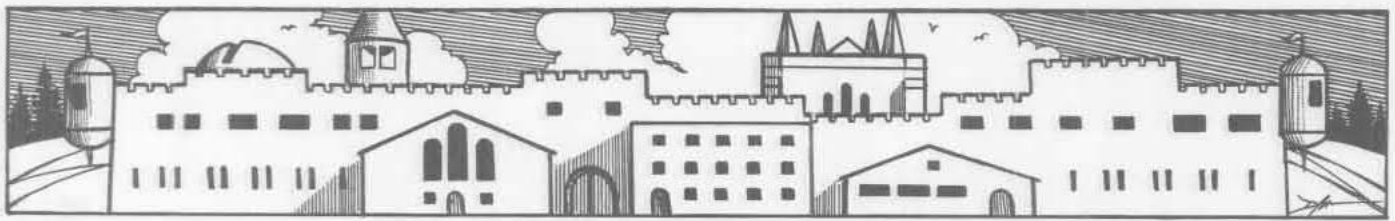
Dolaucoth pursues Fela
 Fela avoids Dolaucoth
 Gaius dotes on Landra
 Abbreigio constantly jokes about Caernarvon
 Nomnic courts Tessala

Entry & Advancement

The Bastion of Faith has a place for everyone interested in serving Heironeous. The Bastion trains potential clerics from all walks of society, and from any social class or profession. It doesn't matter whether the prospective member is a peasant's daughter, a long-in-the-tooth merchant who's seen a better way, or a grizzled warrior who wishes to rededicate his fighting prowess to the cause of Heironeous. People interested in becoming priests of the god of equity may take on a dual class, but characters and NPCs of other classes who do not want to do this can still join the Bastion in specific and satisfying ways as affiliates.

The entry and advancement track is provided below in numbered order. Forks are denoted with letters:

- 1) Observership
- 2) Postulancy
- 3) Novitiate
 - 3a) Priest Novitiate
 - 3b) Affiliate Novitiate
- 4) Solemn Vows
 - 4a) Professed Priest
 - 4b) Affirmed Priest
 - 4c) Templar
 - 4d) Catechist
 - 4c) Inquisitor



Observership

Prior to being selected for observership, all prospective candidates live in the retreat for a week to ten days, under the watchful eyes of Mother Loughora.

DM's Note: Prospective candidates include priests of foreign faiths, characters of other classes who wish to pick up priestly knowledge as a dual class, and characters who wish to retain their class integrity but also want to become affiliated with the Bastion as templars, catechists, or inquisitors (respectively, warriors or paladins, wizards, and rogues). Priests of Heironeous who studied at a different temple of Heironeous and now wish to join the Bastion may skip the observership to be directly admitted as novitiates. Paladins of Heironeous who wish to join the Bastion as templars can skip the observership, postulancy, and novitiate periods altogether, to become Bastion templars with a minimum of fuss.

Under normal circumstances, there are 1d4 NPC candidates of random gender, race, and profession in observership at any given time. Of those, there is a 20% chance that one of the candidates already possesses levels in another character class and is attempting to dual-class or become an Affiliate. If desired, roll 1d4 for each to randomly assign class, then 1d8 to randomly assign level.

Here, Characters and NPCs who have joined the temple begin their road to obtaining sufficient knowledge to become a 1-level priest, but they have a long road ahead of them.

Mother Loughora might speak with the candidate a few times to get a feel for the candidate and his reasons for wishing to join the temple. If Mother Loughora doesn't think the candidate measures up, he is asked to leave. The DM may determine whether a player character candidate is asked to leave, based on the character's adherence to alignment and other factors germane to the DM's campaign. If the candidate measures up, he is invited to stay in the monastery for his observership.

Those asked to stay must physically move from the retreat and into the Bastion (see the observer cells on the keyed maps). The observership lasts for 1d4+3 weeks, during which time the candidate cannot leave the Bastion grounds for any reason. Candidates who do exit the grounds during observership are asked to leave, although nothing prevents the candidate from beginning the process again.

During the candidate's observership, he is "shown the ropes" of the temple and its day-to-day life. The candidate follows the schedule that every other member of the temple follows (see "Daily Personal Schedule"), save that the candidate's work periods consist of tasks and labors, for candidates must pass their observership before taking liturgical classes.

Just as Mother Loughora did for the prospective candidates, Father Abbregio determines if a candidate is fit for advancement to postulancy status. Those who don't make the cut are told diplomatically that perhaps life in a temple is not for them. Those who make the grade move to the next stage, the postulancy.

Postulancy

The second stage for prospective candidates (save for foreign-trained priests and paladins of Heironeous) is to enter a pre-novitiate phase called the postulancy. The postulants move to different cells, though they're not really any bigger (see keyed map).

DM's Note: Except for priests of Heironeous who trained at another temple, all prospective members, regardless of whether they hope to move on as a priest, templar, inquisitor, or catechist, must go through the postulancy.

At any given time, there are 1d6 candidates of random gender, race and profession in observership. The method for determining the chance for each NPC to possess a character class is presented under the "Observership" entry, above.

Characters and NPCs begin to learn the responsibilities of a first-level cleric or a devout affiliate of the temple. Those who graduate from postulancy are on the cusp of achieving their particular goal.

The postulancy lasts for three months, during which time the candidate can leave the Bastion grounds for no more than three days out of any seven. In special circumstances, postulants can petition Father Abbregio to leave the grounds for more time, but Abbregio generally refuses permission. Postulants who violate the residency policy are expelled and are unlikely to be considered again for postulancy.

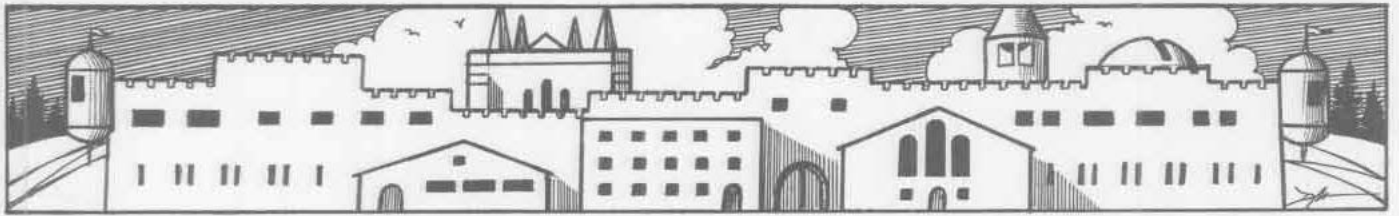
During this time, a postulant becomes an integral part of the temple. The postulants attend novitiate classes specific to their particular advancement tracks. Postulants follow the schedule that every other member of the temple follows (see "Daily Personal Schedule"). About half of the postulants' work period is taken up with liturgical classes.

Father Abbregio determines if a postulant is fit for novitiate advancement in the same manner as he determined whether candidacy itself was possible. The pre-novitiate period is completed at the end of the postulancy. At this point the aspirant has the opportunity to become a novitiate. Postulants judged unfit to move to the next level are informed as gently as possible and shown the door. Those who pass their postulancy become novitiates in the Bastion of Faith.

Novitiates

It's time for a little celebration to praise Heironeous. The road to becoming a novitiate is not easy and not for everybody, but those who've come this far are confident in their choice of service. At the novitiate stage, the advancement track in the Bastion of Faith branches between those seeking the priesthood and those who wish to become affiliates.

In addition to gaining the title of Brother or Sister, all priest novitiates (save for those trained in another temple) and affiliate novitiates (save for paladins), receive a new name. Picking a new name is usually done from a list of saints and other venerated holy people; however, novitiates are not forced to pick a new name if they absolutely refuse the honor. Often, the novitiate combines a portion of her own



name with that of a saint. For instance, a character named Simon could take the holy name of Gilmon to retain a portion of his old name, or Gilneth for a completely new name made of holy syllables.

Holy Name Syllables

Abb	Fera	Heir	Nym
Ann	Gai	Mu	Tur
Caer	Ghor	Nar	Te
Cass	Gib	Neth	Ver
FelGil	Nod	Wor	

All priest novitiates and affiliate novitiates of the Bastion of Faith gain the *mettle* ability described under “Benefits of Bastion Membership.” Novitiates can leave the Just Bastion permanently at any time, but after one month their *mettle* ability fades away, never to return.

The novitiate commits to give up 20% of any profits garnered through missions or obediences (adventures).

Priest Novitiates

Player characters and NPCs who’ve successfully passed their postulancy period become priest novitiates. They also become first-level priests. At this point, the priest novitiate must choose between becoming a cleric or a specialty priest in the service of Heironeous. The choice between affirmation (adventuring) and profession (cloistered) comes later. The novitiate moves into a new cell, but these new living quarters remain with her for as long as she remains with the Bastion. The priest novitiate is under the watchful eye of Mother Fela.

DM’s Note: Regardless of their level, priests who trained at other temples of Heironeous enter a novitiate period if they want to call the Bastion of Faith home. For these previously trained priests (NPCs and PCs alike), the novitiate period lasts for three months. All other NPC priests are novitiates for three years before they graduate (advancing one level per year until the fourth level is reached). Player characters remain novitiates until they reach fourth level, through adventuring or until a novitiate period of one year passes, whichever is longer. NPC priests take significantly longer to advance in level, but are not required to gain experience through adventure to do so.

At any given time, there are 1d6 NPC priest novitiates of random race and gender in addition to any player characters.

Characters and NPCs are called novitiates if they are level 1, 2, or 3. Those who graduate from novitiate status (when fourth level is reached) are on the cusp of taking solemn vows. At this point, the choice is made between becoming a cloistered (professed) priest and adventuring (affirmed) priest.

A priest novitiate receives a habit (and usually a tonsure). The dark blue robe symbolizes the novitiate’s retreat from the secular world and serves as a constant reminder that a monk

may be in the world but is not of the world. In the Bastion, novices do not receive a hood, but they do earn the title of Brother or Sister.

Novitiates possess some freedom to come and go from the Bastion grounds. Novitiates planning to become affirmed (adventuring) priests may spend no more than five days of every thirty on Bastion grounds; those who seek to take professed vows must spend at least twenty days of every thirty on the grounds. A novitiate can petition Mother Fela for more time away if he is involved in a mission or good work outside the temple walls (in other words, if the priest is in the midst of an adventure).

While in residence, a priest novitiate attends novitiate classes specific to her particular advancement track. The novitiate follows the schedule every other member of the temple follows (see “Daily Personal Schedule”). Half of the novitiate’s work period is spent in liturgical classes.

During this period of formation the novitiate studies *The Book of Penitence*, chants, liturgy, Bastion history, and the Holy Rule. Each novitiate is also assigned certain tasks, known as obediences, by the abbot (sample obediences are presented in “Daily Life in the Bastion”). While the Bastion is of one mind concerning the faith, each priest is a unique person with unique talents. The temple needs the priests to work together harmoniously, to properly worship Heironeous and provide for the community’s needs.

At the end of the novitiate period, if the professed and affirmed priests approve his petition, the novitiate can take solemn vows. On the other hand, the novitiate period is not something that must end. Many brothers and sisters are happy with their status, and find a low rank in the temple exactly suits their interests and personal studies. Brother Nod is an extreme example of the respect a novitiate can command.

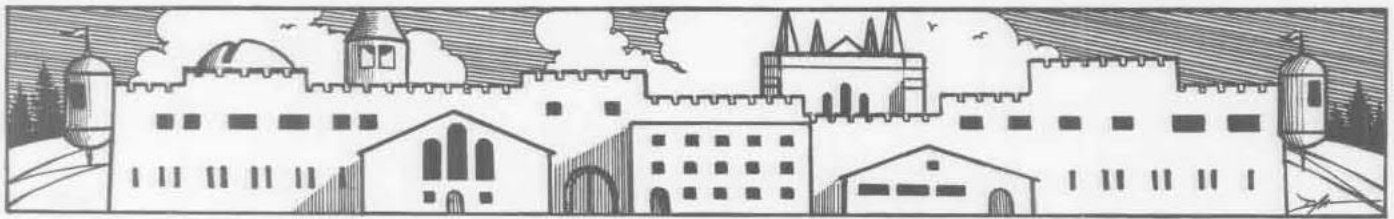
Affiliate Novitiates

Player characters and NPCs who are not moving toward the priesthood become templar, catechist, or inquisitor novitiates (collectively referred to as affiliate novitiates). Affiliate novitiates move away from the priest novitiates into quarters reserved for their specific classes (see keyed map). Affiliate novitiates all take a few of the basic classes attended by the priest novitiates.

DM’s Notes: All NPC and PC affiliate novitiates take classes for six months before they graduate. The level advancement described for PC or NPC priest novitiates does not apply to affiliate novitiates, since their training is much less intensive.

At any time, there are 1d2 NPC affiliate novitiates of random gender and race, and randomly assorted among templar, catechist, and inquisitor, in addition to any player characters.

Affiliate novitiates receive a dark blue habit, but they do not take the tonsure. The affiliate novitiates has more freedom to leave the temple grounds than they did as postulants, but still must spend five days of every thirty in the temple. If



involved in projects outside the temple walls (such as adventures), affiliate novitiates can petition their advisors for longer periods off-site. Templar novitiates report to Templar Lugo, catechist novitiates report to Catechist Cassante, and inquisitor novitiates report to Inquisitor Ravenglass.

While in residence, an affiliate novitiate attends novitiate classes specific to her particular advancement track. A novitiate follows the schedule that every other member of the temple follows. About half of an affiliate novitiate's work period is spent in liturgical classes, while the other half is spent training in her specialty (templars drill, catechists do spell research, and inquisitors practice the fine arts of dexterity and manipulation). Each novitiate is also assigned obediences by the abbot.

Unlike priest novitiates who may decide to stay at that level, affiliate novitiates must "graduate" and become full-fledged affiliates, or leave the temple. The appropriate advisor determines whether a novitiate is ready to join the Bastion as an affiliate. Those who don't measure up are asked to leave (as determined by the DM).

Solemn Vows

The men and women who have decided to dedicate the rest of their lives to serving Heironeous for the Bastion of Faith are ready to take their solemn vows. Though the road was perhaps less difficult for affiliates, they and priests both view this occasion with equal solemnity.

For affiliates, taking solemn vows means that they swear to devote themselves to the pursuit of Heironeous and the advancement of the Bastion. Both PCs and NPCs can become affiliates. On taking the solemn vow, an affiliate gains the title Templar, Catechist, or Inquisitor, as appropriate. Affiliates may take solemn vows after spending a period of six months as an affiliate novitiate.

Priests have the option of not taking solemn vows and retaining their novitiate status. For priests who decide to take on greater responsibilities, taking solemn vows also means making a choice in how they wish to serve Heironeous and the Bastion. Priests who take solemn vows gain the title Mother or Father.

Some priests choose to focus inward, and thus take the professed priest's Vow of Humble Profession (regardless of whether they are cleric or specialty priest). Professed priests are cloistered and do Heironeous's work within the temple walls. Usually only NPCs become cloistered clerics.

Other priests choose to work outside the Bastion, spreading the work and word of Heironeous wherever they go. These men and women take the affirmed priest's Vow of Solemn Affirmation (regardless of whether they are a cleric or specialty priest). Affirmed priests are "adventurers," and are not often seen within the walls of the temple. Player-character priests should probably take the Vows of Solemn Affirmation if they wish to be associated with the Bastion.

Priests may take solemn vows after reaching fourth level, either through adventuring while novitiates or after a novitiate period of one year passes—whichever is longer.

Everyone who takes solemn vows in the Bastion of Faith gains the *endurance* ability described under "Benefits of Bastion Membership." Temple members can choose to leave the

Bastion at any time, but after a period of one month, their *endurance* ability fades away, never to return.

The vowtaker commits to tithe 25% of any profits garnered through missions or obediences (adventures) assigned by Abba Gaius.

Professed Priests

NPCs of fourth level or higher who've successfully passed the novitiate period can become professed priests if they take the Vow of Humble Profession (player characters could also choose this path if they wish a cloistered—and dull—life). In most circumstances, professed priests retain the personal cells they inhabited when they were novitiates. Though professed priests often defer to the hierodeacons' wishes, they answer only to Abba Gaius and the will of Heironeous.

DM's Note: Professed priests in the Bastion of Faith can expect to remain cloistered for the rest of their lives, devoting themselves to the temple. Most cloistered clerics learn specialties, developing sagelike encyclopedic knowledge in one particular area of interest.

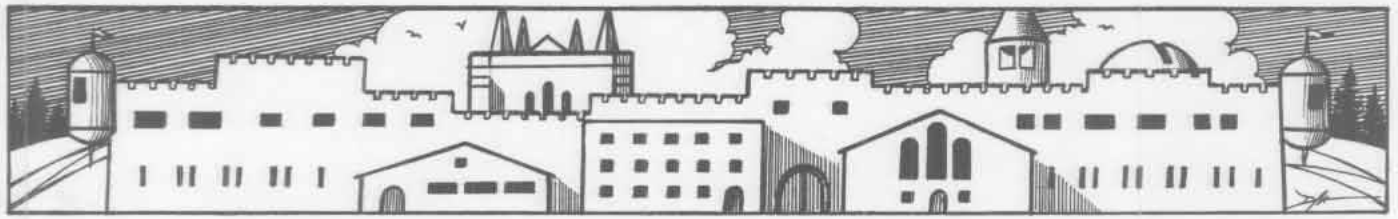
Cloistered priests advance in level and learn new spells, but at a slower rate than adventuring priests—experience is the best teacher. Still, given enough time and diligence, professed priests also slowly advance in level.

NPC Professed Priest Level Advancement

Level Goal	% Chance of Achievement*	Years Required
4th	90%	2
5th	80%	3
6th	70%	3
7th	60%	4
8th	50%	4
9th	40%	5
10th	30%	5
11th	20%	6
12th	10%	6

*Roll percentile dice and check the result against the "% Chance of Achievement" column to determine if the next level goal is attained after the appropriate number of years filled with study have passed (the "Years Required" column). For example, a priest who spends three years to become 6th level must then study for four additional years to attain 7th level. An unsuccessful attempt to attain the next level still requires the appropriate number of years in study; however, just one additional year of study is required to make another attempt at level advancement. A +10% bonus is applied to the second and later attempts for level advancement after the initial failure. In addition, priests can add a +5% bonus to the initial and subsequent attempts if their Wisdom score is 17, and a +10% bonus if their Wisdom score is 18. Note that this advancement table is for professed priests *only*, which should rule out most player characters.

Currently, there are 21 professed priests in addition to any player characters—see the Bastion roster.



Professed or Affirmed?

At the end of her novitiate period, a new priest must decide whether to become a professed (cloistered) or an affirmed (adventuring) priest. Some priests feel called to one or the other role, from their first day in the Bastion. Others choose a vocation during the postulante or novitiate periods.

If a priest has not felt a strong calling toward profession or affirmation before taking solemn vows, she traditionally holds vigil in the private chapel, on the battlements, or in a nearby sacred grove, for at least one night. The time is spent burning the holy incense of divination and meditating. Most priests report having transcendental experiences that clarified their callings, though the experiences were varied (a statue speaking, a vision of an astral deva appearing, and *The Book of Penitence* opening to a specific passage are three examples).

While a priest's calling is usually common knowledge before this, she formally announces it at the taking of solemn vows.

At the time of Humble Profession, the priest takes the habit and hood of a professed priest. Initial studies for the professed cover a wide range of topics, including church history, liturgy, patristics, philosophy and theology. The priest may also study other fields. The professed priest takes the title Mother or Father.

Professed priests have little freedom to come and go from the Bastion grounds. They must spend twenty-seven days of every thirty on the Bastion grounds. Cloistered priests may petition Abba Gaius if they wish for more time off-site, to secure research materials or respond to a family emergency.

While in residence, a priest is expected to teach novitiate classes specific to his particular area of interest. The professed priest follows the schedule that every other member of the temple follows. Approximately one-half of the priest's work period is spent teaching classes, while the another half of the work period is filled with personal research.

Eventually, a professed priest chooses an area of specialization, and after a period of at least ten years in research, attains the abilities of a sage in that field of study. Fields of study are not necessarily limited to liturgy and theology; professed priests study alchemy, astronomy, botany, or meteorology, (see "Bastion Roster" for a current list). Treat the abilities of professed priests with fields of specialty just as you would sages—they can answer specific questions, solve riddles, or decipher ancient lore within their field, as suits the DM's campaign. See the "Sages" section in the *DUNGEON MASTER Guide* (DMG) for additional information on handling sages. A professed priest can gain the sage ability whether he is a cleric or a specialty priest.

Affirmed Priests

After reaching fourth level and passing the novitiate period, PC and can become affirmed priests if they take the Vow of Solemn Affirmation. Player characters who were given quarters during their novitiate status lose them when they take vows: Space is too tight to reserve cells for every priest ad-

venturing abroad. Of course, whenever an affirmed priest returns to temple, she can expect to be put up, fed, and accorded the comforts of a professed priest while her stay lasts. Though affirmed priests often defer to the wishes of the hierodeacons, they are responsible to Abba Gaius and the will of Heironeous.

DM's Note: Generally speaking, priestly PCs should be affirmed priests. Your PCs' level advancement should be controlled by their adventuring prowess, and proceed according to the rules set forth in the *Player's Handbook*. The Bastion of Faith is presented in detail to allow you to use as much as you'd like for a PC's background temple. But using only a few names and conferring only a few abilities germane to the temple is also fine, and *Bastion of Faith* can supply many adventure seeds, given as missions or obediences.

Currently, there are over fifty affirmed priests associated with the Bastion of Faith. Of those, only 1d4 reside in the Bastion at any given time. In some cases, years have passed since certain affirmed priests have returned home to Mother Church.

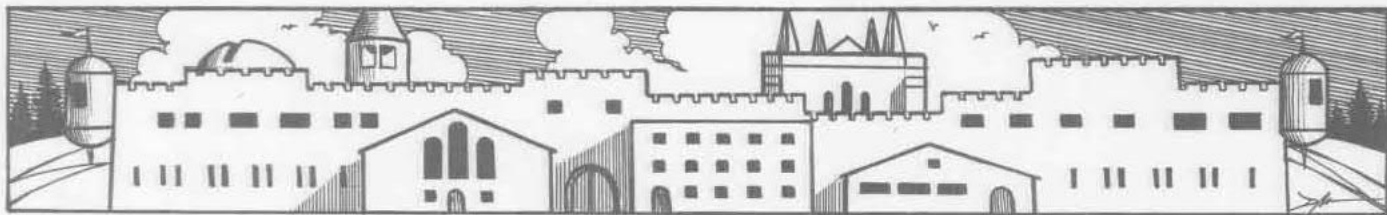
When a priest takes a Vow of Solemn Affirmation, her commitment is for life. The priest's final vows include *justice*, *obedience*, and *conversion of life*. At this point, the affirmed priest receives a long dark blue robe and the cowl that all adventuring priests of Heironeous wear. The affirmed priest also receives the title Mother or Father, but only fellow members of the Bastion address the priest in such a manner (though particularly unyielding priests might require adventuring companions to use this form of address).

Affiliates, Attached & Detached

Templars, catechists, and inquisitors are collectively called affiliates. Unlike priests, affiliates do not take separate vows to indicate a preference for proclaiming justice within the temple or out in the world. However, affiliates do make a similar choice.

Affiliates can sign on for attached service with the Bastion for tours of six or twelve months. Attached affiliates live within the Bastion and work with the professed priests on the day-to-day business of the temple. When a tour is over, an affiliate may sign on for another, and some affiliates remained attached to the temple their whole lives. Catechist Cassante has remained attached to the temple for the last thirty years, with never a break for detached service.

Detached service is best suited to player-character affiliates. Detached service means that the affiliate doesn't live in the temple, but is free to pursue his own interests, as long as the promotion of justice remains a consistent and primary focus in his life. The only requirement of a detached affiliate is that he visit the temple at least once every four-month period, and that he pay tithes of 20% on all profits garnered through church-sponsored missions. Those who serve on detached service are always eligible to sign up for a tour of attached service with the Bastion.



Affirmed priests possess freedom to come and go from the temple. They are required to spend three days of every year at the Bastion. On the other hand, they can't spend too much time away from their calling—an affirmed priest can spend no more than five days of every thirty within the temple grounds. The rest of the time they are expected to dispense justice in an unfair world.

In many cases, affirmed priests are alone when they leave the temple, and must find their own way in the world. These priests often join small adventuring companies for the protection they offer, as well as for enhanced mobility. While a priest of Heironeous would never associate with completely evil adventurers, groups containing rascals, reprobates, and those whose eyes are not open to the glory of Heironeous make perfect targets for conversion. Adventuring companies travel an extraordinary amount, affording the priest the opportunity to promote Heironeous in the far-flung corners of the land.

Sometimes an affirmed priest leaves the temple with fellow Bastion members, forming a company made up of an affirmed priest, a templar or two, a catechist, and an inquisitor. Though such teams of devout individuals usually form for a specific mission, some teams remain together indefinitely after the first mission.

An affirmed priest on a mission doesn't adhere to the daily personal schedule, since the mission (adventure) is the work of an affirmed priest. When on temple grounds for a few days to pay a tithe, rest, answer a summons from the abbot, or do research, the affirmed priest might very well follow a schedule similar to a professed priest.

The affirmed priest gives a yearly tithe of 25% of the wealth she has accumulated while performing missions in the wide world.

Templars

After passing the affiliate novitiate period, PC and NPC fighters can become templars associated with the Bastion of Faith if they take solemn vows. Paladins of Heironeous who wish to become Bastion templars can do so with no training period—they're already favored servants of the god.

Player characters who were given cells during their novitiate stage lose them when they take solemn vows. Templars choosing to serve as attached templars are assigned barrack space in the temple. Templars can also choose to serve as detached templars, roaming the world in the service of equity. Though templars are ultimately in the charge of Abba Gaius, Templar Lugo has charge of templars in their day-to-day activities, in peace and holy war.

A templar's solemn vows are: *justice, obedience, and protection of the church*. The templar's weapon of choice is blessed by Abba Gaius, and the symbol of Heironeous is engraved upon it. The title of Templar is officially conferred.

Attached templars are required to spend twenty-five days out of every thirty at the Bastion. On the other hand, detached templars must visit the Bastion only once during every four-month period. Attached templars' work periods are mostly composed of guard duty (75%), while the rest is devoted to drills and martial exercise.

Like affirmed priests, detached templars often join small

DM's Note: NPCs or player characters can be devout warriors or paladins. Paladins have the advantage of being champions of Heironeous to begin with, and thus need not go through the training process every other member of the Bastion submits to. However, once a devout warrior makes it through the training period, his duties and responsibilities are no different than those of a paladin—both are Bastion templars, despite differences in their indoctrination and abilities. All templars also gain the *endurance* and the templar abilities described under "Benefits of Temple Membership."

Player character level advancement is dependent on adventuring prowess, and proceeds according to the rules set forth in the *Player's Handbook*. Introducing adventure hooks to the player characters through the temple is quite natural, especially while templars are in detached service.

Currently, there are over fifty templars associated with the Bastion of Faith. Of those, only fifteen are attached and found within the temple at any given time. In many cases, templars spend their entire lives in detached service, adventuring and promoting justice wherever they go.

adventuring companies for protection and mobility. Sometimes such groups are composed almost entirely of fellow Bastion members. When such is not the case, templars often put up with behavior in their peer groups that priests would frown upon; however, no templar stands by in the face of injustice in any situation.

Attached templars are not required to tithe, but detached templars turn over 20% of any profit gained through Bastion-directed adventures.

Catechists

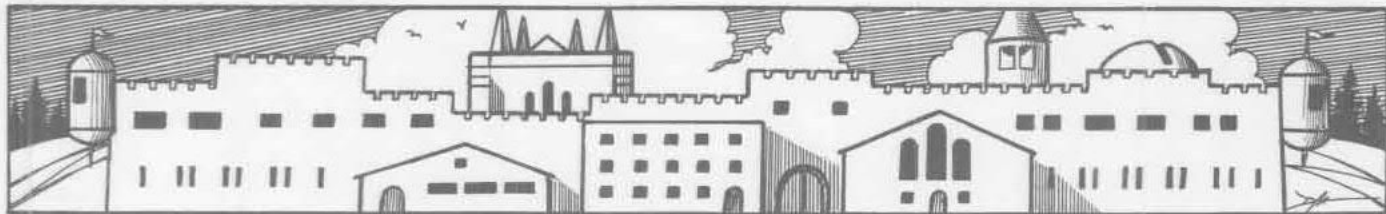
Player characters and NPCs who have successfully passed the affiliate novitiate period can become catechists if they take solemn vows. Catechists can be general mages or specialty wizards; as long as they are devout, it doesn't matter.

If they choose detached service, player characters who were given cells during their novitiate status lose them on taking solemn vows. Attached catechists keep their old cells, or move to cells closer to the Bastion library, if any are available. Catechists, like everyone else in the temple, answer to Abba Gaius; however, Catechist Cassante directs temple research, and attached catechists are expected to obey him.

DM's Note: NPC and player character mages can be catechists. All catechists gain the *endurance* and the catechist abilities described under "Benefits of Temple Membership."

Player character catechists advance in level as normal—catechists on detached service find ample opportunity to advance in level, although some would rather spend all their time in attached service, doing research in the library.

Currently, twenty catechists are affiliated with the Bastion. Of those, only five are attached and found within the temple at any given time.



A catechist's solemn vows are: *justice, obedience, and the codification of knowledge*. Catechists are given a staff hewn from wood grown in Heironeous's Grove, upon which is engraved their vow in magical runes. The Catechist title is officially conferred at this time.

Attached catechists must spend twenty-five days of every thirty at the Bastion, though most would rather never leave (at the DM's option, attached catechists can advance in level as professed priests). Detached catechists are only required to visit the Bastion once during every four-month period. Detached catechists generally share new spells and lore with catechists remaining in the temple, for them to enter into the Bastion library.

Like affirmed priests, detached catechists are the best choice for player characters, and often join small adventuring companies. Sometimes groups are primarily composed from fellow Bastion members; when this is not the case, catechists tend to be closemouthed with those not of the faith. Catechists will leave an unjust party rather than pursue a possibly personally dangerous confrontation.

Attached catechists are not required to tithe—their contribution to the temple is their research. Detached catechists turn over 20% of any profit gained through a Bastion-directed adventure.

Inquisitors

After taking solemn vows, PC and NPC rogues that take solemn vows become inquisitors affiliated with the Bastion of Faith. Inquisitors can be thieves or bards—as long as the inquisitor *truly* serves Heironeous, all else is forgiven.

Attached inquisitors can keep their old chambers, or move to rooms closer to the Chamber of Inquisition or the gaol, if any spaces are available. Abba Gaius generally has little to do with inquisitors; Inquisitor Ravenglass almost always passes on the abbot's obediences, if any. Otherwise, Ravenglass sets his own policy on how inquisitors can best serve.

DM's Note: NPC and player character rogues can be inquisitors. In addition to normal class abilities, inquisitors gain *endurance* and the inquisitor abilities described under "Benefits of Temple Membership."

Player character inquisitors advance in level normally; as inquisitors on detached service they can easily achieve their experience requirements for level advancement. Because of the nature of the duties, progress toward level advancement as an attached inquisitor is also possible.

Currently, twelve inquisitors are affiliated with the Bastion. Of those, four are attached and can be found within the temple at any given time.

An inquisitor's solemn vows are: *justice, obedience, and the investigation of ultimate truth*. Inquisitors are given a long gray robe and the cowl that inquisitors of Heironeous wear (these are similar to those worn by adventuring priests, although more suited to camouflage). After taking vows, the title of Inquisitor is officially conferred.

Attached inquisitors spend only ten days out of every thirty at the Bastion, though the time they are not on the

grounds must be spent within the local community ferreting out injustices and determining the real story about contentious issues. Detached inquisitors are only required to visit the Bastion once during every four-month period, when they are expected to share with the Bastion any intelligence and other information they gather in the field.

Detached inquisitors are a good choice for player characters, and like other adventurers, can join adventuring companies. Sometimes such groups are made up of fellow Bastion members. When such is not the case, inquisitors sometimes affect a rough, sly, or sneaky personality, in order to uncover potentially inequitable behavior in foes and chance companions.

Attached inquisitors do not tithe—their contribution to the temple is their investigations and uncovering the truth. Detached inquisitors turn over 20% of any profit gained through a Bastion-directed adventure.

Daily Life in the Bastion

Bastion daily life follows a similar pattern for everyone, though the specifics may vary. The schedule below delineates the daily personal schedule of Bastion priests. What a Bastion member does during work periods depends on an individual's station and responsibilities. Though the bells of the campanile are only specifically mentioned a few times, they chime to signal the beginning of each new period or activity.

Work Periods

Every priest, affiliate, novitiate, and postulant in the temple generally follows the Bastion daily schedule. But each individual's work period varies depending on her position. For instance, during a given work period, a novitiate is most likely to attend class, while a templar drills in the commons.

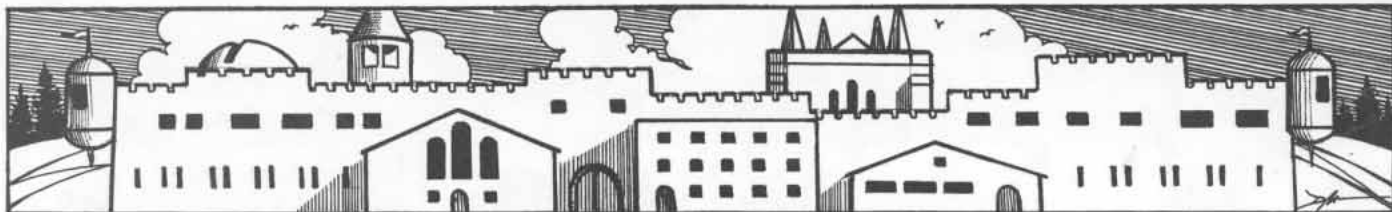
Sample work periods by position are provided below with some variability so that the DM can use the daily personal schedule as an adventure guide while his players remain in or visit the Bastion. Of course, the DM is free to make up whatever he pleases, and call for an obedience or a mission (an adventure hook), without waiting for a random die roll to provide adventure impetus. Finally, adherence to the schedule is easily broken during times of holy holiday, festival, or crisis.

Candidates in Observership

Those who seek entry into the temple stay a brief time in the retreat.

1d6 Candidate Work Period

- 1 Self reflection
- 2 Interviews with Mother Loughora
- 3 Tours of the Bastion grounds
- 4 Interviews with Father Abbregio
- 5 Simple tasks (laundry, cleaning crockery, and so forth)
- 6 Simple labors (mending clothing, preparing food, and so forth)



Postulants

The postulancy lasts for three months, during which time the prospective initiate gains a taste for temple life.

1d6 Postulant Work Period

- 1 Liturgical instruction
- 2 Liturgical instruction
- 3 Liturgical instruction
- 4 Interviews with Father Abbregio
- 5 Simple tasks
- 6 Simple labors

Priest Novitiates

If a postulant chooses the priesthood, her studies increase in intensity, but she is also trusted with simple responsibilities (obediences) for the temple.

1d8 Priest Novitiate Work Period

- 1 Scriptural instruction
- 2 Chant instruction
- 3 Liturgical and historical instruction
- 4 Personal meditation on the Holy Rule
- 5 Interviews with Mother Fela
- 6 Simple tasks
- 7 Simple labors
- 8 Obediences*

* See below

Professed Priests

Professed priests devote themselves to the temple's good. In addition to their expected duties, cloistered clerics study subjects they find interesting.

1d6 Professed Priest Work Period

- 1 Providing liturgical instruction
- 2 Providing chant, history, and scripture instruction
- 3 Personal studies in specialty interest
- 4 Personal studies in specialty interest
- 5 Simple tasks and labors
- 6 Obediences*

* See below

Affiliates, Attached

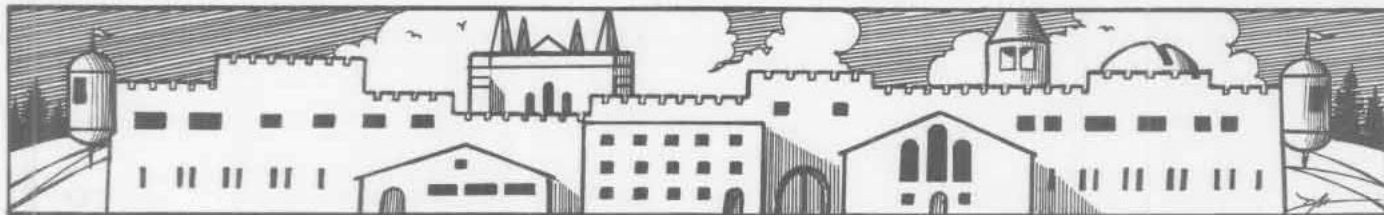
There are not many attached affiliates in the Bastion, but they adhere to the daily schedule.

1d6 Attached Affiliate Work Period

- 1 Liturgical instruction
- 2 Personal training in appropriate character class
- 3 Undertaking responsibilities from affiliate head
- 4 Undertaking responsibilities from affiliate head
- 5 Simple tasks and labors
- 6 Obediences*

* See below





Affirmed Priests

By definition, adventuring priests are rarely found on temple grounds. However, when they do make a brief visit, their schedules follow those of a professed priest, if they choose it. Of course, when adventuring priests are not in residence, they are performing missions.

Affiliates, Detached

Detached affiliates do not live in the temple, and do not abide by the schedule. Like affirmed priests, detached affiliates are considered to be performing missions for the greater good of Heironeous.

Bastion Daily Personal Schedule

4:30 am	Arise
5:00 am	Matins
7:00 am	Morning prayers
8:00 am	Breakfast
8:30 am	Morning work period begins
12:00 pm	Lunch
1:30 pm	Afternoon work period begins
4:30 pm	Vespers
5:30 pm	Supper
7:00 pm	Compline

Arise. The bells of the campanile chime out a few short notes in preparation for matins (the First Hour).

Matins. Unlike the earlier reminder, the bells signaling the First Hour play rich, rousing liturgical music. In most cases, Bastion members may do as they please during the period before morning prayers, though this time is usually spent in private prayer or personal liturgical reading.

Morning prayers. Most of the Bastion membership meets in the private chapel to take part in a brief service dedicated to Heironeous. Abba Gaius usually officiates at morning prayers, although it is not uncommon for a priest of any station to be honored in this capacity.

Breakfast. Simple broth, hard bread, cheese, and fruit are the normal morning fare.

Morning work period. See the work period tables.

Lunch. Vegetables, grains, and game are standard fare for the midday meal.

Afternoon work period. See the work period tables.

Vespers. Like matins, vespers is signaled with rich music from the campanile. Again, this is a time for personal introspection, prayer, and reflection on the ways of Heironeous.

Supper. Standard fare includes hearty vegetable stews with bread, although those with a culinary flair are invited to try their hand at this meal, so it's not unusual for the priests to enjoy unique meals at supper.

Compline. A somber soliloquy from the bells indicates the official end of the temple schedules. Priests generally sleep at this time, but strictly speaking, the time between compline and matins is free time, and can be spent as a priest sees fit.

Obediences

Obediences are like tasks and labors, but they are more complex than such simple jobs. Obediences are initiated by the hi-erodeacons and the abbot, usually in response to news brought by priests or affiliates lower in the hierarchy. In most cases, obediences are important to the temple, and if left unaccomplished, the temple suffers as a consequence.

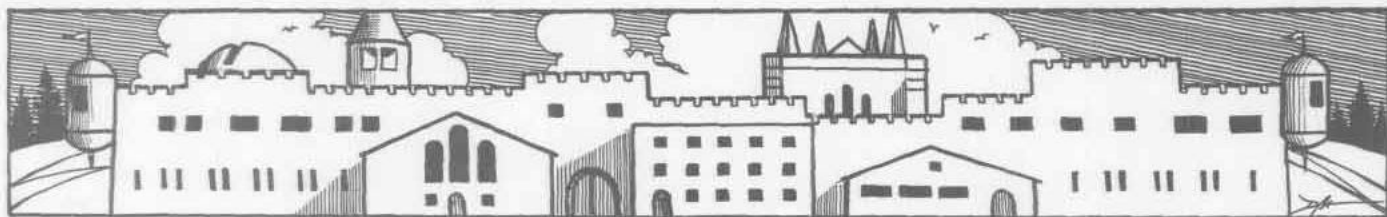
A sample list of obediences is provided below; however, during the course of a year, far more obediences are given out than can be listed in this single tome—the DM is encouraged to devise new obediences if her players spend any time at all as novitiates or, more rarely, professed priests. Of course, when affirmed priests and detached affiliates spend more than a day between missions on temple grounds, there is always a chance that they'll be assigned obediences.

1d10 Sample Obediences

- 01 Negotiate a better deal with a local merchant that supplies parchment, grain, water, and other comestibles to the Bastion.
- 02 Speak with a rival temple in an attempt to work out a reasonable "treaty" during competing holy days.
- 03 Meet with the chancellor of the local college of wizardry to sue for restraint in nightly rituals which are sometimes noisy, smelly, and smack of evil sorcery.
- 04 Figure out how to meet with a representative of the local den of thieves to negotiate a "thief-free" zone for an upcoming holy day.
- 05 Infiltrate a rival temple to determine if rumors of unjust sacrifice are true. Gather evidence either way, so that the rumors can be but to rest or so that the just war clamored for by the templars can begin.
- 06 Look up every reference in the largest library in the region (book fees paid by the temple) to the last days of Saint Ferrante.
- 07 Travel to a nearby city to deliver a message to a sister temple of Heironeous.
- 08 Serve for one week as the personal confessor of the local king, lord or political leader (for example, the Lord Mayor of Greyhawk).
- 09 Secret obedience (given by Dolaucoth): Find out what Catechist Cassante is really up to in his private lab chambers.
- 10 Secret obedience (given by Gaius): Discover if there really is a secret "holy club" within the church called the Fellowship. If so, find out as much as possible about who belongs and why they are so secretive.

Missions

Missions are to affirmed priests and detached affiliates what obediences are to professed priests and attached affiliates. Missions can be initiated only by the abbot, though they are usually handed down in response to news brought by priests or affiliates lower in the hierarchy. In most cases, missions serve the ideal of justice, and while there are sometimes no immediately tangible results to accomplishing the missions, it increases the justice in the world. Missions that involve many weeks, months, or even years of the priest's time are always



taken on in conjunction with the “promote Heironeous” mission (see below).

A sample list of missions is provided below; however, more missions are given out than can be listed in this single tome, and the DM is encouraged to use missions of his own devising. Normally, missions are given only to affirmed priests and detached affiliates. If you want to add some spice, add a cloistered priest to a group undertaking a short-term mission—this priest’s response to stress might be at different junctures timid, amusing, and brave, providing additional roleplaying opportunities.

1d10 Sample Missions

- 01 **Promote Heironeous:** This is the general mission many adventuring priests and detached affiliates are given on leaving the temple. It requires that the devotee move across the land and uphold the principle of equity in all her dealings. Thus, adventuring in the deeps of a dungeon and charting the wastes half a world away are equally viable goals, in conjunction with Promoting Heironeous.
- 02 **Deliverance:** This can be a short-term, one-time mission to free a single group of slaves from a known slave dealer. It can also be a life-long mission that will not be over until every slave is free. Particularly lucky faithful may be allowed to take the battle-ax *Liberator* from the Bastion armory during missions of Deliverance.
- 03 **Punishment:** This mission is usually a one-time charge to bring punishment to the guilty. The guilty can include bandits, corrupt lords and leaders, or sentient monsters. The distance to be traveled, and the power level of the subject or group to be punished, can shorten or extend the punishment mission.
- 04 **Conversion:** Priests who take this mission usually travel to distant places where they preach the holy word to those who might benefit from hearing about the principles and holy rule of the god of equity. Humans, demihumans, and even humanoids can be targeted to receive this ecclesiastical instruction. As with other missions, danger is a watchword, especially among groups who take the word of Heironeous as a personal affront.
- 05 **Self-generated:** Sometimes an affirmed priest becomes aware of a situation crying out for the attention of Heironeous. If a priest takes this information to Abba Gaius, more times than not the abbot assigns the priest and her companions, if any, the resolution of the problem as a Bastion-sponsored mission.
- 06 **Exploration:** A very popular mission given to far-roving priests is that of Exploration. The Bastion is interested in the nature of far-off lands and distant worlds, and thus sends detached affiliates and/or priests out to generate maps. This mission is often attached to other missions.
- 07 **Discovery:** Otherwise similar to exploration, discovery focuses more on *what’s* out there than on how it all ties together protomen living on a northern isthmus; an exploration mission would require that the shape of the isthmus be accurately recorded. A combination of both these missions is not uncommon.

- 08 **Embassy:** Tension is increasing between the kingdom or city-state containing the Bastion and a neighboring power (for example, the Domain of Greyhawk and the Duchy of Urnst). A select few must travel to the rival power and attempt to somehow negotiate a peace.
- 09 **Holy Warrior:** A rival power has unjustly started a war of oppression with the kingdom or city state containing the Bastion. The priest and/or detached affiliates serve in their particular capacities in the conflict. If the war lasts overlong, and the missionaries survive long enough, they are rotated out of the war and into other missions, if they so desire.
- 10 **Confirmation:** One thing bothers the priests of the Bastion, and all priests of Heironeous everywhere. If Kahabros, self styled Lord of Evil, truly fell, where are the cinders of his destroyed kingdom? Where is his final resting place spoken of *The Book of Penitence*? No priest has ever discovered it, and from time to time a mission is sent out to confirm Kahabros’s extinction, and to ensure that some smoldering remnant of his evil does not work even now towards renewed power.

Temple & Community Interactions

Depending on where the DM places the Bastion, its importance in the surrounding community varies. However, the nature of the temple is such that it will be highly visible, utilized by the community and passing adventurers on a regular basis for the services it can provide. The Bastion of Faith can be inserted into any city of at least 3,000 inhabitants. Of course, the smaller the city in which the temple is placed, the more importance the Bastion has in the local setting and economy.

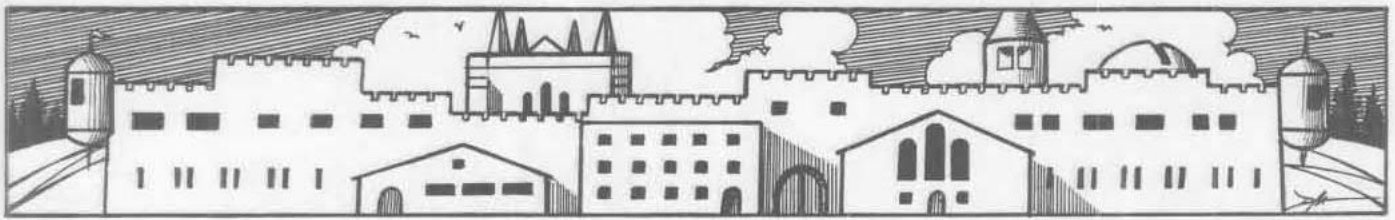
Favors: A New Economy

Though the Bastion has facilities to take care of many of its own needs, the temple still makes a significant impact on the local economy with its demands for goods and services.

Thankfully, the Bastion is prosperous, and has no trouble paying for the services it requires. After all, the Bastion is a source of healing and protective magic, something not commonly available elsewhere. Within the local economy, the Bastion often pays for services rendered with spells.

Actually, it’s more complicated than that. Those who provide a commodity or service to the Bastion don’t usually require a healing, curing, or protective spell at the moment they complete their contracted service. Instead, they are given small documents on special parchment, called favors. At any time in the future, someone with the requisite number of favors can return to the Bastion and exchange them for a spell of the appropriate level.

Backed as they were with clerical magic, once the favors entered the local economy, they were sometimes used instead of gold as payment. For many locals, the guarantee of a spell (or part of a spell, with the prospect of gaining more favors) is



Common Needs of the Temple

Ink	Carpentry
Parchment	Masonry
Candles (wax & wicks)	Leatherworking
Lanterns & Oil	Tailoring
Rope	Glassworking
Cloth	Musicians
Wine	Artists
Grain, Meat & Vegetables	Blacksmithing

better than gold. Favors also have the advantage of being very light and thin—after all, they're just parchment. The factor that limits the growth of favors as currency is the limited number given out by the temple, and the fact that favors lose value the farther from the Bastion they travel. Still, within the community where the Bastion is situated, it's not uncommon to see favors used in place of gold in inns, taverns, shops, and every other place where money exchanges hands—even on the thief-run black markets.

Favors As Currency

Favors come in three denominations: *f1* (sometimes called a psalm), *f10* (a prayer), and *f100* (a benediction). Favors are backed by priestly spells, redeemable on demand at the Bas-

tion agora between matins and compline, except on holy days. At the DM's option, favors may also be redeemed at other temples of Heironeous in foreign cities. While the Bastion will never redeem favors for gold, favors are sometimes exchanged in lieu of gold in the local economy.

f1 = 10 gp (Each favor is roughly equivalent to 10 gp).

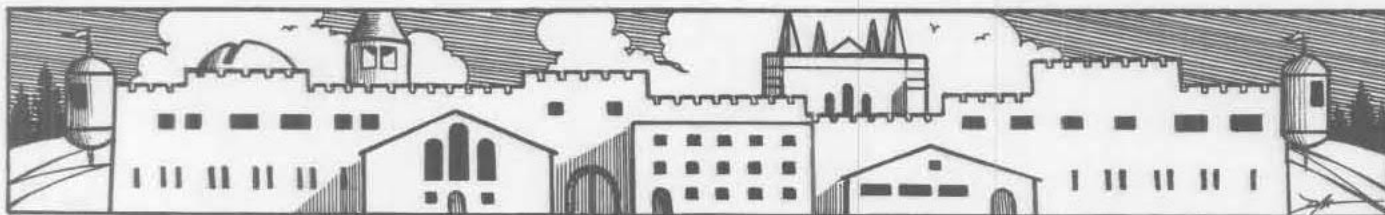
Thus, if the Bastion were to requisition from a local blacksmith five suits of chainmail for templars, the standard cost would be 375 gp. Assuming the blacksmith is amenable, the Bastion would prefer to pay about *f38*. With three prayers and eight psalms stuffed into his coin purse, that blacksmith might very well hold onto his favors against any future need of healing; or he might pay *f10* for a week's stay in the finest lodging house in town (something that would otherwise cost 100 gp), and hold onto *f28*. Many favors are never redeemed but circulate through the local economy much as paper money might. Favors have become a local currency.

The Bastion never sells favors for gold.

Redeeming Favors

In general, only first- through third-level spells are redeemable with favors, although some exceptions exist. The table below lists the spells available, and the number of





favors that must be redeemed in exchange. Spells not listed below might still be redeemable, but not on demand; high-level spells (like *astral spell*) take time to memorize, and only a few people in the Bastion can cast it.

Redeemable Spells

Spell	Cost
<i>Atonement*</i>	f300
<i>Augury</i>	f20
<i>Bless</i>	f10
<i>Brand of Heironeous, lesser*</i>	f20
<i>Brand of Heironeous, greater*</i>	f300
<i>Commune*</i>	f300
<i>Continual light</i>	f100
<i>Cure blindness</i>	f50
<i>Cure light wounds</i>	f40
<i>Cure serious wounds</i>	f80
<i>Cure critical wounds</i>	f160
<i>Detect evil</i>	f10
<i>Detect magic</i>	f20
<i>Dispel magic</i>	f50
<i>Divination</i>	f50
<i>Glyph of warding</i>	f50
<i>Greater glyph of warding</i>	f300
<i>Heal</i>	f500
<i>Neutralize poison</i>	f10
<i>Prayer*</i>	f50
<i>Protection from evil</i>	f10
<i>Raise dead</i>	f600
<i>Remove curse</i>	f50
<i>Restoration</i>	f400
<i>Resurrection</i>	f1,000
<i>Slow poison</i>	f5
<i>Speak with dead*</i>	f50
<i>Tongues</i>	f10

* These spells only cast on or for those who worship Heironeous.

The "Three houses of Heironeous"

Though the surrounding community recognizes that the Bastion is a full-fledged community of priests, townspeople tend to think only about those parts of the temple that have a regular impact on the community's day-to-day activities. Thus, the locals refer to "Three Houses of Heironeous:" the public chapel, the retreat, and the agora.

The Public Chapel

The public chapel of Heironeous stands to the right of the main entrance to the Bastion of Faith, sharing its rear wall with the protective walls of the Bastion (see the Entrance Map and its keyed entries). Still, the chapel is in many ways its own entity.

The public chapel is open on most days between matins and compline. Mother Annan leads the public chapel, and it is she who meets visitors in need of succor, advice, or services.

Security at the Bastion

Since most people visit the temple to worship Heironeous, or because they hope to gain something from their time there, security is not usually an issue. On the rare occasions someone (or something) threatens the well-being of the Bastion and its inhabitants, Lugo and his templars respond immediately—although the agora has some "specialized" defenses.

Healing

It's a common sight in the public chapel: A company of worn, weathered, and wounded adventurers appears on the steps, desperate for healing, and in some cases, the raising of a comrade severed from life. Unless the party is interrupting Homily or a divine holiday service, they are usually tended as quickly as possible.

Mother Annan ushers those in need of healing to a peaceful anteroom. Here, Annan explains that the Bastion will redeem favors for the spell in question (see "Redeemable Spells"), although she asks that the actual physical transaction take place in the agora. If the party cannot pay for healing, Mother Annan asks what the company proposes to do if they should receive healing. If Mother Annan determines that the party is seeking to promote Heironeous (at the DM's discretion), she may agree to do the healing. Mother Annan, the perfect picture of equity, never gives free healing to the same group twice.

Once terms are settled, Mother Annan either casts the healing herself, or sends for a professed priest of the temple to do the healing. Following healing, the beneficiaries are expected to head over to the agora and make their donation or pay their favors. For their pious donation, each member of the party receives a small copper pin in the shape of Heironeous's holy symbol.

Homily

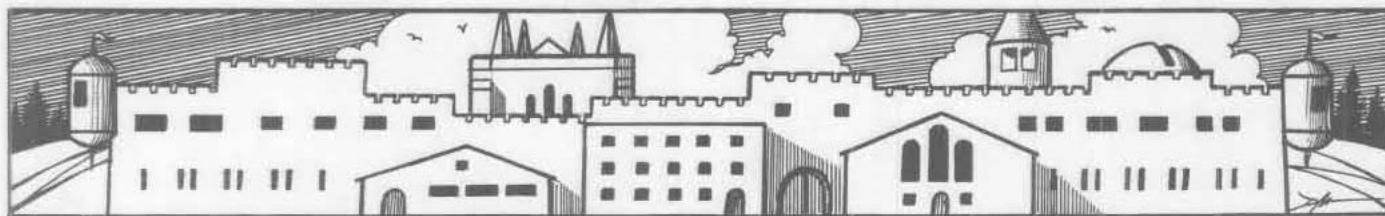
Mother Annan holds a service, called the homily, in the public chapel. The homily is a sermon based on the scripture of *The Book of Penitence*. The faithful come to affirm their faith, hear the morals and lessons of a just god, and to feel a part of a community of like-minded souls.

The homily is given three times a week, at 1:00 p.m. sharp. Generally, each homily lasts no more than forty minutes. After the homily, the congregation is invited to remain behind to socialize, discuss the sermon, and otherwise invest themselves in the church of Heironeous.

Though Mother Annan is a skilled speaker and weaver of practical moral lessons, there is obviously a common theme running through every homily: Equity in all actions brings serenity, both in a personal and in a universal sense. Each small quantum of justice slowly adds up in the world, and thereby the universe is slowly refined and made better. An act of justice is a reward of itself, but also improves the universal soul. Or so says Mother Annan.

Divine holidays

Like many deities, the worship of Heironeous incorporates many religious celebrations. Holidays help the common worshiper feel as though she is part of Heironeous's flock, and



celebrates the feeling of unity with others of the same faith. The community where the temple is based may or may not observe the same holidays, as decided by the DM. The following holidays are unique to the Bastion of Faith. The followers of Heironeous also observe the holy days and festivals common across the faith, as noted in the write-up of Heironeous.

Religious Holiday Calendar

Month	Day	Holiday
Fireseek (January)	1st	Newmass
Coldeven (March)	20th	Justday
Patchwall (October)	31st	St. Ferrante's Day
Sunsebb (December)	10th	Communion

Newmass. This holiday celebrates the beginning of a new year, and the end of an old. Those who celebrate this holiday reflect on the past year during a day of feasting and gift-giving. Giving a gift symbolizes the ability to do right and be a proper person. Receiving a gift becomes part of a ritual where properly thanking the giver is as important as the giving.

Justday. Justday is a day when all those who hold justice close to their heart prove it. In most cases, this means that a devout worshiper who has done an injustice in his life makes restitution for it. Usually this includes small acts such as apologizing for slights, giving food to a poor family, or some other easily accomplished act.

On the other hand, those who wear their faith on their sleeve are likely to proclaim some great work, act, or crusade on this day, trying to rally the like-minded to their banner. For example, every year there are many who swear to cleanse the southern Wild Coast, which was overrun by orcs some years ago and has yet to be reclaimed by the people who were forced out.

St. Ferrante's Day. St. Ferrante is known best for his defeat over Kahabros. He is also known for his steely self-control in the face of temptation, remaining pure and unsullied throughout his life. Most people can never hope to live up to Ferrante's ancient example. Instead, there is a day set aside for him when his likeness is carved on wood and stone, and paraded through the streets of the local city. This seems to be an excuse to eat a lot of food and throw candy to children during the parades.

Communion. This day is not about loud parades through the streets or vocal proclamations. It is a quiet day of introspection. Those who celebrate the day take time alone and open themselves to a mood of contemplation. This meditative time promotes inner peace and increases each individual's ability to be just in day-to-day life. Some are said to receive direct insight from the Champion of Justice, moving them to right some wrong in a faraway land at their god's behest.

The Retreat

The retreat stands to the left of the main entrance to the Bastion of Faith, across from the public chapel. Like the chapel,

the retreat shares its rear wall with the protective walls of the Bastion (see the keyed maps).

The retreat is open all the time, ready to provide the devout with a place to stay for only a pittance. Those who are not of the faith are also welcome, though for a larger donation, assuming they have no outstanding warrants or are otherwise known perpetrators of injustice. Many nondevout adventuring companies in town stay at the retreat, believing that thieves are less likely to pilfer belongings in such close proximity to a holy house.

Mother Loughora runs the retreat, and she often meets visitors in need of food, water, ale, and a place to stay for the night. When Loughora is not around, the main room is run by the terse but fair barkeep Langston (NG human male F5). Langston is devout, but certainly not a templar.

The Common Room

The common room of the retreat is a place where guests can come together and socialize. The common room is filled with long plank and circular wooden tables, and comfortable wooden stools. A vast stone hearth takes up one wall, from which a roaring fire competes with nighttime lamplight.

A pantry and kitchen are accessible through a low arch. The kitchen is staffed by Seila the cook (0 lvl) and her two adolescent sons, Dafid and Saul (0 lvl each), who serve as waiters, firetenders, and scullers. Visitors place orders for food and spirits with Seila's sons (see menu below). Payments are kept in a locked chest in the kitchen, to which only Seila has a key.

Retreat Menu*

Half duck, hot	3 sp
Whole duck, hot	5 sp
Duck livers with hazelnuts	6 sp
Duck kidneys in wine sauce	7 sp
Breaded sweetbreads	7 sp
Sweetbreads with mushrooms & cream	9 sp
Sweetbreads on toast	1 sp
Headcheese in pine-nut sauce	7 sp
Headcheese stuffing with chestnuts	8 sp
Preserved duck legs	2 sp

Water, tankard, strained	1 sp
Water, tankard, <i>purified</i> **	30 gp
Wine, goblet, diluted	5 sp
Wine, goblet	10 sp
Wine, goblet, fortified	1 gp
Wine, goblet, Bastion label "Merciful"***	100 gp

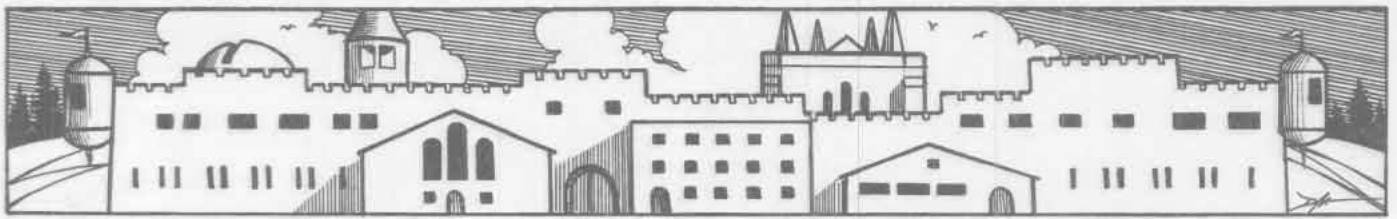
* Depending on season, substitutions in game are common, but preparation remains fairly standard. This is the menu for Patchwall (October).

** Purified via *purify food and water* spell.

Accommodations

As advertised, those of the faith can stay in the retreat for roughly half the price they would pay at a good inn in town. Those not of the faith can also get lodgings, though they must pay full price.

Mother Loughora tends the rooms and handles transactions with those who wish to stay. She is quite canny, and



those who falsely claim to worship Heironeous to get the better rate had better be ready for a small test. Loughora asks several questions of the guest-to-be, such as, "What saint does Heironeous revere above all others?" (A: Saint Ferrante) and, "What is the first tenet of the Bastion?" (A: Justice) and, "Who did Ferrante defeat in personal battle?" (A: Kahabros).

Those who know the answers to such questions are treated as faithful members of the church, while those who do not are given an opportunity to attend some basic liturgical teachings within the temple. Those who refuse are charged full price.

Retreat Room Rates Per Night

Accommodation	Devout	Full
Pallet in common sleep hall	1 sp	2 sp
Bed in room for four	2 sp	5 sp
Bed in private room	2 gp	5 gp

The Agora

The agora is beside the retreat, and like the retreat shares its rear wall with the protective walls of the Bastion (see the keyed Bastion maps). If they exist, passages between the agora and the retreat are a secret.

Just after the noon bell rings, the agora opens its doors to all comers. It closes them at sundown. Anyone is welcome, free to peruse the religious wares and services offered inside.

The agora provides all types of religious paraphernalia for devout and secular needs. All proceeds in gold go to support the Bastion, while payment in favors is compensated with spells. Favors can never be exchanged for gold or objects in the agora, only for priestly spells. See the lists of goods and services available in the agora below.

Father Netherby runs the agora, though common customers deal with his aide, Mother Abbna (human female P4 of Heironeous). Netherby spends most of his day in the rear sanctuary checking temple ledgers and accounts. The rear sanctuary contains financial records, including a massive tome called *The Book of Favors*, which lists every single person or organization paid with favors instead of gold, allowing the temple to keep an accurate record of total spell liability. Netherby has a temporary strongbox in the agora sanctuary; however, whenever its value exceeds 100 gp, he transfers the balance to the Bastion treasury via a permanent *greater glyph of warding*: *Teh* (word of recall). The *glyph* is lightly inscribed on the rear wall, making it difficult to find without a successful Find Secret Doors roll. Only those who correctly name it can access its power.

The agora is filled with shelves and racks where items are on display. In addition to Mother Abbna, the agora chamber is also guarded by three 16-HD permanently summoned earth elementals bound to Heironeous. The elementals normally reside beneath the loose flagstone floor, but coalesce from between the wide cracks when called by Abbna or Netherby, or on their own initiative when a theft or act of violence is witnessed in the agora. Visitors to the agora who take the time to study it note that the earth between the floor's wide flagstones seems to slowly shift, flow, and sparkle.

Every holy item listed below is consecrated to Heironeous, and may not be suitable for use by priests or devout practitioners of other faiths. Consecrated items do not possess any special properties unless noted otherwise.

Other Guilds & Bastion Interaction

There are several professional guilds in the city where the Bastion of Faith is based. Because the Bastion is dedicated to equity, and provides a valuable healing service, most professional guilds do not work against the Bastion. There are exceptions.

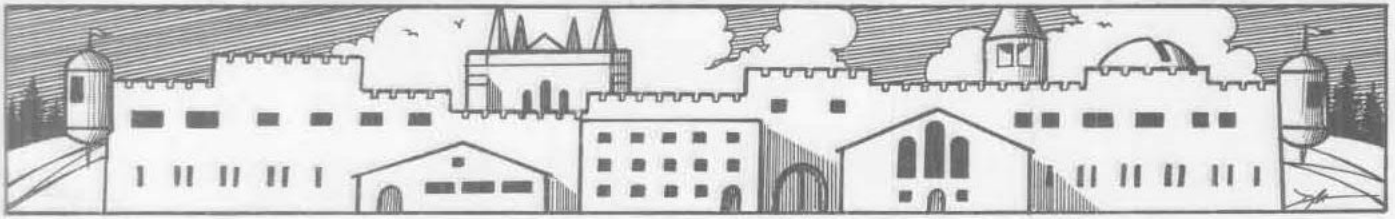
Agora Goods & Services

Aspergillum (holy water sprinkler)	40 gp
Censor (portable incense burner)	10 gp
Civic ceremony (wedding, handfasting, funeral, etc.)	1 gp
Consecrated chainmail	100 gp
Consecrated plate mail	700 gp
Copper pin depicting Heironeous's holy symbol	1 sp
Dicerion (two-armed candle holder)	10 gp
Etching of Heironeous, elaborate	100 gp
Etching of Heironeous, simple	1 gp
Exorcism*	Special
Holy incense**, per dozen of one type	20 gp
Holy symbol, ornate	100 gp
Holy symbol, simple	25 gp
Holy water, tun (2000 pints)	15,000 gp
Holy water, vial (1 pint)	25 gp
Incense of meditation**, per block	600 gp
Incense of prayer**, per block	600 gp
Incense, per stick	10 gp
Indulgence†	Special
Jeweled gold pin depicting holy symbol	100 gp
Battle-ax inscribed with holy symbol	20 gp
Prayer beads, ornate	30 gp
Prayer beads, simple	10 gp
Sacred candles, dozen	1 sp
Scroll: <i>protection from magic**</i>	6000 gp
Scroll: <i>protection from undead**</i>	6000 gp
Shield inscribed with holy symbol	10 gp

* An exorcism is granted on a case-by-case basis, after deliberation by the hierodeacons or the abbot. If granted, the petitioner is quoted a price (usually 1000 gp per HD of undead to be exorcised), and an appropriately powerful priest or company is assigned the task as a mission—if such is available.

** These items are rare, and are only 20% likely to be in stock on any given week, and are never available in quantities of more than 1d2 items at a time. *Incense of prayer* and holy incense are introduced under "New Magical Items."

† An indulgence is something that can only be granted after special consideration by the abbot. The cost can run in the hundreds of thousands of gold, so the granting of an indulgence for sins against Heironeous is rare.



Local Thieves' Guild

The Bastion's biggest "competitor" for the minds and hearts of the community is the highly organized thieves' guild. Those who ascribe to the thievery philosophy believe that ownership is nine-tenths of the law. This does not sit well with anyone with any regard for equity, and thus agents of the temple and members of the guild are almost constantly in contention.

The Bastion periodically sends out its inquisitors to discover the locations of the roving bases used for forgery, gambling, and smuggling by representatives of the guild. When such places are discovered, the Bastion informs the local guard, and usually supplies a few templars to help "clean up" the illegal operation. Unfortunately, the civic leadership's ambiguous relationship with the thieves, and the fluid organization of the guild, allows the thieves to set up new bases almost as quickly as they are shut down. It's a constant battle that the Bastion can hope to win only by discovering the true guildmaster, a secret unknown even to most of the thieves, who know only the name of their immediate superior.

For their part, the thieves' guild regards the Bastion as a threat, especially because of the Bastion's inquisitors. However, the guild leadership has hit on a plan to use the inquisitors against Heironeous's temple. Recently, a secret guild operative was accepted into affiliate novitiate status. The den's eventual goal is to replace the current head inquisitor with an inquisitor secretly loyal to the den, and therefore control most of the intelligence received by the Bastion.

The secret operative's name is Jeelic. Jeelic is an ex-smuggler who was chosen to infiltrate the Bastion because of his perfect acting ability and his lack of social contact outside the guild. To date, Jeelic has fooled everyone. Should anyone come to suspect his real motivations, Jeelic plans to permanently silence that person in such a way as will not draw suspicion back to himself, probably with a secret assassination.

For more information on an appropriate thieves' guild, see *The Den of Thieves*, TSR #9515.

Jeelic, human male T6: AC 7 (leather armor, Dex bonus); MV 12; hp 23; THAC0 16 (Str bonus, *short sword* +2); #AT 1; Dmg 1d6+3 (Str bonus, *short sword* +2); SA Backstab ×2, thieves' abilities; SZ M (5' 11" tall); ML steady (12); Str 16, Dex 15, Con 10, Int 11, Wis 10, Cha 17; AL NE; XP 650.

Proficiencies: Short sword, Dagger.

Nonweapon proficiencies of note: Acting, Blindfighting, Disguise, Religion, Reading/Writing.

Special Equipment: *Bracers of opposite alignment detection* (all magical divination shows wearer to be the opposite alignment of wearer's true alignment), *short sword* +2.

Thief Abilities: PP 21; OL 16; F/RT 22; MS 26; HS 84; DN 73; CW 76; RL 42; BS ×2.

Local Wizard's Guild

Like the Bastion, the local college of wizardry provides spells for the right price. It remains a sore point with the college's regent of finance, Abendroth, that he didn't emulate the Bastion's unique financial system of favors when first he heard of it—and, in fact, openly mocked the absurdity of the Bastion

paying its debts with favors instead of gold. Abendroth did not imagine favors would grow so important that they would begin to compete with gold in the local economy.

Though his fellow regents and the chancellor of the wizard's college do not hold Abendroth responsible, the regent of finance feels he let the college down. He now seeks to introduce his own alternative to the gold standard, the *charm*. Unfortunately, Abendroth remains a little shaky on how to administrate this alternate form of currency, and so he spends much of his free time "surreptitiously" hanging out in the Bastion's agora. Though he hasn't quite worked up the courage yet, it is only a matter of time before he attempts to break into Father Netherby's back office for a look through the *Book of Favors*.

For more information on an appropriate wizards' guild, see *The College of Wizardry*, TSR #9549.

Abendroth, human male, W12 (generalist): AC 9 (*robes* +1); MV 12; hp 28; THAC0 16; #AT 1; Dmg 1d4+2 (*dagger* +2) or spells; SA spells, "financial wizard"; SZ M (5' 8" tall); ML average (9); Str 7, Dex 11, Con 12, Int 16, Wis 12, Cha 8; AL CG; XP 5,000.

Proficiencies: Dagger.

Nonweapon proficiencies of note: Accounting, Aleph I**, Appraising, Modern Language, Reading/Writing, Spellcraft.

Special Equipment: *dagger* +2, *robe of protection* +1, *ring of sustenance*, *ring of spell storing* (fireball, lightning bolt (×2), teleport (×2)), *Bucknards's everfull purse*, *spellcrux focus**.

Spells: (4/4/4/4/4/1) 1st—*identify*, *magic missile*, *phantasmal force*, *unseen servant*; 2nd—*Abendroth's magical accountant* (akin to *unseen servant*, but capable of doing sums, geometry, simple algebra, and more), *magic mouth*, *knock*, *levitate*; 3rd—*clairvoyance*, *dispel magic*, *illusionary script*, *spectral force*; 4th—*minor globe of invulnerability*, *remove curse*, *polymorph other*, *polymorph self*; 5th—*contact other plane*, *dismissal*, *feeblemind*, *true seeing*; 6th—*stone to flesh*.

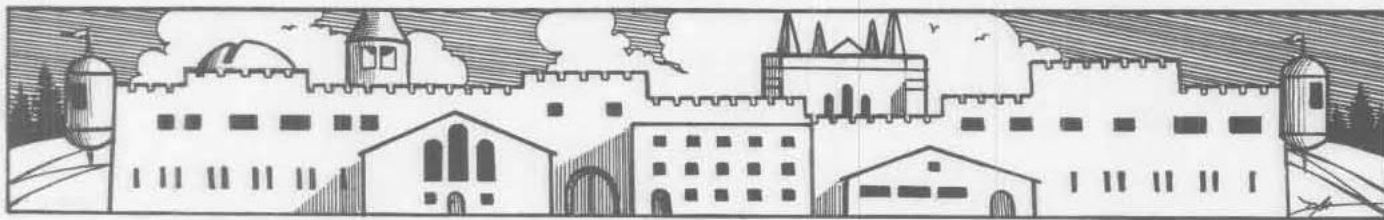
* The *spellcrux* is a talisman of the local college of wizardry, allowing Abendroth to cast an additional three levels' worth of spells in every three day period.

** Aleph I is a proprietary lore discovered by the college of wizardry that allows its disciples to enhance spells during casting. With a successful proficiency check, the caster can change one of the following parameters: range can alter by thirty feet/level; duration can change by one round/level; saving throws incur a -2 penalty; or casting time can be decreased by 2.

Local Warrior's Corps

Warriors who agree to abide by the charter of the local warrior's corps (which usually includes provisions for mercenary work, defense of corps headquarters, and the payment of monthly dues) receive training and a sense of community with their fellows. The corps, as an institution, is neutral in regard to the Bastion; however, in practice a good many members privately believe in Heironeous, and some of these even attend services.

In fact, it is from the ranks of the local warrior's corps that the Bastion of Faith's templar regiment most often draws new recruits. A Bastion priority is to maintain good relations with



The Tournament

The corps provides the arena and judging while the Bastion provides free healing for contestants. The Tournament is a three-day affair, where contestants vie with one another in a series of ladder rounds.

Each round is broken into two segments, each segment lasting a maximum of ten melee rounds. A judge oversees each conflict, and awards points to contestants based on factors that include overall style, but it basically comes down to who gets in the first three blows using each contestant's personal weapon of choice. A contestant who continues to fight after three blows have connected is disqualified (these conflicts are not supposed to be to the death; in fact, at the DM's option, all damage inflicted during a tournament round is subdual damage). A contestant automatically forfeits the round if she leaves (or is forced out of) the 15-foot-diameter circle where combat is staged. Winners advance to a new round, while losers have one more chance to redeem themselves. Two losses and the contestant is out of the Tournament.

Many locals and visitors come to watch the Tournament, and side-wagering is known to occur, though the Bastion frowns on it. Local interest is especially high on the third day of the tournament, when only the best remain. Generally, contestants are "in the money" if they place in the top ten. The grand prize winner receives a purse of 1000 gold coins and 100 favors, and the lower rung winners receive lesser portions in increments of 10% (the second place winner receives 900 gold coins and 90 favors, third receives 800 gold and 80 favors, and so forth). The grand prize winners from past years are well known in the city, so winning the tournament is a good way for an up-and-coming warrior to make a name for herself.

the corps, and vice versa. To this end, the corps and the Bastion jointly sponsor the annual Tournament at Richfest (mid-summer). Warriors who distinguish themselves in the tournament are approached by the corps and Bastion templars who hope to gain high quality recruits.

Other Temples

The community that houses the Bastion also contains temples dedicated to other gods. For the most part, temples stay out of each other's way, though open animosity exists between some, and a few temples whose principles belong to the same ethos or pantheon have allied. For more in-depth coverage of specific alternate temples, see "Alternative Temples."

Local Magistrates

In any community where the Bastion of Faith is located, the priests occasionally act as impartial judges for local law enforcement and even rulership. Few groups can boast a more extensive library of legal jurisprudence and precedent, assembled over centuries. Local forces of rulership and law often specifically ask for the involvement of Bastion members; otherwise they may risk "vigilante" activity from overzealous priests and templars. Thus, some Bastion priests spend time

within the chambers of the local authorities, providing advice, pronouncements, and even punishment to those who've transgressed against the law. These special Bastion priests are aptly called Pious Judges or Bastion Judges.

The head Pious Judge is Kynlumin. Judge Kyn' is rigorous in all investigations given him by the local leadership, leaving no stone unturned. In fact, when his attentions turn to the wrongdoings of those in positions of power in the community, some say that Judge Kyn' is *too* thorough. Kynlumin has exposed many corrupt community officials during his tenure as Pious Judge. Over the years, such acts in the name of the public good have garnered Judge Kyn' many powerful enemies, and to date, the Pious Judge has successfully defended himself from no less than four assassination attempts.

For each commission, Kynlumin selects a company of deputy judges. These deputy judges are generally drawn from affirmed priests and detached affiliates, though they do not require any affiliation with the Bastion if Kynlumin feels they have the "right stuff." When Judge Kyn' has the evidence he needs to act, he commonly draws a small levy of templars and specialty priests to come to his aid.

Pious Judge Kynlumin, human male P11 (gloryaxe): AC -1 (chainmail +1, shield +1, Dex bonus); MV 12; hp 48; THAC0 10 (battle-ax +3, gloryaxe bonus); #AT 3/2; Dmg 1d8+4 (battle-ax +3, gloryaxe bonus); SA spells, gloryaxe abilities; SD *mettle, endurance*; SZ M (6' 2" tall); ML champion (16); Str 14, Dex 17, Con 13, Int 13, Wis 18, Cha 10; AL LG; XP 6,000.

Proficiencies: Battle-ax, Footman's Mace.

Nonweapon proficiencies of note: Jurisprudence, Local History, Navigation, Language (Ancient: Suloise), Languages (Modern: Old Oeridian), Religion, Reading/Writing, Spellcraft, Field of Specialty (Law).

Special Equipment: chainmail +1, shield +1, battle-ax +3 "Arbiter" (once per day holder can force target that fails save vs. spell to fully and truthfully answer one question), *dicerion of good and evil* (see "New Magical Items"), 1 vial consecrated water (see "New Magical Items").

Spheres: As gloryaxe.

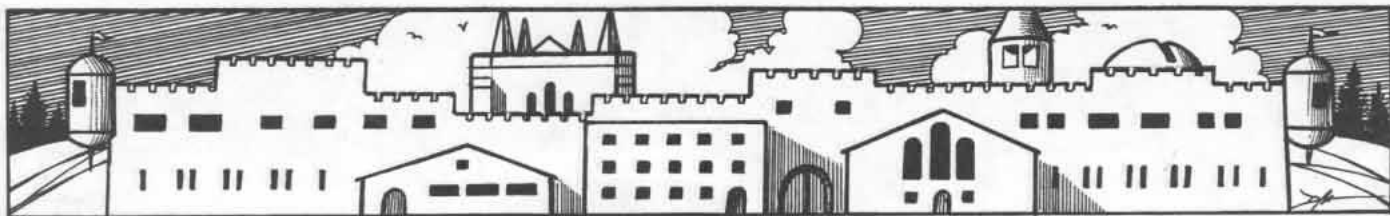
Spells: (7/6/5/4/2/1) 1st—*blesst, cure light wounds, detect evil* (x2), *detect magic* (x2), *lesser glyph of warding**, *mount†, sanctuary*; 2nd—*augury, hold person* (x3), *know alignment, silence* 15' radius, *strength†*; 3rd—*call lightning, vengeful fist of Heironeous**, *dispel magic, glyph of warding, negative plane protection*; 4th—*cure serious wounds* (x2), *simple justice** (x2); 5th—*dispel evil†, greater brand of Heironeous*, greater glyph of warding**; 6th—*call templars**; 7th—*power word stun*.

* See "Heironean Spells."

† Bonus spells for gloryaxe.

Secret Doctrine

The Bastion of Faith has a secret: Neither Heironeous's devout congregation nor the majority of his priests know that a secret inner circle of priests exist within the walls of the Bastion. This inner circle safeguards the location of the relics of St. Ferrante, the church's prophet and founder, as they are commanded to do by their most holy document. The inner



circle calls this document the Secret Doctrine. The inner circle meet clandestinely, and pass their knowledge down through the generations.

The inner circle is properly called the Fellowship of Penitence. Many cloistered priests of the Bastion are part of the fellowship, as it is difficult to hide such a secret from those you live with day in and day out. Even those professed priests who are not part of the Fellowship suspect its existence, or at least the existence of some secret inner circle. Among the uninitiated, it is a popular goal to one day be asked to join this elect group. No affirmed (adventuring) priests are part of the Fellowship of Penitence, though a few who return to the temple on a regular basis suspect something. No one suspecting the existence of the inner circle imagines the possibility of evil action or nefarious design; the group is assumed to be part of the church's higher lore, a gathering where the "stay-at-homes" are initiated into additional mysteries of the faith.

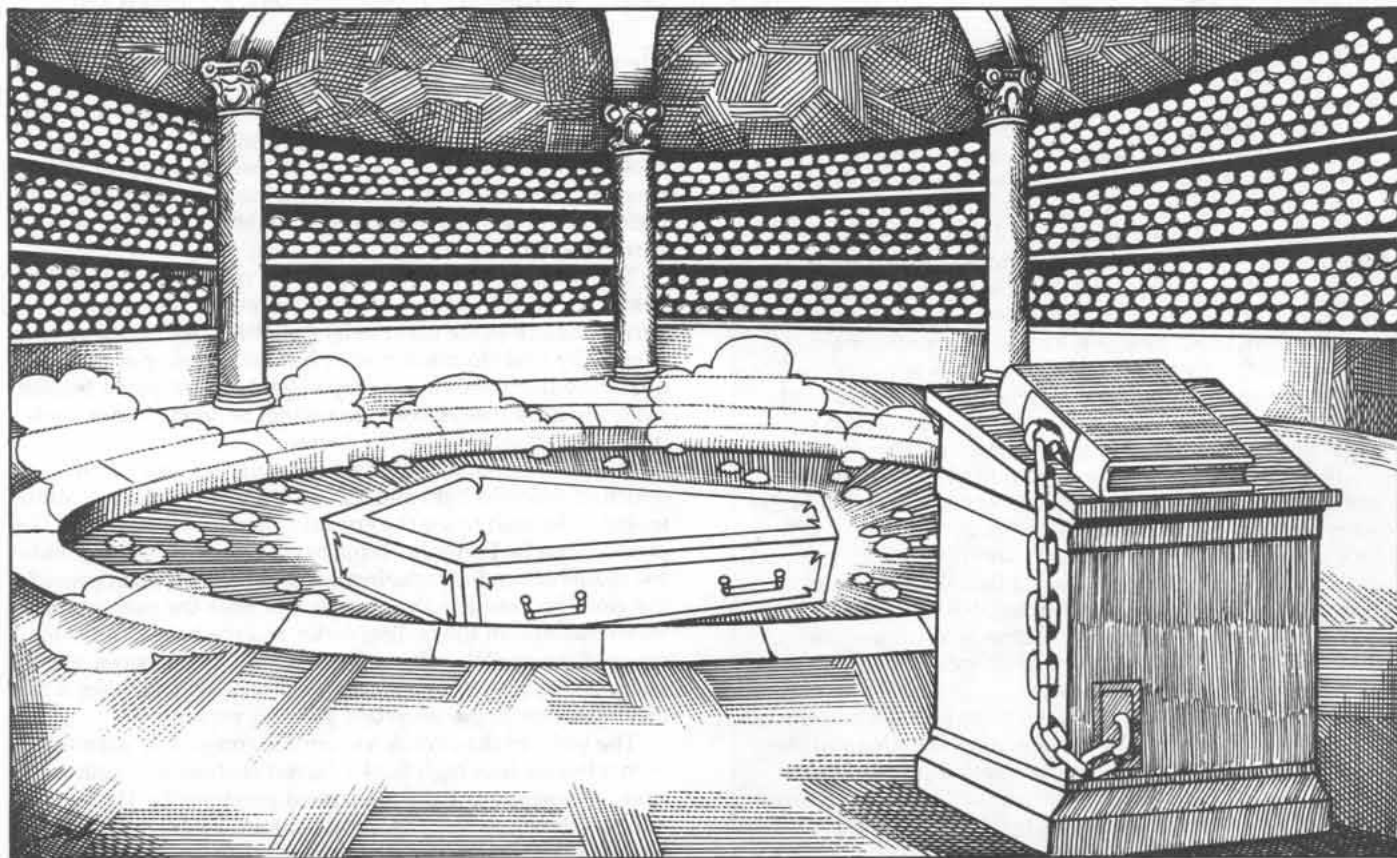
The head of the Fellowship of Penitence is Hierodeacon Caernarvon. Though Caernarvon is annoyed that he cannot be considered for Abbot due to his professed status, he is somewhat mollified by his leadership of the fellowship, of which Abba Gaius is not a part. Caernarvon calls the meetings in hidden vaults below the catacombs (see keyed Bastion map); Caernarvon decides who will be asked to join the fellowship and who will be excluded; Caernarvon alone is entitled to read from the *Original Book of Penitence*.

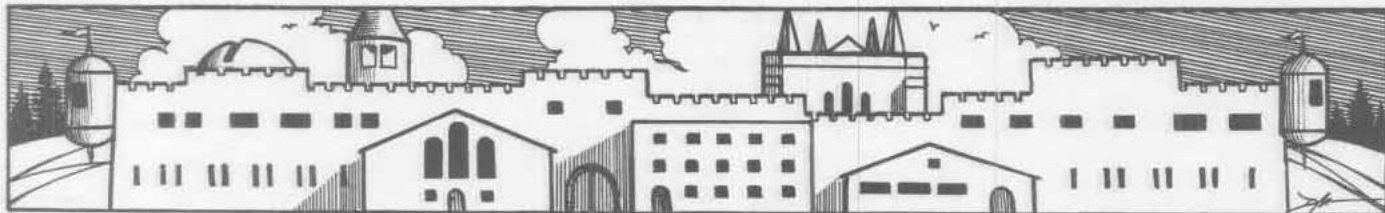
Another Secret

There is another secret tied to the reliquary, the *Original Book of Penitence*, the fellowship, and the dreams. No one now living knows it, though many fellowship members suspect that the pages missing from the *Original Book* would make interesting reading. They are correct, but not in the way they think. The missing pages are the *Penitent Fragments* and are clutched in the bony hands of a long-dead companion of Ferrante called Onwald. Onwald's body lies in the subreliquary, a hidden vault of which not even the Fellowship knows. The *Penitent Fragments* reveal a horrible truth, one which could destroy the Bastion if ever revealed. See the appropriate associated entries for more information.

As illuminated in the *Original Book of Penitence*, the secret of the fellowship is the location of Ferrante's entombed body below the Bastion. The saint's body is the ultimate relic. Though possessing the body of their greatest prophet might not seem worth a secret, the *Original Book of Penitence* requires that it stay exactly that. The Fellowship of Penitence remains a secret part of the Bastion, as it has since the Bastion's inception centuries ago.

Because the absence of so many could become a topic of discussion in the halls overhead, the fellowship rarely all meet together in the vault of Ferrante's reliquary. Some subset





of the Fellowship meets once every other month, and not everyone makes every meeting. In the course of history, many uninitiated have stumbled on the entrance to the lower vault and Ferrante's reliquary; in such cases, the "lucky" intruder is sworn in as the newest member of the Fellowship and sworn to secrecy.

Inside the Casket

The crystal casket floats just below the surface of the boiling water. Those in contact with the boiling water take 2d6 hit points of damage per round; however, it wouldn't be too difficult to push the casket on to dry land. Strangely, it isn't hot at all. Even when the casket is free of the water, the glowing shape within doesn't become any clearer.

A single keyhole is visible on the casket, and the casket is indeed locked. Without the key, the casket is unopenable by any means up to and including *wish* or *miracle*; it is sealed with divine power. Thus, attempts to pick the locks always fail, and so do *knock* spells, attempts to *disintegrate* or *teleport* the contents, and attempts to penetrate the casket *ethereally*. Only the key (in Onwald's hands in the subreliquary) or direct intervention by Heironeous (which is not likely) opens the casket.

As recorded in the *Penitent Fragments*, Ferrante was touched by Kahabros, and explored dark and unhealthy Temptations. Despite all Ferrante had done for the church, or possibly because of it, Heironeous struck down Ferrante in the form of a *bolt of glory*, killing him and sealing his remains in the crystal casket.

Ferrante's remains were sealed because they carried the taint of Kahabros, which Heironeous's power could not sear away. Both for the philosophical protection of the newborn church, and for the physical protection of any who might come snooping, the priest Onwald sealed himself and the key to the casket into the subreliquary.

If the key is located and the casket is opened, things get interesting. The open casket reveals a human-shaped depression filled with greenish ooze. The best thing to do at this juncture is to slam the casket closed again. If the casket remains open and unlocked, over the course of three rounds the ooze bubbles, pops, and slowly grows into the form of Ferrante—but not the Ferrante of scripture. The being that forms from Ferrante's remains is in every way antithetical to the Bastion, and moves immediately to kill every living being who has ever uttered a prayer to Heironeous. It is the Bastion's antiprophet.

The antiprophet wears a perverted version of the plate armor it wore in life, and wields a perverted version of the weapon of power it used as a breathing man. Ferrante's face is a blackened skull covered with burnt flesh. Its armor is scored black from the *bolt* that slew it. The antiprophet's eyes glow virulent green. No greater religious calamity can be imagined than Ferrante's waking, and the crisis of faith that would follow if the evil creature were recognized for who and what it is.

If Ferrante does indeed rise, he gives forth a spine-chilling scream audible in a two-mile radius. It is also audible to the undead sealed away in the infected portions of the catacombs below the Bastion (see areas 77-90). The undead throw off their torpor and move to join their master.

"Blessings" of Fellowship

Those who belong the secret inner circle of the Bastion are doubly blessed. Not only are they sacred servants of the Champion of Justice, they are also guardians of a secret ordained by Heironeous himself (or so it is believed). Those who belong the fellowship comport themselves with a certain self-importance, at least in the presence of their fellows. After all, anyone can call Heironeous his god, but only a chosen few know of the Secret Doctrine. This is the first blessing.

The Fellowship brings another blessing to those who have often visited the secret vault of the reliquary. Those who have looked many times on the turbulent waters that cover Ferrante's crystal casket (see the "Ferrante's Reliquary" description, below) begin to have dreams. And what dreams they are: the joy of flight, the thrill of flashing through the water like a silver fish, the heavy satisfaction of a deep-earth creature chewing through subterranean strata, and more. Each dream possesses a singular vividness and realism that puts normal dreams to shame. The experiences portrayed seem viscerally tempting; fellowship priests believe these are views of the afterlife waiting for any who live just lives. Strangely, there always seems to be a portion of the dream which is forgotten when wakefulness comes. These special dreams do not come every night, but when they do, the dreamer enters what can be remembered onto a scroll. Each scroll is filed in a collection of similar records, in a collection called the Library of Blessings located in the reliquary. Many Fellowship priests seek sleep every night in anticipation of what dreams may come.

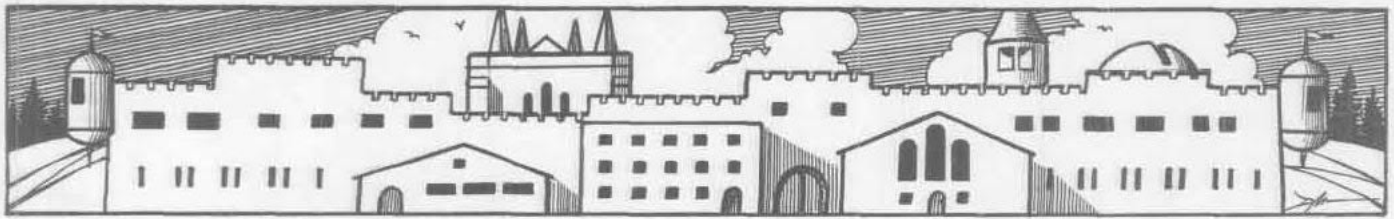
Ferrante's Reliquary

As shown on the keyed map, Ferrante's reliquary is a domed cavern of immense size. One interpretation of the *Original Book* suggests that the cavern was formed by an act of Heironeous himself, releasing so much divine power that the earth melted and fused, leaving behind a bubble of air to cradle Ferrante's body.

The reliquary is accessible from the catacombs below the Bastion. A false front on a crypt slides away to reveal a narrow fissure in the earth lit by guttering tapers. The fissure eventually leads to the almost-spherical chamber of the reliquary. No torches are necessary to light the reliquary, because sufficient light bleeds from the roiling, bubbling water pooling at the lowest point in the cavern.

The pool is round, and filled with boiling water from which an emerald light streams. The water's seething surface makes it difficult to see the crystal casket beneath clearly. The casket holds St. Ferrante. Actually, the water doesn't provide the illumination; the indistinct contents of the casket provide the glow, and assumedly the heat that boils the surrounding water. Because of the boiling water and the bleary translucence of the crystal casket, it's impossible to make out what really lies in the casket, although many believe they see a humanoid shape in the uncertain glowing expanse.

The walls of the circular cavern are completely covered with a twelve-foot-high bank of scroll shelves, containing literally thousands of tightly wrapped parchments. The scrolls are the Library of Blessings, and contain the dreams of generations of fellowship members.



The large empty space around the pool is used for fellowship gatherings. In the space is a massive iron lectern with a wide base measuring five feet to a side. Shackled to the lectern is the massive *Original Book of Penitence*. The *Original Book* is obviously missing over a hundred pages; it looks as though they have been roughly torn out.

Unknown to even the fellowship, the iron lectern hides a secret entrance to the secret subreliquary. The secret entrance is extremely difficult to find, and nobody receives an automatic chance to detect it. In fact, the secret to sliding aside the iron lectern to reveal the filled-in passage is only revealed to those who don't know it on a 1 on 1d20 per search (especially skilled searchers may have a somewhat better chance, at the DM's option).

Ferrante, Antiprophet of Heironeous: AC -6 (magical platemail + shield, Dex bonus); MV 12, fly 24 (C); HD 20; hp 200; THAC0 1; #AT 5/2; Dmg 1d10+10 (*two handed sword* +4, Str bonus); SA continual fear in 5' radius, casts *detect magic*, *detect invisibility*, and *detect faith* at will, casts *power word kill*, *symbol pain*, *fireball* (20d10) 1/day, has power over undead as 12th-level evil priest; SD cannot be turned, regenerates 3 hp/round; SW repelled by *holy word* for 1d4+4 rounds; MR 75% (if 66% or lower is rolled, spell reflected back on caster); SZ M (7' tall); ML fanatic (17); AL CE; XP 17,000.

Ability Equivalents: Str 18/00; Dex 18; Con 18; Int 18; Wis 10; Cha 5

Special Abilities: SA—the Antiprophet can detect all those who worship Heironeous within a 10-mile radius unless they are protected by magical wards or spells of protection vs. scrying and detection. Ferrante's only goal is to destroy every last worshiper of Heironeous, and ultimately destroy the deity's power base; SD—Ferrante can only be permanently killed when reduced to 0 hit points and doused in holy water.

Special Equipment: *two handed sword* +4 of sharpness; *platemail* +4 (both items melt into powerless green ooze should Ferrante be permanently destroyed)

Subreliquary

The subreliquary is only accessible through the secret pit tunnel hidden beneath the iron lectern in the main reliquary. The otherwise solid stone foundation of the reliquary and the subreliquary is laced with a webbing of living roots and earthworms, and rare minerals that combine with the life-force field to make the area inaccessible to *Ethereal* penetrations. After he entered it, Onwald had the vertical tunnel filled by contract laborers. The fill consists of alternating layers of logs, clay, stone, and mason's cement. The filled shaft descends an astounding 290 feet before opening onto a level, open tunnel. Obviously, the fill must be removed to access the open horizontal tunnel, or secondary shafts must be bored through the surrounding solid stone. The open horizontal tunnel runs only a few feet before emptying into the bowl-shaped chamber of the subreliquary.

The subreliquary isn't in good shape. Its earthen walls crumble with the slightest touch, and the wooden cot and other sparse furnishings of the chamber are mostly rotted to nothingness, although a broken skeleton remains, lying in repose upon the cot.

The bones on the cot are those of Onwald, dead these many hundreds of years. Though the form collapses into dust at a touch, the crystal key in one hand and the scrap of crumpled vellum in the other hand do not.

The crystal key opens the crystal casket of Ferrante so far overhead, while the crumpled vellum sheets are the missing pages of the *Original Book of Penitence*. In their detached state, the pages are referred to collectively as the *Penitent Fragments*.

A thorough search through the loose dirt of the chamber is 20% likely per turn to completely collapse the earthen walls, destroying the subreliquary permanently (and burying the searchers). Searchers who avoid collapsing the walls and who make a successful Find Secret Doors roll uncover an iron chest containing three silver chalices each worth at least 10,000 gp to the Bastion.

Heironeous and the Faith Heironeous

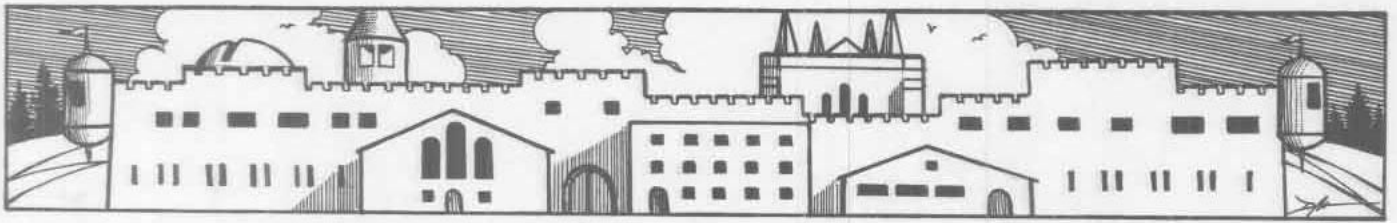
(The Invincible, the Valorous Knight, the Crusader of Justice, the Honorable Champion, the Paragon of Chivalry, the Lord of War, the Archpaladin)

Intermediate Power of Mount Celestia, LG

Portfolio:	Chivalry, daring, honor, justice, valor, war
Aliases:	None
Domain Name:	Venya/Fields of Glory
Superior:	None
Allies:	Daern, Delleb, Johydee, Muriynd, Pholtus, Zilchus
Foes:	Erythnul, Hextor, Kurell
Symbol:	Silver lightning bolt or silver lightning bolt clutched in a white right hand
Wor. Align.:	LG, NG, LN (rare)

Heironeous (hare-OH-knee-us) is the Valorous Knight, a shining example of all that is brave, virtuous, and just and the champion of rightful combat and chivalrous deeds. Traditionally revered by paladins, military officers, honorable leaders, and those given to acts of great heroism, the ranks of Heironeous' faithful have grown to encompass many common warriors in recent decades. His dual role as warrior and protector attracts many worshipers. The Archpaladin is venerated in non-evil lands across the Flanaess, chiefly in those regions governed by the rule of law and inhabited by large numbers of humans of Oeridian extraction.

Not unlike Celestian and Fharlanghn or Kurell and Zilchus, Oeridian mythology suggests strong fraternal links between Heironeous and Hextor. The Warring Brothers, as the half-brothers are sometimes known, have battled each other for eons, each the antithesis of the other. Each power seeks to destroy, or at least thwart, the other in an endless cycle of retribution. Their faithful worshipers engage in violent conflict whenever their paths cross. In addition to those listed above, Heironeous maintains strong ties with several deities outside



MR 80%; SZ M (6+ feet tall)
 Str 22, Dex 22, Con 22, Int 20, Wis 23, Cha 24
 Spells P: 14/13/13/13/11/10/9
 Saves PPDM 2, RSW 5, PP 4, BW 4, Sp 6

Special Att/Def: Heironeous is totally fearless and radiates a calming aura in a 10-foot radius that dispels all normal and magical *fear*, including dragon fear, in his allies. Heironeous wields *Gloryaxe*, a great magical *battle-ax* +4. The Archpaladin's prized weapon shrinks to one-twentieth of its normal five-foot length, or back to full size, at the will of its bearer. Thus, when Heironeous chooses to appear in another guise, his weapon is not noticeable. The Archpaladin always wears a suit of fine *chain mail* +5.

According to Oeridian mythology, Heironeous' skin was imbued with a secret solution at birth. As such, the Archpaladin is immune to weapons of less than +2 enchantment. Weapons of +2 enchantment inflict only 25% of their base damage (round down to a minimum of 1), while weapons of +3 enchantment inflict only 50% of their base damage (again round down to a minimum of 1). Weapons of +4 or greater enchantment inflict full damage. Weapons whose magic power would normally sever body parts, such as a *sword of sharpness* or *vorpal blade*, do not do so to Heironeous, but they do inflict normal damage, as modified above based on their enchantment.

In addition to his normal attacks, Heironeous can unleash a *bolt of glory* (as the 6th-level priest spell, described later in this book) once per round, at will. In lieu of any attack, the Valorous Knight can *shapechange* into any male human form of Oeridian descent once per round, at will.

Other Manifestations

Heironeous typically manifests in the form of bolts of lightning cast down from the heavens, even when there is scarcely a cloud in the sky. Such manifestations are usually simply warnings seen off in the distance. However, if the Archpaladin chooses, he can strike in a fashion similar to a *call lightning* spell, regardless of weather conditions. Heironeous rarely strikes with more than a glancing blow, for a direct strike inflicts up to 37d8 points of damage.

The Archpaladin sometimes cloaks valiant individuals of his faith in a *cloak of bravery* in situations in which they might fall victim to magical *fear* attacks. In battle, Heironeous often manifests in the form of a cloud of copper dust that settles over an entire military company or unit, bequeathing the benefits of a *courage* spell.

Heironeous is served by aasimar, aasimon, archons, blink dogs, einheriar, gold dragons, bronze dragons, Greyhawk dragons, hollyphants, lammasu, incarnates of courage and justice, ki-rin, mist wolves, noctrals, shedu, silver dragons, per, and t'uen-rin. He demonstrates his favor through the discovery of aasimon's skin, aquamarines, blue quartz, crown of silver, diamonds, garnets, goldline, hematite, hypersthene, lapis lazuli, orblen, sapphires, sinhalas, and tourmaline. The Valorous Knight indicates his displeasure through the tarnishing of metallic weapons and armor and through powerful shocks of static electricity (1 hp of damage).



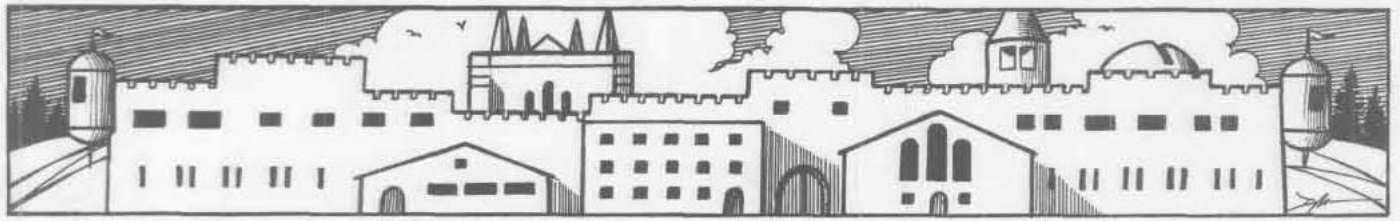
the Oeridian pantheon, including Al'Akbar, Allitur, Fortubo, Mayaheine, Pelor, Rao, St. Cuthbert, and Zodal. The Valorous Knight also holds long standing enmities against powers such as Beltar, Bralm, Damaran, Iuz, Kyuss, Llerg, Meyanok, Oli-dammara, Pyremius, Ralishaz, Raxivort, Syrul, Tezcatlipoca, Tharizdun, Tlaloc, Trithereon, Vara, Vecna, and Wastri.

The Archpaladin is unflinchingly brave and unfailingly courteous. Although committed to the rule of law, Heironeous displays a strong sense of the importance of mercy and common kindness in the dispensation of true justice. He is given to slow and careful speech, but is capable of swift violence when the need is great and true. Heironeous sometimes adopts the appearance of a young boy, a mercenary soldier, or an old man. In such guises he is always garbed appropriately, but is never without his fine chainmail.

Heironeous's Avatar (Paladin 35, Ranger 35, Fighter 35, Cleric 33)

Heironeous appears as a strikingly handsome youthful, tall, human male of Oeridian extraction with coppery skin, auburn hair, and amber eyes. He favors spells from the spheres of All, Combat, Divination, Guardian, Healing, Necromantic, Protection, Summoning, Sun, War, and Wards, although he can cast spells from any sphere.

AC -5; MV 21; HP 222, THAC0 -10; #AT 5/2
 Dmg 1d8+16 (*battle-ax* +4, +10 Str, +2 spec. bonus in *battle-ax*)



The Church

Clergy: Clerics, crusaders, monks, paladins, specialty priests
Clergy's Align.: LG, NG, LN (very rare)
Turn Undead: C: Yes, Cru: No, Mon: No, Pal: Yes, SP: Yes
Cmdnd. Undead: C: No, Cru: No, Mon: No, Pal: No, SP: No

All clerics (including fighter/clerics), crusaders, monks, and specialty priests of Heironeous receive Religion (Oeridian) as a bonus nonweapon proficiency and are required to take Modern Languages (Old Oeridian) as well. All priests desiring to advance beyond 8th level are required to take the Reading/Writing (Old Oeridian) nonweapon proficiency as well.

Heironeous is well regarded across the Flanaess in human lands with sizable populations of Oeridian ancestry in which the rule of law and the fair administration of justice is prized. Seen primarily as a martial deity, the Archpaladin's cult waxes strong in regions threatened by evil. The faithful of Heironeous are widely regarded as both fair and tolerant, and commoners are more apt to expect mercy from a judge who venerates the Archpaladin than one who serves St. Cuthbert or Pholtus. Individually, followers of Heironeous are seen as brave and valiant warriors, ready and willing to sacrifice their own lives for those whom they protect. The church of the Archpaladin is regarded as more involved with the concerns of the nobility than common folk, a perception that has hampered its growth in past centuries. Today, the clergy is seeking to reverse that view.

Temples of the Archpaladin are usually adorned with blue trappings, silver, and occasionally windows of colored glass depicting scenes of Heironeous triumphant. A copper statue of the deity typically stands behind the altar, armed with a silver battle-ax covered in silver mail, and with seven silver bolts of lightning radiating from behind his head. Frescoes of battles fought against overwhelming odds are common themes, and the armor and weapons of fallen heroes are prominently displayed as sacred relics of the faith. Crossed battle-axes are hung along the length of long hallways, each pair of weapons symbolizing servant of the temple who fell in combat with honor.

Novices of Heironeous are known as the Blessed. Full priests of the Valorous Knight are known as the Glorious or, collectively, as the Valorous Host. In ascending order of rank, the titles used by Heironean priests are Hero of the Third Rank, Hero of the Second Rank, Hero of the First Rank, Champion of Glory, Knight Gallant, Knight Courageous, Knight Valiant, and Knight Champion. Senior priests are known as Paragons, and those who command church armies are known as Paragon-Generals. These titles are separate from duty-titles such as postulant, novitiate, professed priest, cloistered cleric, affirmed priest, templar, and from ranks within a temple hierarchy such as hierodeacon and abbot. In everyday discourse, senior priests are referred to as Father and Mother, and the rest of the clergy are referred to as Brother and Sister. Specialty priests are known as gloryaxes.

The clergy of Heironeous includes humans (88%), half-elves (8%), and even elves (4%). Those of human ancestry include those of Oeridian (40%), Flan (20%), Baklunish (5%),

Suloise (3%), Olman (1%), Rhennee (less than 1%), Touv (less than 1%) and mixed (30%) heritage. Heironeous' clergy includes specialty priests (35%), clerics (30%), crusaders (12%), fighter/clerics (10%), paladins (8%), and monks (5%), although paladins are not considered members of the clergy in every prelacy and crusaders and monks are not found in every religious order.

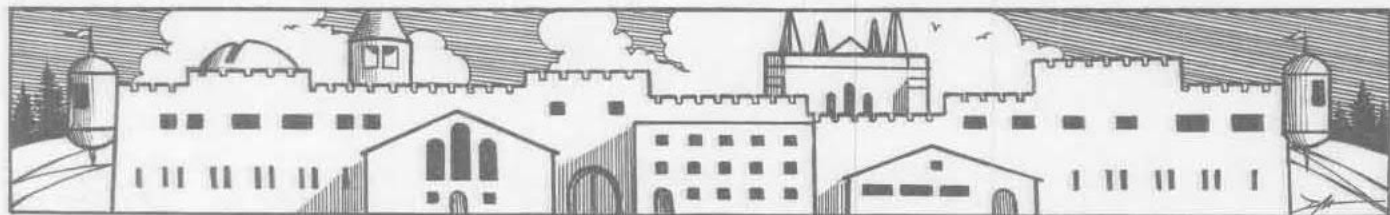
Dogma: The world is a dangerous place, posing a never-ending series of challenges to those who would uphold justice and protect the weak and innocent. Act with honor at all times, and uphold the virtues of justice, mercy, and chivalry through word and through deed. Never flinch in the face of danger, and seek the glory everlasting. Virtue is its own reward, and bravery inspires by example. Act with both courage and wisdom in times of danger, and never relax your preparedness.

Day-to-Day Activities: The Church of Heironeous is a martial faith, and the Archpaladin's clergy expend much of their energy defending those whom they have sworn to protect. Many priests serve their communities as judges, while others become adventurers, seeking out evils that can be combated with honor and valor. When not actively battling the forces of oppression, cruelty, and injustice, the life of a follower of the Archpaladin is one of never-ending training.

Holy Days/Important Ceremonies: The clergy of Heironeous conduct all religious services in Old Oeridian, dismissing claims by scholars outside of the faith that it has not been immune to outside influences. Most of the faith's sacred texts are written in Old Oeridian, necessitating that those priests of a scholarly bent or seeking to rise to the upper levels of the hierarchy learn to read and write this language as well.

The Tests of Valor are the most important individual tests undertaken by individual members of clergy. Before advancing in rank (i.e. as part of the training necessary to advance in level), all priests of the Archpaladin must demonstrate their honor, bravery, and sense of justice in a clear and convincing fashion. The nature of the Tests of Valor varies from individual to individual and from level to level, but they are always revealed through prayer and divinely inspired visions. Priests who are active in the world at large are often given difficult quests to complete that further the ends of the Archpaladin. Cloistered members of the clergy are likely to be required to undergo tests of fortitude that can be completed with the walls of a temple, but which are no less taxing. In game terms, a Test of Valor can be begun once a priest is within 10% of the total number of experience points necessary to advance to the next level of experience. The priest can continue to receive experience points before beginning or during the Test of Valor, but his or her experience point total is capped at 10% above the total necessary to advance to the next level in any event. In addition, it is not possible to gain any of the benefits of advancing in level before the requisite Test of Valor is completed. (The exact nature of a particular Test of Valor should be designed by the DM.)

The faithful of Heironeous celebrate numerous holy days and festivals commemorating the heroes of battles past. The exact roster of holy days varies from region to region and even from temple to temple, although certain major celebrations are held throughout the faith. Of particular note are such holy days and festivals as Fortnight's Feast, the Day of



Just Rebellion, and Valormight.

Fortnight's Feast is a two-week-long celebration of the victories won by Heironean church armies of the Kingdom of Aerdy before the rise of the House of Naelax. Named for the Battle of Fortnight's Length, in which the Aerdy vanquished the Nyronal cavalry, this festival lasts from the night of the last Godsdays (the twenty-fifth day) in the month of Wealsun (June) to the morn of the first Godsdays (the fourth day) in the month of Reaping (July), and includes the week-long Richfest between the two months. As the Great Kingdom slid into decadence and evil, this festival has slowly lost its original significance, and now serves as a festival of jousting, sword-play, reenactments of battles fought across the Flanaess, and bardic recitation of the deeds of long-fallen heroes.

The Day of Just Rebellion commemorates the battles fought to win the independence of the Prelacy of Almor from the control of the Malachite Throne. Held on the third Godsdays (the eighteenth day) of Coldeven (March), this holy day is observed as a reminder that justice is not served by tyranny, and that honor is sometimes best served through rebellion. Largely ignored by the populace at large, the Day of Just Rebellion is observed in Heironean temples across the Flanaess through prayer, meditation, and open discussion of under what very limited circumstances rebellion against the ruling elite is the appropriate course of action. Given that more than one tyrant has moved to stamp out the threat of organized sedition by attacking Heironean houses of worship on this day, the Day of Just Rebellion commemorates the deaths of many martyrs and engenders unusual vigilance by most members of the faith.

Valormight is an ancient holy day, predating the rise of the Kingdom of Aerdy. Celebrated on the last Godsdays (the twenty-fifth day) of Ready'reat (November), this holy day commemorates a ten-month war between the followers of Heironeous and the followers of Hextor along the Flanni River valley. Despite being outnumbered six-to-one (according to Heironean tradition), the followers of the Archpaladin held their own, and confined the armies of the Medegian Bladelands to the lands east of the Flanni River. Although a few tales survive of this ancient conflict, this holy day has evolved into a remembrance of those who have fallen battling the followers of the Champion of Evil.

Major Centers of Worship: The faith of Heironeous has long been strong along the traditional routes of the Oeridian migration, particularly in the lands of Old Ferrond (Furyondy, Veluna, Verbobonc, Dyvers, and the Shield Lands) and Old Aerdy (Nyronal, Almor, and the Great Kingdom). The Kingdom of Thalland, located along the Harp River valley, was an early center of the faith. This religious tradition was recognized by the earliest monarchs of the Kingdom of Aerdy with the establishment of the Prelacy of Almor under the rule of a Heironean prelate. The rebellion of the lesser branch of the royal house in 356 CY marked the beginning of the decline of the followers of the Archpaladin in lands of the Great Kingdom. Although the Heironean faith was not strongly linked with House Nyronal over House Rax, many of the Archpaladin's faithful, including church-led armies, emigrated to the newly independent lands to the west in the years that followed their emancipation. Those members of the faith who remained behind were weakened commensurately, allowing

the followers of Hextor to grow more powerful in Rauxes and the remaining lands of the Great Kingdom. Already weakened, the Turmoil Between Crowns that began in 437 CY led to a sharp decline in the strength of the Heironean church in the lands of the Great Kingdom. Those priests of the Archpaladin who survived the civil war either emigrated westward or were marginalized to fringe areas where they were often dependent on the support of the local ruler.

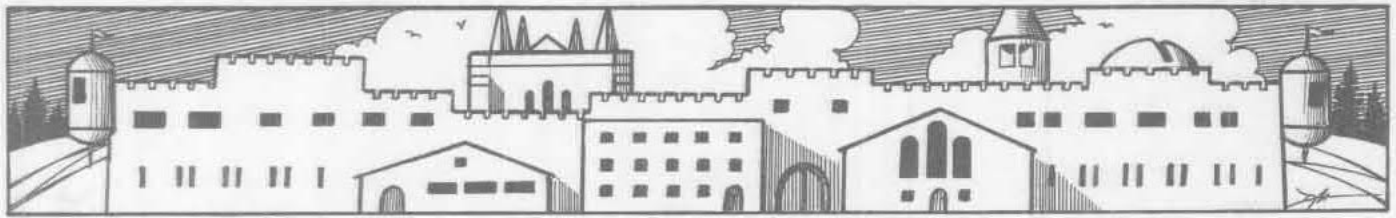
In modern times, the church of Heironeous has been strongest in the northern half of Furyondy and in the Shield Lands. Prominent leaders of the faith include Count Artur Jakartai of Crystalreach (LG human male Pal17) and King Belvor IV of Furyondy (LG human male Pal16), himself. Several temples of the Archpaladin lie within the walls of Furyondy's capitol city, but the most prominent house of worship in Chendl is the Spire of Glory, a soaring tower that lies within the walls of the Inner City. Glorylord Gaeraeth Heldenster (LG human male P6 of Heironeous) serves both as the ranking high priest within the lands of Old Ferrond and as a close and trusted ally of the king.

The Shield Reclaimed is a great cathedral at the heart of the city of Critwall. Desecrated by the armies of Iuz after the Shield Lands fell, the Archpaladin's faithful have begun to restore this house of worship to its former grandeur. Given the demands imposed by the ongoing war outside the city's walls, however, it may be many years before Lady Katarina's vision of rebirth can be realized. Abbot Roderick Docamald (NG human male P14 of Heironeous), a long-time companion of the late Lady Valderesse Sharn and Count Artur Jakartai, leads the burgeoning ranks of the faithful in this city.

Affiliated Orders: The Archpaladin is served by numerous religious orders, most of which are made up of clerics, crusaders, paladins, fighters, and/or fighter/clerics. Many of these companies trace their origins back to the church armies of the Great Kingdom, although none swear allegiance to the Malachite Throne. Prominent examples in the Flanaess today include the Order of the Shining Sword, the Brotherhood of the Lance Unbroken, and the Copper Crusaders.

Although few in number, Heironean monks are sometimes found in such orders, as well as in orders restricted to those who study monastic disciplines. The most famous such monastic order is undoubtedly the Order of the Glory Everlasting, dedicated to the preservation of Oeridian traditions and culture and the destruction of the Hextorian order known as the Brotherhood of the Gray Hand. This group is led by Luther (LG human male Mon17), the son of a minor lordling who renounced his title long ago. A tall man with black, curly hair and a swarthy complexion, Luther attaches a great deal of importance to personal honor, and he can be short-tempered and foolhardy.

The most famous order of paladins affiliated with the church of Heironeous are undoubtedly the Knights of the Holy Shielding. Founded to defend the holdings of the petty nobles on the northern shore of the Lake of Unknown Depths against the depredations of the Horned Society and the Bandit Kingdoms, this elite band of knights was once the core of the army of the Shield Lands. When Iuz conquered the Shield Lands in 582 CY and left them in ruins, the capital (and knights' headquarters) of Admundfort was seized and the knights were left with nothing to defend. At the time, Holmer,



Earl of Walworth, served as the order's commander-in-chief. In 587 CY, Lady Katarina, cousin of the late earl, assumed Holmer's title as Knight Commander of the Shield Lands and led the knights in an attempt to reclaim their homeland. With the backing of Furyondy, the order was successful in regaining Scragholme Island, Critwall, and lands within thirty miles of the city, but efforts to reclaim the rest of the lost territories have bogged down into a stalemate of low-level conflict. At present, Lady Katarina is directing most of the order's efforts towards the recapture of Admundfort Island.

Priestly Vestments: The ceremonial garb of Heironeous' clergy includes chainmail and dark blue robes with silver trim indicating their station in the church hierarchy. The holy symbol of the faith is a disc of silver embossed with a lightning bolt and is traditionally grasped in the priest's right hand when casting a spell or exercising a granted power (such as turning undead).

Adventuring Garb: Although all priests of Heironeous own at least one suit of chain mail, some employ plate mail when actively adventuring. Magical battle-axes and suits of chain mail are highly prized by the faith, and a few worthy paladins of the Valorous Knight wield *holy battle-axes* (akin to holy swords), weapons believed unique to the Heironean faith.

Specialty Priests (Gloryaxes)

Requirements:	Strength or Dexterity or Constitution 16, Wisdom 9
Prime Req.:	Strength or Dexterity or Constitution, Wisdom
Alignment:	LG, NG
Weapons:	Any
Armor:	Chainmail or plate mail, any shield
Major Spheres:	All, Charm, Combat, Guardian, Healing, Law, Necromantic, Protection, War
Minor Spheres:	Divination, Summoning, Sun, Wards, Weather
Magical Items:	As clerics
Req. Profs:	Battle-ax, Modern Language (Old Oeridian)
Bonus Profs:	Heraldry, Riding (Land-based)

- Gloryaxes must be humans, half-elves, elves, or aasimar. While most gloryaxes are humans of mixed or pure Oeridian descent, humans of every subgroup, as well as not insignificant numbers of half-elves and elves, are called to be specialty priests of Heironeous' clergy.
- Gloryaxes are not allowed to multiclass.
- Gloryaxes may take nonweapon proficiencies from the warrior group without penalty.
- Gloryaxes receive Constitution hit point adjustments to their Hit Dice as if they were warriors.
- Gloryaxes receive a +2 bonus to all saves versus magical fear.
- At 1st level, gloryaxes can cast *bleed* or *courage* or *remove fear* (as the 1st-level priest spells detailed in the *Player's Handbook* and the *Tome of Magic*) once per day.
- At 3rd level, gloryaxes can cast *cloak of bravery* (as the 4th-level priest spell) or *strength* (as the 2nd-level wizard spell) once per day.

- At 5th level, gloryaxes are immune to Strength-reducing magic and attacks (*ray of enfeeblement*, the touch of a shadow, etc.) and can cast *mount* (as the 1st-level wizard spell) once per day.
- At 7th level, gloryaxes can make three melee attacks every two rounds.
- At 9th level, gloryaxes can cast *dispel evil* (as the 5th-level priest spell) or *negative plane protection* (as the 3rd level priest spell) once per day.
- At 11th level, gloryaxes can cast *bolt of glory* (as the 6th-level priest spell) or *power word stun* (as the 7th-level wizard spell) once per day.
- At 13th level, gloryaxes can make two melee attacks every round.
- At 20th level, gloryaxes cast *holy word* (as the 7th-level priest spell) once per day.

Heironean Spells

At the DM's discretion, priests of Heironeous may cast some of the spells available to Helm, Torm, and Tyr in the FORGOTTEN REALMS setting (see *Faiths & Avatars* and *Prayers from the Faithful* or the *Priest's Spell Compendium* for details).

1st Level

Detect Breath

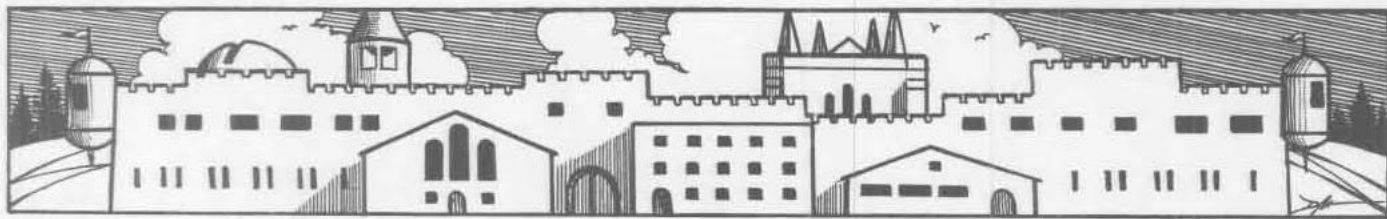
(Divination)
Level: Priest 1
Sphere: Divination
Range: 0
Duration: 1 round/level
Area of Effect: 60 feet radius/level
Components: V
Casting Time: 4
Saving Throw: None

Detect breath allows the priest to "hear" every breathing creature within the area of effect, no matter the size. Thus, whether giant or insect (which respire through spiracles), the priest gains the knowledge of each creature's proximity and relative size. The caster does not gain specific knowledge as to the exact location of each target relative to himself, only that the creature in question is within the area of effect.

Lesser Brand of Heironeous

(Alteration)
Level: Priest 1
Sphere: Protection
Range: Touch
Duration: Permanent
Area of Effect: 1 creature or object
Components: V, S
Casting Time: 4
Saving Throw: Negates

When this spell is cast, the priest inscribes the symbol of Heironeous onto a target object or creature, and up to four



additional words. The caster can inscribe the *brand* either visibly or invisibly (although the *brand* is always visible to all those who serve Heironeous). The *brand* can be inscribed on anything without harm to that object or creature. If an invisible *brand* is made, a *detect magic* spell causes it and any accompanying words to glow and become visible for one turn. Other spells and items that allow their uses to see hidden or invisible objects also render the *brand* briefly visible. If the *brand* is cast upon a living being (unwilling targets are allowed a saving throw vs. spell), it cannot be dispelled by anything short of a *restoration* spell. A successful *dispel magic* erases the *brand* inscribed on an inanimate object.

Priests normally use the *lesser brand of Heironeous* to mark those who have escaped justice for later punishment by others with the eyes to see. The *brand* serves as a punishment if inscribed visibly upon a transgressor. Messages such as MURDERER, THIEF, and GOSSIP mark the transgressor, and can prove an effective punishment when more direct means are lacking.

Lesser Glyph of Warding

(Abjuration, Evocation)

Level: Priest 1

Sphere: Guardian

Range: Touch

Duration: 1 turn/level

Area of Effect: 5 square feet

Components: V, S, M

Casting Time: 1 round

Saving Throw: Negates

A *lesser glyph of warding* resembles the 3rd-level *glyph of warding* spell. The *lesser glyph of warding* is a magically drawn inscription that prevents unauthorized or hostile creatures from passing, entering, or opening a protected place or object. It can be used to guard a narrow bridge, to ward an opening, or as a trap on a chest or vault. The glyph inscribed with the *lesser glyph of warding* spell lasts until its duration expires, or it is triggered. Even if the triggering creature makes its saving throw, the magic of the glyph is expended.

To cast the spell, the priest uses a piece of incense to inscribe a glyph that represents a specific type of force or effect—see “Types of Glyphs” later in this section for all the known types. To protect a 5-foot-square area, the priest traces faintly glowing lines outward from the central glyph to the edge of the area of effect. Once the glyph is inscribed, the glyph and tracery become invisible, although the caster can still see it.

While casting the spell, the priest sets the conditions of the *ward*; typically any creature violating the warded area without speaking the name of the glyph is subject to the magic it stores. A successful saving throw vs. spell enables the creature to escape the effects of the glyph (see damage range below). Glyphs can be set according to physical characteristics, such as creature type, size, and weight. Glyphs can also target good- or evil-aligned beings, or can pass those of the caster’s religion. They cannot be set according to class, HD, or level. Multiple glyphs cannot be cast on the same area, though every drawer in a dresser could be separately warded.

Lesser glyphs with primary effects inflict 1d4 points of damage per two levels attained by the priest appropriate to

the glyph inscribed (see “Types of Glyphs”) to a maximum of 5d4 hit points of damage. For example, if a priest inscribed the glyph called *Fah*, the glyph would do 1d4 points of fire damage at 1st or 2nd level, 2d4 points of damage at 3rd or 4th level, 3d4 at 5th, 4d4 at 7th, and a maximum of 5d4 at 9th level. Note that *lesser glyph of warding* cannot be used to cast restricted glyphs of any type. Glyphs inscribed using *lesser glyph of warding* cannot be affected or bypassed by such means as physical or magical probing, though they can be dispelled by magic and foiled by high-level thieves using their Find and Remove Traps skill.

The material component of this spell is the priest’s holy symbol.

2nd Level

Shield of Heironeous

(Evocation)

Level: Priest 2

Sphere: Protection

Range: Touch

Duration: 4 rounds/level

Area of Effect: 1 target

Components: V, S

Casting Time: 5

Saving Throw: None

When this spell is intoned, a shimmering shield inscribed with the symbol of Heironeous appears before the priest. The shield annuls *magic missiles*, and provides an +2 AC bonus to all other attacks. *Shield of Heironeous* moves just enough to allow the priest to attack or cast spells of her own without penalty. In a given round, the shield can only provide protection from one quadrant; however from round to round it can move to the side or behind the priest if necessary. Unless otherwise engaged in the same round, *shield of Heironeous* automatically swings around to protect a priest from a thief’s sneak backstab ability, negating the rogue’s +4 rear attack bonus.

Vigilance

(Alteration)

Level: Priest 2

Sphere: Guardian

Range: Touch

Duration: 1 turn/level

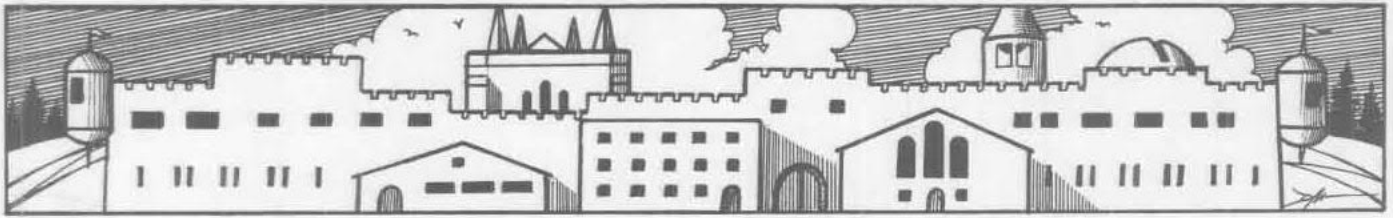
Area of Effect: 30 feet + 1 foot/level

Components: V, S, M

Casting Time: 5

Saving Throw: None

Vigilance allows the priest or a target she designates to see for a distance of 30 feet plus 1 foot/level of the caster in darkness, fog, silty water, or other vision-impairing medium. Thus, a 6th-level caster could see through fog perfectly in a 36-foot-radius, although his companions would still be hindered by the mist. Furthermore, in magical fog or magical darkness, *vigilance* has the same 30-foot radius of effect; however, the magical resistance wears against the spell, so that the



duration falls from 1 turn/level to 1 round/level.

The material components for this spell include a piece of cloth that has been used to wipe the dust from a window.

3rd Level

Bless Missile

(Enchantment, Conjuration)

Level: Priest 3

Sphere: All

Range: Touch

Duration: 1 turn/level

Area of Effect: Missiles

Components: V, S, M

Casting Time: 6

Saving Throw: None

By calling on the power of Heironeous, a priest can invigorate arrows, bolts, and other normal missiles of all types with some measure of divine power. For every level of the priest, up to two missiles can be affected (already enchanted missiles can also be blessed).

The blessed arrows retain their blessing for the stated duration of the spell. If the missiles are fired normally before the duration elapses, the arrows gain a +1 bonus to hit. If a blessed missile strikes home, it inflicts normal damage, plus 2d4 additional hit points as the missile discharges its divine energy. A blessed missile is consumed when it successfully strikes a foe (but missiles are not consumed if they remain unfired and the duration of the spell elapses).

The material component of this spell is the priest's holy symbol.

hand of heironeous

(Evocation)

Level: Priest 3

Sphere: Protection

Range: 0

Duration: 1 turn/level

Area of Effect: The caster

Components: V, S

Casting Time: 6

Saving Throw: None

By means of this spell, the priest calls into existence a shimmering hand, the *hand of Heironeous*. The *hand* is in proportion to a normal human hand, but floats before the caster, palm toward any threat. The *hand* is centered on the caster, and moves as the caster moves, no matter her form of locomotion.

While the *hand* endures, it moves to completely protect the caster from projected missiles such as arrows, axes, bolts, javelins, small stones, and spears. The *hand* accomplishes this feat by flicking, diverting, and backhanding all such projectiles, moving as fast as necessary to divert every attack. Each redirected missile is 10% + the caster's level likely to speed back toward its origin, using the original attack roll of the person originally sending the missile to resolve its attack. Thus, an 8th level priest who casts *hand of Heironeous* is 18%

likely to redirect a missile.

The *hand's* efforts also absorb 1 hp from each die of damage delivered by large or magical missiles, such as ballista missiles, catapult stones, and magical bolts of all types (such as arrows +1). Enchanted missiles are never redirected back on the attacker, and the *hand* does not convey any protection from such attacks as *fireball*, *lightning bolt*, or *magic missile*.

Vengeful Fist of heironeous

(Evocation)

Level: Priest 3

Sphere: Combat

Range: 30 feet + 30 feet/level

Duration: Instantaneous

Area of Effect: 20 foot diameter

Components: V, S, M

Casting Time: 6

Saving Throw: ½

This spell briefly calls forth a shimmering mailed fist, the *vengeful fist of Heironeous*. The *fist* is gargantuan; even clenched, it measures some 20 feet in diameter. The *fist* speeds from its materialization point above the caster to its designated point of impact, delivering damage proportional to the level of the priest who cast it: 2d4 hit points + 1 hit point per level of the caster (no maximum) on every creature within the area of effect (20-foot-diameter circle). The *fist* immediately fades after impact.

The *fist* is most effective against creatures that stand firmly on the earth; those who succeed a saving throw vs. paralysis leap away and take half-damage. Flying creatures automatically take only half-damage, and if they save, completely avoid the *fist*.

Besides causing damage to living targets, the *fist* can crush and bend rigid materials that fall beneath the fist: armor, weapons, poles, and other rigid objects must save vs. crushing blow on the Item Saving Throw Table in the *DMG*.

The material component of this spell is the priest's holy symbol.

4th Level

Abstention

(Abjuration, Alteration)

Level: Priest 4

Sphere: Charm

Range: 30 feet

Duration: Permanent

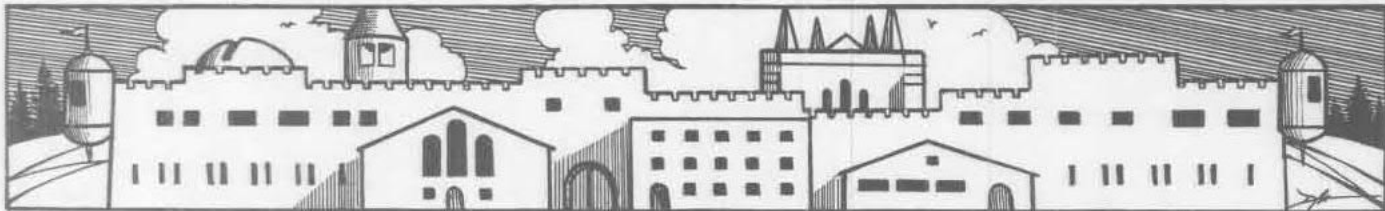
Area of Effect: One humanoid

Components: V, S, M

Casting Time: 7

Saving Throw: Special

By means of this spell, the priest can insure the punishment of someone that has transgressed. When this spell is cast upon a human, demihuman, or humanoid, a natural repulsion is set up between the target and any living being with whom the target comes into contact.



The target has an initial saving throw to avoid the effects of *abstention*. If the saving throw fails, the target remains affected by the spell until a *dispel magic* is successfully cast upon the target. While the spell remains in effect, all creatures that come within 30 feet of the target must save vs. spells or be repulsed. Repulsed creatures cannot voluntarily move any closer than 30 feet to the caster, as they are kept at bay by the divine "restraining order."

The material component of this spell is the priest's holy symbol.

5th Level Greater Glyph of Warding

(Abjuration, Evocation)

Level: Priest 5

Sphere: Guardian

Range: Touch

Duration: Special

Area of Effect: Up to 50 square feet

Components: V, S, M

Casting Time: Varies

Saving Throw: ½

A *greater glyph of warding* resembles the 1st-level *lesser glyph of warding* spell and the 3rd-level *glyph of warding* spell. The *greater glyph of warding* is an magically drawn inscription to prevent unauthorized or hostile creatures from passing, entering, or opening something. It can be used to guard a narrow bridge, to ward an opening, or as a trap on a chest or vault. The glyph inscribed with the *greater glyph of warding* spell contains a number of charges equal to the level of the caster. Each time a target triggers the ward, regardless of its effectiveness, one charge is drawn off. When all the charges have been expended, the glyph inscribed with this spell fades.

To cast the spell, the priest uses a piece of incense to inscribe a glyph that represents a specific type of force or effect—see "Types of Glyphs" for all the known types. For every 5 square feet of area to be protected, one round is required to trace the warding lines of the glyph. The caster can affect an area equal to a square the sides of which are the same as his level, in feet. The glyph can be placed to conform to any shape up to the limitations of the caster's total square footage. Thus, a 6th level caster could place a glyph on a 6 foot by 6 foot square or a 1 foot by 36 foot strip, and every shape in between. When the glyph is inscribed, the glyph and tracery become invisible to anyone but the caster, who can still see it.

While casting the spell, the priest must set the conditions of the ward, although any creature violating the warded area that speaks the name of the glyph can avoid the magic it stores. A successful saving throw vs. spell enables the creature to take only half damage from the glyph (see damage range below). Glyphs can be set according to physical characteristics, such as creature type, size, and weight. Glyphs can also be set with respect to good or evil, or to allow those of the caster's religion to pass freely. Furthermore, they can be set according to class, HD, or level. Multiple glyphs cannot be

cast on the same area, although every step on a stairwell could be warded separately.

Greater glyphs with primary effects inflict 1d4+2 points of damage per level attained by the priest appropriate to the glyph inscribed (see "Types of Glyphs"); there is no damage cap. For example, if a priest inscribed the glyph called *Fah*, the glyph would do 10d4+20 points of fire damage at 10th level. See "Glyphs Described" for discussion of secondary glyph effects. Glyphs inscribed using *greater glyph of warding* cannot be affected or bypassed by physical or magical probing, though they can be dispelled by magic and foiled by high-level thieves using their Find and Remove Traps skill.

The material component of this spell is the priest's holy symbol.

Greater Brand of Heironeous

(Alteration)

Level: Priest 5

Sphere: Protection

Range: Touch

Duration: Permanent

Area of Effect: 1 creature or object

Components: V, S

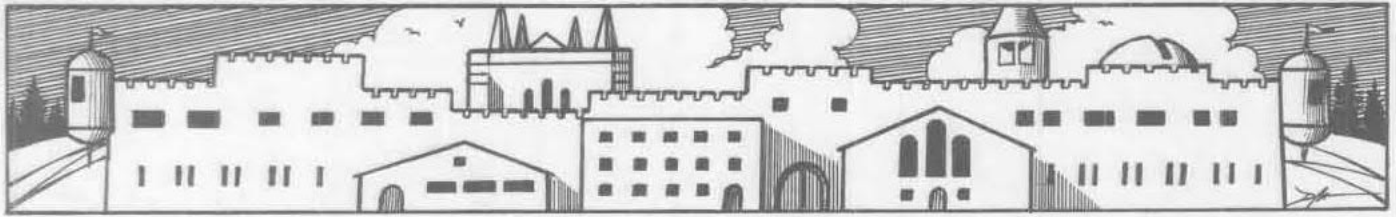
Casting Time: 8

Saving Throw: Negates

When this spell is cast, the priest inscribes the symbol of Heironeous onto a target object or creature, and up to four additional words. A living target makes a saving throw against spells at a -4 penalty. The caster can inscribe the *brand* either visibly or invisibly (although the *brand* is always visible to all who serve Heironeous). The *brand* can be inscribed on anything without harm to that object or creature, at least initially. If an invisible *brand* is made, a *detect magic* spell causes it and any accompanying words to glow and become visible for one turn. *Detect invisibility*, *true seeing*, *read magic*, a *gem of true seeing* or a *robe of eyes* also exposes an invisible *brand*. If the *brand* is cast upon a living being, it cannot be dispelled by anything short of a *restoration* spell. A successful *dispel magic* erases the *brand* inscribed on an inanimate object.

The *greater brand of Heironeous* is more efficacious than the lesser. If inscribed upon a discrete object equal to or less than 10 feet × 10 feet × 10 feet of stone, that object will erode away at a rate of 10% a day until nothing of the object remains but dust. Magical walls or items must save every day on the Item Saving Throw table—no erosion occurs on the day the save is successful. Generally speaking, the *greater brand of Heironeous* has no power to affect artifacts, although *branding* along with an appropriate warning could still prove useful.

If inscribed upon a living being, the *greater brand of Heironeous* does more than just mark a transgressor—it directly punishes. Every day that the *greater brand of Heironeous* remains, the target must save vs. spell or lose 1 point of Constitution. If the target's Constitution score reaches 0, the target perishes. If the *brand* is removed before death occurs (which the priest who cast the spell can do at will, if the punishment was sufficient), lost Constitution points return at a rate of 1 per day.



Simple Justice

(Alteration)

Level: Priest 5

Sphere: Animal

Range: 15 feet/level

Duration: Permanent

Area of Effect: 1 human, demihuman, or humanoid

Components: V, S, M

Casting Time: 5

Saving Throw: Negates

Simple justice is a potent spell available to priests who wish to reveal the true nature of an unjust foe. *Simple justice* changes the target creature's physical form to mirror its interior nature and character. Though the form is somewhat arbitrary and not in the priest's control, the unjust target becomes some variety of brutish beast, both physically and possibly mentally.

To cast *simple justice*, the priest must truly believe that the target is unjust in some significant manner. If this criterion is met, the priest can cast the spell, and a living human, demihuman, or humanoid target must save or take on a form determined by their primary alignment. Though this selection may seem arbitrary, it reflects the personal views of the priest who first formulated the prayer from which this spell was granted. To prevent misuse of this spell, the DM may determine whether the target has truly earned the application of this spell, and if she does not agree that it is appropriate can allow the spell to misfire.

Lawful Good:	dog
Chaotic Good:	cat
Neutral Good:	squirrel
Lawful Neutral:	rabbit
Neutral:	lizard
Chaotic Neutral:	sheep
Lawful Evil:	skunk
Neutral Evil:	cow
Chaotic Evil:	goat

Once the transformation takes effect, the target must make a System Shock roll to see if he survives the change. The target acquires the form and physical abilities of the creature it now resembles, but retains his mind—for the moment. None of the creatures allow the target to vocally communicate. For ease of play, treat each of the creature choices above as having the same stats: (AC 10; MV 9; HD 1; hp 3; THAC0 20; #AT 1; Dmg 1d4 (bite); SA skunk can spray odiferous liquid). None of the forms allow spellcasters to cast spells; however, at the DM's option, psionics may still be able to activate their mental discipline.

When a target is transformed, his equipment, if any, melds into the new form. The target retains his mentality without risk for the first 24 hour period of transformation. However, every day following the first, the target has a base 100% chance to take on the mental attributes and behavior patterns of the form. For each 1 point of Intelligence possessed by the target, subtract 5% from the base chance. In addition, for every Hit Dice of difference between the target's

original Hit Dice or level and the new form (HD 1), subtract 5%. Thus, a 5th-level target with 10 Intelligence has a 25% chance to lose his mind. Even if a target's combined Intelligence and HD are high enough to decrease the base chance to 0%, there is a minimum 1% chance of change. The chance for assumption of the personality and mentality of the new form is checked daily until the change takes place. The target who acquires the mentality of the new form has effectively become the new creature, and can only be recovered by a *wish* or *miracle* spell.

Before the inevitable mind-degeneration occurs, a *dispel magic* changes the target back to its original form, though this requires another System Shock roll for survival.

If slain while still in animal form, the transformed target reverts to original form, though the target is still dead.

The material component of this spell is the priest's holy symbol.

6th Level

Bolt of Glory

(Invocation/Evocation)

Level: Priest 6

Sphere: Combat, Summoning

Range: 20 yards

Duration: Instantaneous

Area of Effect: One creature

Components: V, S, M

Casting Time: 9

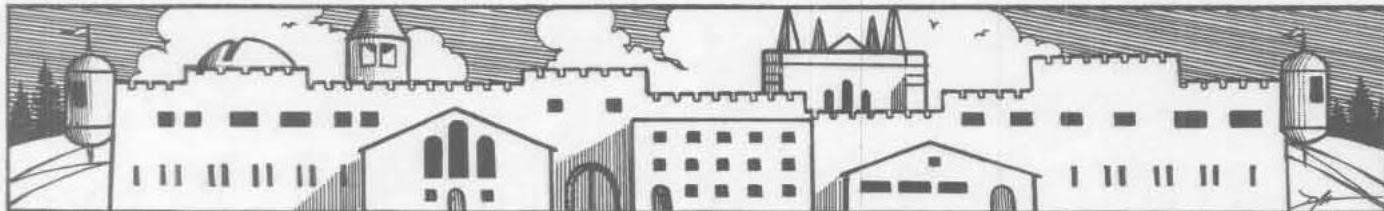
Saving Throw: ½

By casting this spell, the priest channels a bolt of divine energy from the Positive Material Plane against one creature. No attack roll is needed. Creatures struck suffer varying damage, depending on their home plane of existence and nature.

A saving throw vs. spell is allowed for half damage. For denizens of the Lower Outer Planes (fiends), undead creatures, and Negative Material Plane creatures, such as saving throw is made with a -2 penalty.

Creature's Home Plane	Damage
Prime Material Plane	5d6
Elemental Planes, Outer Planes of Neutrality (Arcadia, Mechanus, Acheron, Ysgard, Limbo, Pandemonium)	5d4
Positive Material Plane, Outer Planes of Good (Mount Celestia, Bytopia, Elysium, the Beastlands, Arborea)	None
Outer Planes of Evil, undead creatures (Baator, Gehenna, the Gray Waste, Carceri, the Abyss)	10d6
Negative Material Plane	15d6
Astral, Ethereal Plane	4d6

The material component of this spell is a small amber rod banded with bronze.



Call Templars

(Conjuration/Summoning)

Level: Priest 6

Sphere: Summoning

Range: 100 feet

Duration: 9

Area of Effect: Special

Components: V, S, M

Casting Time: 1 turn/level

Saving Throw: None

Call templars temporarily summons preselected and anointed templars of the Bastion to aid the priest in a moment of need. This spell requires advance preparation prior to actually casting. Not every templar who trained at the Bastion is automatically subject to being called by this spell. Only templars who have volunteered to serve a "tour" are subject to being magically *gated* from their current location to the priest's location, regardless of the intervening distance or planar separation. Such templars generally wear a small torque to signify their added responsibility. Anointed templars can be detached from the Bastion but still answer the summons of the *call*.

In practical game terms, a priest may cast this spell at any time, but of all the templars who might be affected by this spell, only a subset are likely to be "ready to go." Thus, when the spell is cast, 1d4+1 5th-level templars appear to fight for the priest who summoned them. There is a 20% chance that a 5th-level paladin templar is summoned in addition to the fighter templars summoned. At the end of the spell's duration, the templars fade away, returning to the location from which they were summoned. It behooves a priest to aid and heal a templar lying a death's door before he returns to his previous location—every templar that dies reduces the number of templars available for *all* priests casting this spell in the future.

Summoned templars gladly protect the priest from physical harm, and attack the target indicated by the priest. At the DM's option, a leader among the summoned templars may give tactical advice for an upcoming conflict if the priest requests it. Summoned templars will not undertake evil or unjust acts, nor will they undertake actions that are not immediately related to their core competencies (summoned templars won't serve as bearers, messengers, or advance scouts). Note that variants of this spell might allow the summoning of a full Bastion company: one templar, one catechist, and one inquisitor.

Because of the potential for many priests to cast this spell, a single priest cannot cast *call templars* more than once in any seven-day period.

The material component of this spell is the priest's holy symbol.

Bastion

(Evocation)

Level: 6

Sphere: Protection

Range: 100 feet

Duration: 1 hour/level

Area of Effect: Special

Components: V, S, M

Casting Time: 9

Saving Throw: Negates

This spell creates a miniature protective *bastion* of stone, inside which a priest and any companions can shelter or launch attacks from an advancing threat.

The stone *bastion*, in its most basic configuration, creates a 20-foot-diameter stone tower, rising 10 feet + 1 foot per level of the caster (although the caster can at the time of casting choose to vary the height of the tower anywhere within this range). The main stone entry door functions as if *wizard locked*; however, the casting priest and any companions he selects can bypass this effect. The *bastion's* stone wall is slotted on the main level with one arrow port every three feet, allowing those within to attack exterior attackers with spells or missiles. A ladder on the inside of the *bastion* allows easy access through a trap door (functions as the main entrance) to the tower top, which contains protective crenellations that offer protective hard cover against missiles and spells launched from the ground.

The stone of the *bastion* is resistant to magic; spells cast upon the *bastion* itself or upon those within the *bastion's* main level must break through a 66% magic resistance. Defenders within the *bastion* can cast spells normally through the arrow slots. Unfortunately, any defenders on the upper rampart are not protected by the *bastion's* magic resistance.

A *dispel magic* or *disintegration* spell that is able to bypass the *bastion's* magic resistance has its normal chance to dispel or destroy enchantments or physical objects. Otherwise, the *bastion* fades away when the duration of the spell elapses.

The material component of this spell is the priest's holy symbol.

7th Level

Personal Savior

(Conjuration/Summoning)

Level: Priest 7

Sphere: Summoning

Range: 100 feet

Duration: Special

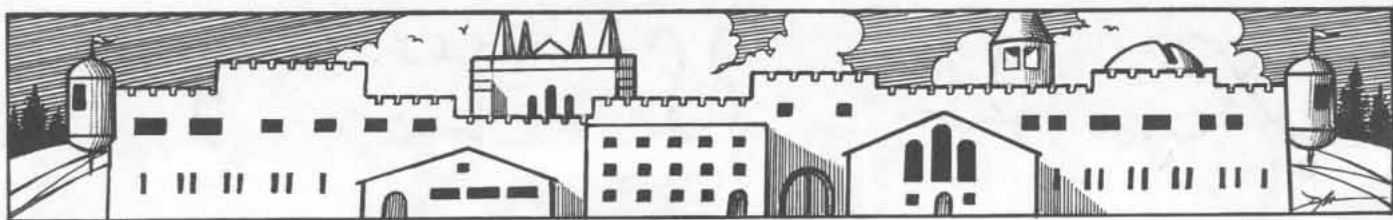
Area of Effect: Special

Components: V, S, M

Casting Time: 10

Saving Throw: None

Casting *personal savior* is something a priest cannot undertake lightly, for this spell should only be used in the most desperate situation, as it has a chance to call forth an avatar of Heironeous himself! Despite the listed level, a priest cannot



attempt to cast this spell until 18th level. When the spell is cast, there is a base 50% chance that the avatar will choose to respond. The actual chance is modified by the true need of the priest (+/-10%), how the priest's need bears on the ethos of Heironeous and the church (+/-20%), the nature of those accompanying the priest (+/-5%), and who or what opposes the priest (+/-10%). It falls within the DM's discretion to assign the final value for the chance that the avatar responds. If the avatar doesn't respond, the priest is rebuked, and may not use this spell again this generation (30 years).

If the avatar does come, the priest is validated, and if he survives, may attempt to cast this spell again in one year's time. See the statistics for Heironeous' avatar earlier in this section. When the avatar comes, it comes with power and might. Few things can stand in the way of the avatar, and thus the spell is aptly named *personal savior*. In the event that the avatar is truly challenged or defeated, a holy war begins, and the face of the campaign is likely to be significantly altered before all the plots play out.

The material component of this spell is the priest's holy symbol.

Miracle

(Conjuration/Summoning)

Level: Priest 7

Sphere: Summoning

Range: Special

Duration: Special

Area of Effect: Special

Components: V

Casting Time: 1 round

Saving Throw: Special

A *miracle* is an event that is inexplicable by the laws of nature. It is an event that is divine in nature; in fact, it is a personal act of Heironeous. Despite the listed level, a priest of Heironeous cannot attempt to cast this spell until at least of 18th level. *Miracle* may only be cast once per year. If the spell is attempted in advance of this limit, Heironeous would likely smite the offending priest with a *bolt of glory*.

Miracles are the ultimate prayer a priest of the Archpaladin can offer up to the god for divine inspiration and aid. Like a wizard's *wish* spell, *miracle* can alter reality in a variety of ways. Depending on the request of the priest who casts *miracle*, the spell can heal every member of an adventuring company to full health, bring a dead creature back to life, or allow an adventuring party to escape from a life-threatening situation.

The priest can conceivably request other boons of Heironeous; however, the discretion of the DM is necessary to maintain game balance in such instances. For example, asking that Heironeous spontaneously strike an enemy dead is not usually an option, especially if that enemy enjoys the favor of a rival deity. In any event, the taking of life through a divine act trespasses into the ethos and spheres of other deities. In a like manner, the DM must adjudicate all *miracle* spells cast by the priest to be certain they won't unbalance the campaign. Heironeous doesn't have to provide a reason why he won't fulfill a *miracle*.

Glyphs

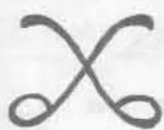
Glyphs function like keys to unlocking magical power. Each glyph has a unique name and a unique shape, and like keys, each fits a different "keyhole." Glyphs can only be magically inscribed by *warding* spells, specifically *lesser glyph of warding*, *glyph of warding*, and *greater glyph of warding*. When properly inscribed and triggered by the appropriate stimulus, the glyph channels its particular effect into the specified target.

Common glyphs are keyed to an elemental force, and are generally available to most priests who have access to the Guardian sphere. Fire, cold, and lightning are common examples, although other effects can also be brought about by common glyphs. Glyph effects that damage are referred to as primary effects. For example, if the glyph *Cuh* (cold) were inscribed using the *lesser glyph of warding* spell, creatures triggering it would take 1d4 points of cold damage per two levels attained by the caster. If the glyph *Leh* (lightning) were inscribed using *glyph of warding* spell, creatures triggering it would take 1d4 points of lightning damage per 2 levels of the caster.

Some glyphs cause no damage, but still affect the target creature if it fails a saving throw (targets that make a saving throw are unaffected by secondary effects). Examples include glyphs that paralyze or blind the target. These effects are referred to as secondary effects, and some glyphs with only a secondary effect are also numbered among common glyphs.

Restricted glyphs are known only to priests of a particular creed or temple who have spent the appropriate meditation and prayer time to receive enlightenment. Some restricted glyphs possess both primary and secondary effects. When a creature is targeted with a glyph with both primary and secondary effect, only one save is required to escape both effects (those who successfully save vs. glyphs inscribed with *greater glyph of warding* take half damage from the primary effect, but are unaffected by the secondary effect). Generally speaking, the priests of Heironeous know the restricted glyphs presented below; however, glyphs such as *Nuh* are not cast by good-aligned priests.

Restricted weapon glyphs are regular glyphs that have been specially modified to be inscribed on weapons dedicated to Heironeous. Restricted weapon glyphs can also be inscribed upon magical items. Restricted weapon glyphs can only be inscribed by the *greater glyph of warding* spell; thus every weapon glyph has a minimum of ten charges. A weapon glyph affects anyone who is not a priest, cleric, or devout worshiper of the god Heironeous. Thus, an inquisitor, templar, catechist, priest, or even a devout worshiper of Heironeous from a remote country village could safely handle a weapon with an inscribed weapon glyph. However, the moment one who is not a devout follower of Heironeous picks up a warded weapon, the appropriate damage or secondary effect affects the unfortunate wielder, even if he is a lawful good paladin of a good god (saving throws are allowed as normal). The target of a weapon glyph can drop the weapon after the first effect is felt. If the target retains hold on the weapon, another charge burns off the ward, and the wielder is once again subject to its effects. Thus cycle continues until the weapon is dropped or until all the charges burn out of the glyph.



Fah



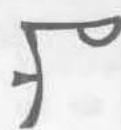
Leh



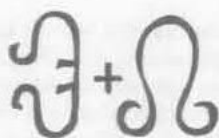
Cuh



Beh



Peh



Eh'doh



Aylh



Urh



Wah



Smah



Uhz



Mah



Stah



Rah



Meh



Vah



Sah



Duh



Neh



Eha



N'fah



N'cuh



N'poh



N'neh



N'cur



Pah



Reh



Teh



W'fah



W'leh



W'bah



W'freh



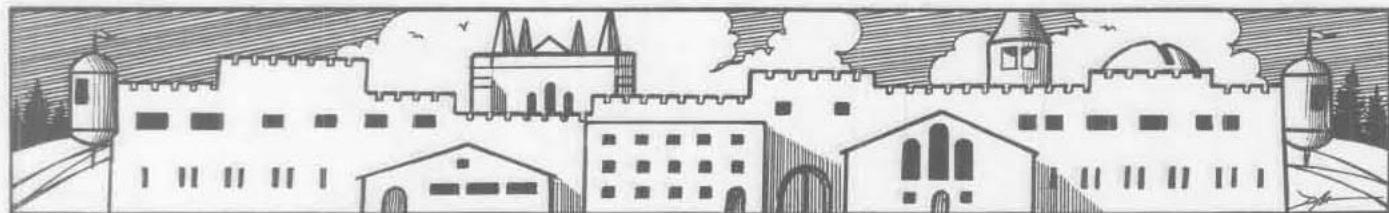
W'teh



W'uhz



W'jar



Types of Glyphs

Common Glyphs

Name	Primary Effect	Secondary Effect
<i>Fah</i>	Fire	None.
<i>Leh</i>	Lightning	None.
<i>Cuh</i>	Cold	None.
<i>Beh</i>	None	Target is blinded for 1d6 hours.
<i>Peh</i>	None	Target paralyzed for 1d6 hours.
<i>Eh'doh</i>	None	Energy drain inflicts -3 penalty on all actions for 1d6 hours.

Restricted Glyphs

Name	Primary Effect	Secondary Effect
<i>Ayh</i>	None	Air blows target 1d20+20 feet in specified direction.
<i>Urh</i>	None	Earth below target's feet adheres, holding target fast for 1d6 turns.
<i>Wah</i>	Special	Water superhydrates target causing damage as if a primary effect.
<i>Smah</i>	½ Fire	Target can do nothing but cough for 1d4+1 rounds.
<i>Uhz</i>	None	Targets failing 3 successive saves choke to death on black ooze.
<i>Mah</i>	½ Fire	Magma adheres to target, inflicting an additional 1d4+2 hits/round for 1d10 rounds.
<i>Stah</i>	½ Fire	Steam parboils target, penalizing every roll by -2 until magically healed.
<i>Rah</i>	½ Fire	Target is blinded for 1d6 turns.
<i>Meh</i>	Special	Minerals calcify in target's body causing damage as primary effect.
<i>Vah</i>	½ Cold	Targets failing 3 successive saves suffocate due to lack of air.
<i>Sah</i>	Special	Salt dehydrates target causing damage as if a primary effect.
<i>Duh</i>	Special	Gritty dust erodes target causing damage as if a primary effect.
<i>Neh</i>	Cold	Target failing save dies and returns as a zombie.

Restricted Beneficial Glyphs

Name	Effect
<i>Eha</i>	Energy infuses target, affecting target as a <i>bless</i> spell.
<i>N'fah</i>	Protects target as <i>resist fire</i> spell.
<i>N'cuh</i>	Protects target as <i>resist cold</i> spell.
<i>N'poh</i>	Target receives <i>neutralize poison</i> spell.
<i>N'neh</i>	Target protected by <i>negative plane protection</i> for 1d4+2 hours.
<i>N'cur</i>	Target receives <i>remove curse</i> spell.
<i>Pah</i>	Energy infuses target, affecting target as <i>heal</i> spell.
<i>Reh</i>	Energy infuses target, affecting target as <i>restoration</i> .
<i>Teh</i>	Target that names glyph is teleported by <i>word of recall</i> to predetermined location.

Restricted Weapon Glyphs

(use with *greater glyph of warding* only)

Name	Primary Effect	Secondary Effect
<i>W'fah</i>	Fire	None
<i>W'leh</i>	Lightning	None
<i>W'bah</i>	½ Cold	Weapon initiates backbiting attack against wielder with wielder's THAC0.
<i>W'freh</i>	None	Weapon initiates attack against wielder's closest companion with wielder's THAC0.
<i>W'teh</i>	None	Wielder teleported 1d100 mi. in random direction—weapon is not teleported.
<i>W'uhz</i>	None	Wielder begins to spit up black ooze. If wielder doesn't drop weapon within 3 rounds, he chokes to death.
<i>W'jar</i>	None	Wielder's mind sucked into weapon and body dies. Mind becomes a trapped spirit, but may communicate with proper wielder telepathically.

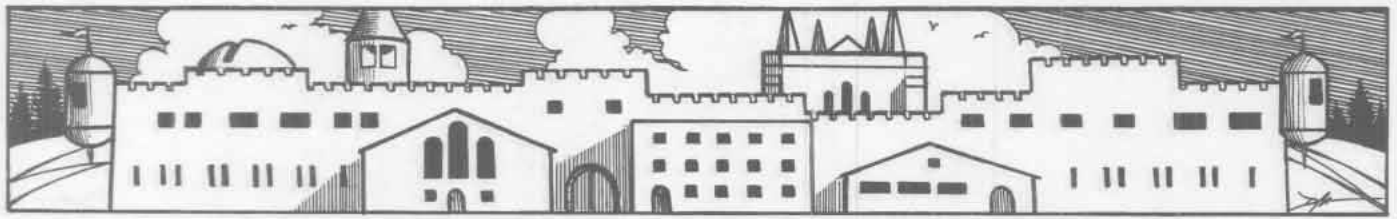
Sources: Heironeous was originally detailed in *DRAGON* #69, page 24. Further details are found in *World of GREYHAWK: Guide*, pages 63, 68–69, *World of GREYHAWK: Glossography*, pages 41–42, *From the Ashes: Atlas of the Flanaess*, pages 88–89, *Player's Guide to GREYHAWK*, pages 19, 21, and *On Hallowed Ground*, page 180.

The symbol of Heironeous was first depicted in *From the Ashes: Reference Card #4*, and depicted in a somewhat different form on the gatefold of the *Player's Guide to GREYHAWK* and in *GREYHAWK: The Adventure Begins*, page 92.

Old Oeridian is discussed in the *Player's Guide to GREYHAWK*, page 15, as well as other sources. It seems appropriate that the lawful clergy of Heironeous would preserve this tongue and insist that it has not changed since the crowning of the first Overking.

Several of the NPCs (augmented in level to reflect the passage of time) are taken from *The Marklands*. Luther is discussed in the old *Rogues Gallery*, page 44. Given his complexion (swarthy = olive = Oeridian) and ethos (LG), he seemed the perfect candidate.

The spell *bolt of glory* was originally detailed in *From the Ashes: Reference Card #5* and updated to AD&D in *Faiths & Avatars*, page 166. (The other GREYHAWK spell duplicated in the FORGOTTEN REALMS "god books" was *stalk*, which is available to the clerics of both Ehlonna and Mielikki.) *Bolt of glory* (and *stalk*) have been reprinted in the *Priest's Spell Compendium*.



New Magical Items

The Bastion of Faith contains many special items of blessed origin. Unlike standard magical items developed in a wizard's laboratory, the magical items of the Bastion are generally the result of long periods of applied prayer, revelations, or the discovery of ancient religious arcana.

Blessed Items

Candleholders	XP Value	GP Value
<i>Dicerion of light and darkness</i>	2500	12500
<i>Dicerion of good and evil</i>	2500	12500
<i>Dicerion of health and sickness</i>	4000	20000
<i>Dicerion of fire and ice</i>	5000	25000

Vestments	XP Value	GP Value
<i>Unblemished alb</i>	500	2500
<i>Skin-of-stone cassock</i>	8000	40000
<i>Chasuble of sheen</i>	2000	10000
<i>Sovereign chasuble of sheen</i>	9000	45000
<i>Cope of far seeing</i>	4000	20000
<i>Dalmatic of hiding</i>	5000	25000
<i>Fleet mitre</i>	4000	20000
<i>Surplice of protection</i>	1000 per plus	5000 per plus
<i>Surplice of sanctuary</i>	4000	15000

Holy Trappings	XP Value	GP Value
Holy water	50	250
Consecrated water	500	2500
<i>Incense of prayer</i>	800	4000
Holy incense, various	50	200/12 blocks
<i>Censor of perpetuation</i>	1200	6000
<i>Thurible of the gate</i>	8000	40000
<i>Everfull aspergillum</i>	2000	10000
<i>Snuffing bell</i>	1000	5000
<i>Prayer beads of spell storing</i>	2500	12500

Holy Weapons	XP Value	GP Value
Holy battle-ax, <i>Liberator</i>	4000	15000
Holy mace, <i>Torrent</i>	3000	10000

Apocrypha	XP Value	GP Value
<i>Original Book of Penitence</i>	100,000	Priceless
<i>Penitent Fragments</i>	100,000	Priceless

The items presented here usually reside in the Bastion's armory. Yet they are not very useful under lock and key, so the priests of the Bastion dispense them as they deem necessary to priests, affiliates, or quested adventuring companies on a temporary basis. For example, if an adventuring company or affirmed cleric receives a mission or requests the Bastion's aid in resolving a matter with religious repercussions,

the Bastion might very well give the petitioners a magical item from the armory likely to match their current need. In most cases, the Bastion expects such items back (the item in question is a temporary loan), and if an individual or group makes off with a sanctified item, it becomes the mission of a new group to retrieve the item from the previous company.

On rare occasions, the Bastion permanently deeds a particular magical item to a deserving individual, especially if that individual used the item in question to accomplish an important task for the Bastion, or for the sake of Heironeous. Upon the death of persons who have received an item from the Bastion, it is common knowledge that the ownership of the item reverts to the Bastion. Of course, sometimes the situation leading to the death of the owner precludes the return of the item, such as when the owner is lost in the den of some foul beast or evil power. Retrieving the item then becomes a mission for another brave company to undertake.

Dicerions

St. Ferrante is often associated in *The Book of Penitence* with elaborate candleholders called dicerions. Such significant mention in the holiest book of the church couldn't but help influence the church's taste in décor. Decorative dicerions are a common in the halls of the Bastion. In addition, holy dicerions can also be found in the Bastion, most often in the armory, but sometimes in the hands of a particular priest with a special need that only a particular magical dicerion could "shed light" on.

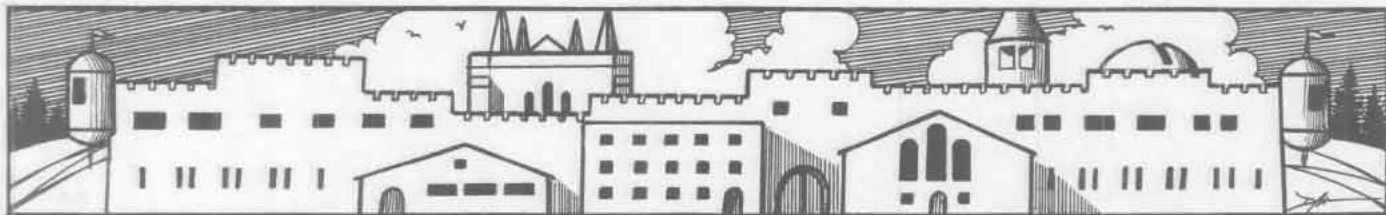
Anyone who is a devout believer in Heironeous can use a consecrated dicerion, even though the text speaks only of the "priest's" usage. Nondevout users gain no benefit except normal candle light.

Dicerion of Light and Darkness

The *dicerion of light and darkness* is a specially alloyed metal candleholder with two branches. One is of silver and mithral, the other of iron and adamantite. The second branch is as dark and dead-looking as the first is bright and glittering. The two branches intertwine to form a twisting stem of intermittent bright and dull bands. The base is formed of alternating projections of the silvery and dark metals spreading to form eight legs. The entire candlestick is one foot tall and spreads to a width of one half foot, weighing about 4 pounds.

When two candles in the sockets of the *dicerion of light and darkness* are lit, the priest touching or holding the device can see into any form of darkness or the brightest of lights as if the illumination were normal daylight. Furthermore, on the priest's command, the candles emit a strange, metallic illumination that dispels all natural shadows in a 30-foot radius; however, while the shadow-dispersing light remains in effect, the ability to see in all types of light is not simultaneously conferred. A normal set of candles burn in the *dicerion of light and darkness* for 4d4 turns.

If only the candle held in the black arm of the *dicerion* is lighted, the priest is englobed in *darkness 15' radius* while the single candle burns, though the priest holding the *dicerion* can see normally. Conversely, when only the candle in the bright branch is lighted, a sphere of brilliant *light* surrounds the



priest. While the priest remains unaffected by the *light*, the illumination blinds evil creatures for 2d4 rounds, while all other creatures are blinded for 1d4 rounds.

XP Value: 2500

GP Value: 12,500

Dicerion of Good and Evil

The *dicerion of good and evil* is a magically carved mineral candleholder. One branch is carved from what appears to be obsidian, and the other is carved of rose marble; both slender stone stems are magically strengthened against breakage. The obsidian branch is less a color than an absence of light, while the rose marble seems to possess an inner radiance. The two branches stand side by side, separated by the space of a hair's breadth, rising from a circular iron base. The candleholder, with candles, stands about two feet high, but is quite light, weighing only 1 pound, for all its stony substance.

When the pair of candles in the sockets of the *dicerion of good and evil* are lit, the priest touching or holding the device can *detect good* and *detect evil* on all beings that come into the radius of the illumination (30 feet). Furthermore, upon the priest's command, the candles emit a smoky illumination that allows the priest to *detect magic* on all objects that come within range of illumination; however, while the *detect magic* remains in effect, the ability to *detect good* and *detect evil* is not simultaneously conferred. A normal set of candles burn in the *dicerion of good and evil* for 4d4 turns.

If only the candle held in the obsidian arm of the *dicerion* is lighted, the priest is protected as by a *protection from good* spell while the single candle burns, though the priest's companions, if any, are not protected. Conversely, when only the candle in the bright branch is lighted, the priest is protected as if by a *protection from evil* spell (though his companions are not). If the candles are snuffed or if they are blown out, all effects are simultaneously terminated with the dying of the light.

XP Value: 2500

GP Value: 12,500

Dicerion of Health and Sickness

The *dicerion of health and sickness* is a specially alloyed metal candleholder with two branches. While one branch is of shining iron, the other iron branch is pitted and covered with rust. The rusted branch appears to be on the verge of breaking off, and perhaps only the sound iron of the first branch keeps the entire *dicerion* together. The two branches intertwine to form a twisting stem of intermittent bright and rusted bands. The base is a simple affair of three unrusted iron legs. The entire candlestick is one foot tall and spreads to a width of one half foot, and weighs about 4 pounds.

When the candles in the sockets of the *dicerion of health and sickness* are lit, the priest touching or holding the device knows the degree of strength or weakness of every friend or foe that stands within range of the *dicerion's* illumination (30 feet). In practical terms, the priest knows how many hit points every creature has remaining, as well as poisons, diseases, or any other ailments which might be afflicting those in range. Furthermore, upon the priest's command, the candles emit a strange, purple illumination that gives him intimate knowledge of the special powers that those within the light

have at their beck and call. This includes spells, magical items on the person, and other special abilities or pacts; however, while the priest scans the special powers of those in range, the ability to know the health or lack thereof is not simultaneously conferred. A normal set of candles burn in the *dicerion of light and darkness* for 4d4 turns.

If only the candle held in the strong iron arm of the *dicerion* is lighted, the priest is protected from every form of disease, poison, or magical sickness that he comes in contact with. If a priest is already affected by a disease or poison, the symptoms disappear while the candle burns, and the priest is allowed a second saving throw to purge the effects altogether. The priest's companions, if any, are not protected. Conversely, when only the candle in the rusted branch is lighted, the illumination creates a "field of sickness" of 30-foot radius, though the priest is unaffected. All other creatures that come within the radius of the light must save vs. spell every round or be sickened. Those that fail their save by only 1 or 2 points are nauseous and at a -2 penalty on all actions, proficiency checks, and saving throws. Those that miss their save by 3 or more points become so sick that their only available action is to crawl at a rate of 1 foot per round to the edge of the candle's light. Once out of the light, the sickness remains for 1d4+1 rounds before lifting. If the candles are snuffed or if they are blown out, all effects are simultaneously terminated with the dying of the light.

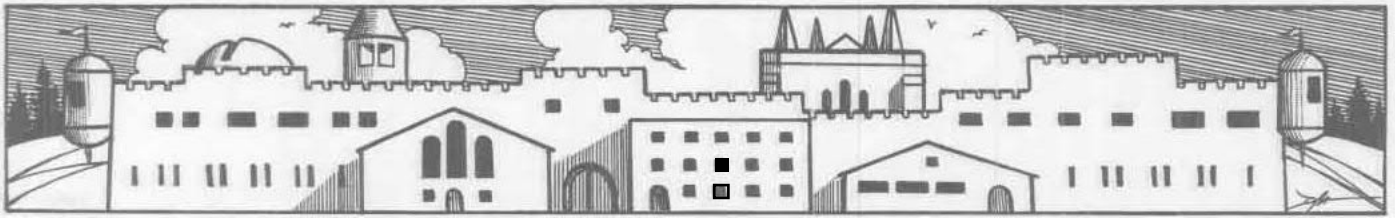
XP Value: 4,000

GP Value: 20,000

Dicerion of Fire and Ice

The *dicerion of fire and ice* is a crystal candleholder with two branches. One branch appears to be carved from a single ruby, while the other branch is clear as glass, but strong as iron. The red crystal branch emits a dim scarlet glow all its own. The clear branch gives off no light, but is cold to the touch, though no moisture condenses upon it. The two branches rise in parallel from the circular iron base side by side, separated by no more than the thickness of a fingernail. The entire candlestick is one foot tall, and weighs about 1 pound.

When the pair of candles in the sockets of the *dicerion of fire and ice* are lit, the priest touching or holding the device and all those creatures within range of the candle's light (30 feet) are protected from heat and cold. In practical terms, the priest does not take direct damage from normal or magical heat and cold, nor fire and ice. Note that some elemental spells have other effects which can affect the priest (such as *ice storm*), and energetic spells like *fireball* have a 50% chance to blow out the candles with the secondary effect of their passage. Creatures who are within range are not fully immune to heat and cold, but do operate as if simultaneously benefiting from *endure heat* and *endure cold* while the light lasts. Furthermore, upon the priest's command, the candles emit a piercing rose light that prevents the generation of all heat or cold effects in a 30-foot radius, including such effects from magical items, spells, or special abilities of sorcerous entities; however, while the priest shines the rose light, heat or cold affects generated from outside the range of the *dicerion's* light are not hindered. A normal set of candles burn in the *dicerion of fire and ice* for 1d4 turns.



If only the candle held in the clear crystal arm of the *dice-rion* is lighted, a 30-foot-radius field of cold is generated that inflicts 1 hit point of cold damage per round to all creatures that come within range, save for the priest holding the *dice-rion*. The priest's companions, if any, are not protected. There is no save allowed for this effect; however, protective spells and/or natural immunity to cold shield against this effect. When only the candle in the red crystal arm is lighted, the illumination creates a "warm front" of 30 foot radius, though the priest is unaffected. All other creatures that come within the radius of the light take 1 hit point of damage per round from heat. There is no save allowed for this effect; however, natural immunity to heat and/or protective spells shield against this effect. If the candles are snuffed or if they are blown out, all effects are simultaneously terminated with the dying of the light.

XP Value: 5,000

GP Value: 25,000

Vestments and Ecclesiastical Raiment

The clothing and ceremonial garments worn by the priests of the Bastion have a recognizable character, and moreover, specific names and uses. In fact, many priests, both affirmed and professed, wear albs, chasubles, cassocks, and surplices on a daily basis, though the simple robe remains the commonest garment. However, special items of apparel are sometimes invested with some measure of divine power. Such items are considered to be the common property of the church, and so are held in the armory. However, like other items that have been divinely touched, these items are often temporarily assigned to priests to help them with a specific mission or quest on the Bastion's behalf.

One of the most useful qualities of ecclesiastical garments invested with holy power is that some of them can be worn together, stacking their benefits appropriately. For example, a magical alb, chasuble, and cope could conceivably all be worn together without fear of cancellation. Even a few mundane magical items may be worn in addition to the items described below (for example, a robe is akin to an alb or cassock, while a cloak is akin to a cope). See individual entries of items below for more information on layering, but as a rule of thumb, no more than three such items can be used together, and no items of the same name can be layered together (for example, two surplices cannot be simultaneously worn).

Unblemished Alb

An alb is a long, loose white robe with tapered sleeves. A normal alb serves as the base garment for most priests of the Bastion, over which other vestments are layered. The *unblemished alb* is infused with a touch of divine power, so that it never frays, it never becomes dirty or stained, and any clothing worn over the alb is also protected from blemish.

More importantly, an *unblemished alb* (of which there are at least twelve) allows the wearer to go without food and water for a period of thirty days. The wearer becomes neither hungry nor anxious to eat while wearing the *alb*, and suffers no malnourishment for want of nutrition. The *unblemished alb*

is much sought after among priests who want to travel light and without need of provision in foreign lands. Note that fasting priests who use an *unblemished alb* defeat the purpose of the original fast, as no privation is involved while the power functions.

XP Value: 500

GP Value: 2,500

Skin-of-Stone Cassock

The standard cassock is a long garment with a close-fitting waist and wide sleeves. Cassocks are sometimes worn over the alb, or instead of an alb. Through the direct touch of Heironeous's avatar, the simple cassock of a priest in desperate straits was infused with the essence of protection. That priest, called Elcaerdor, lived over 200 years ago, and on his death, he bequeathed the *skin-of-stone cassock* to the Bastion's armory.

The *cassock* functions as a *cloak of protection* +3. In addition, the *skin-of-stone cassock* grants its wearers a variety of protective traits, but never simultaneously. At will, the wearer can trigger any one of the following effects, once per day, which all function as if cast by a 15th level caster for purposes of duration, range, and resistance to abjuration magic: *shield*, *blur*, *minor globe of invulnerability*, *mirror image*, *negative plane protection*, and *stoneskin*.

The *skin-of-stone cassock* has one other power, but it can only be used three more times in its life, and on using it for the third time, the *cassock* will be utterly consumed in the release of power. The ultimate power of the *cassock* will literally turn the user into an entity of living stone for a period of 24 hours. The wearer who triggers this transformation appears as a larger-than-life stone version of him or herself, not unlike a stone golem. The wearer gains all the stats and abilities listed below (including a 22 Strength), along with the full hit points the form furnishes. While in stone form, the wearer can use all the spells, proficiencies, and items he is normally entitled to, though each time the wearer casts a spell, his special resistance to spells lapses for 1d4 rounds.

Stone Form: AC 5; MV 6; HD 14; hp 60; THAC0 7; #AT 1 or normal attack; Dmg 3d8 (fist) or normal weapon (+10 bonus to damage); SA *transmute mud to rock* heals stone form of all damage; SD Immune to weapons +1 or worse weapons, *transmute rock to mud* slows stone form for 2d6 rounds, immune to all spells not specifically mentioned herein; SW *flesh to stone* makes stone form vulnerable to normal attacks during subsequent round; SZ L (7' tall); ML special (as wearer); AL as wearer; XP 5,000 + wearer's XP total.

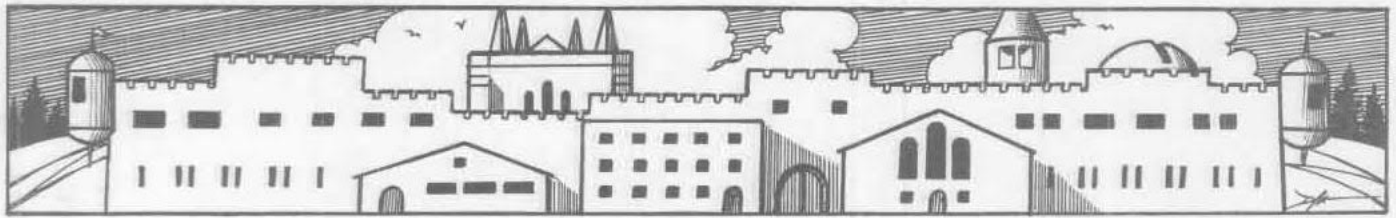
After each use of the ultimate power of the *skin-to-stone cassock*, the transformation reverses, and the wearer reverts to normal, at full hit points. The wearer cannot end the effect early. When the duration of the third use of this power expires, the *cassock* is utterly consumed.

XP Value: 8,000

GP Value: 40,000

Chasuble of Sheen

A chasuble is a long, sleeveless overrobe which can be worn over the alb, cassock or surplice. Many priests of the temple



possess a chasuble, and wear them for festive and solemn occasions. Many priests have their names and other personal symbols sewn into the outer cloth of the chasuble, alongside Heironeous's symbol and runes denoting the Bastion. In some cases, chasubles are blessed, and take on additional powers. The *chasuble of sheen* is one such item.

The *chasuble of sheen* is woven of varicolored threads, which seem to shimmer in normal light. At the wearer's option, the shimmering grows in magnitude, such that all who view the light must save vs. spell or become transfixed. Those who are transfixed can do nothing but stare in utter fascination at the pretty play of lights, unless they are attacked or otherwise harmed, which ends the main effect. However, even those who make their initial save or later shrug off the transfixion suffer -1 to all actions taken against the wearer of the *chasuble*, even saving throws.

XP Value: 2,000

GP Value: 10,000

Sovereign Chasuble of Sheen

At first glance, there is little to distinguish the *sovereign chasuble* from that of its lesser types. However, the *sovereign chasuble of sheen* is unique, enjoys a special position within the armory, and is not often handed out except in the most pressing need. Like other chasubles, the *sovereign chasuble* is a long, sleeveless robe which can be worn over alb, cassock, or surplice. Iridescent threads dimly highlight the *chasuble* even in the absence of all light.

If magical light of any sort shines upon the *sovereign chasuble of sheen*, the wearer can alter the affect upon those who see the light, at his option. The wearer can create a dazzling beam of colors which can be used in a few different ways, all at the 18th level of effect. Twice per day, the wearer can utilize the light to cast *color spray*. Once per day the wearer can utilize the light to cast *hypnotic pattern*. Once per month, the wearer can shape the light into a powerful *prismatic sphere*.

Once per year, the wearer can utilize magical light to create seven small globes of varicolored light that take up orbit around the wearer of the *sovereign chasuble of sheen*. The globes are colored red, orange, yellow, green, blue, indigo, and violet. At the option of the wearer, each of the globes can be directed, one per round, at any foe within range as if it were a *magic missile* (for purposes of targeting). Upon impact, the results are far more impressive, and generally follow the effects for the *prismatic spray* spell.

Color	Effects of Color
Red	Inflicts 20 hit points, save for half.
Orange	Inflicts 40 hit points, save for half.
Yellow	Inflicts 80 hit points, save for half.
Green	Save vs. poison or perish; survivors take 20 hit points.
Blue	Save vs. petrification or turn to stone; survivors take 25 hit points.
Indigo	Save vs. wand or go permanently insane; those who save take 30 hit points.
Violet	Save vs. spell or be sent to another plane chosen by the caster (the Abyss is a popular choice); those who save take 35 hit points.

Once the wearer of the chasuble summons the globes, they must all be used within one hour, during which time their color slowly fades to nothingness. At the end of one hour or when all the colored globes have been expended, this effect ends, and may not be called upon again for another year.

XP Value: 9,000

GP Value: 45,000

Cope of Far Seeing

A cope is a long ecclesiastical cloak or mantle worn on top of the alb, surplice, or cassock. In many temples, copes are worn only during ceremonies, but among the Bastion's followers, copes are often used as travel overgarments to protect against normal cold and inclement weather. Copes remain elegant to the eye, and observers can pick out traveling Bastioners from a distance by them. Like other items of normal wear, some copes are invested with holy magic, such as the *cope of far seeing*.

The *cope of far seeing* grants its wearer exceptional abilities of observation. The wearer can scan an area up to 100 miles away as if only 30 feet away, provided there are no obstructing barriers. The horizon doesn't hinder this effect; however, the contents of buildings and creatures hidden securely on the other side of wall cannot be seen, unless they move from cover or leave the structure.

The *cope of far seeing* also grants its wearer a variety of observational powers, each usable once per day, at the 18th level of ability: *identify*, *clairvoyance*, *infravision*, and *detect invisibility*.

Finally, the *cope* allows the wearer to access its most impressive power: the ability to invoke *true seeing* at 18th level of ability, once per week. What's more, when using this ability, all creatures within 30 feet of the wizard are limned in a faint color (apparent to the wearer only) corresponding to their alignment. The specific colors associated with various alignments depend upon the wearer's color preference, and may very well change between users, but each wearer always knows what color represents a particular alignment.

XP Value: 4,000

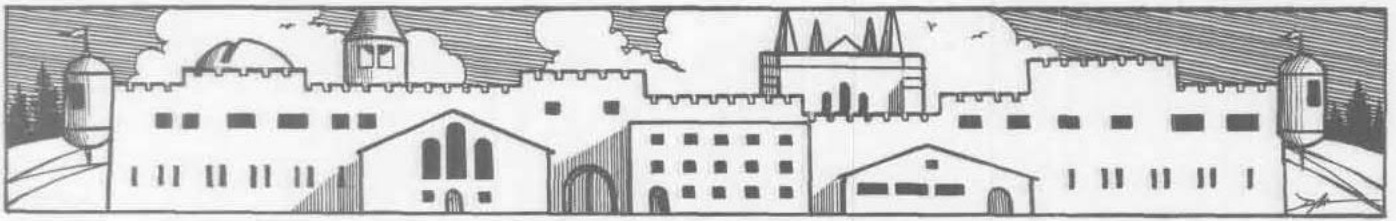
GP Value: 20,000

Dalmatic of Hiding

A dalmatic is an all-purpose, wide-sleeved and wide-waisted garment worn over the alb. Most priests of the Bastion have several gray and dark blue dalmatics, as the garment serves as an all-purpose piece of clothing, over which a surplice might be worn.

During Brother Ecuran's harrowing escape from the Dim Triad, the hounds of the accursed Black Academy, his plight was desperate, but his piety was such that his simple dalmatic was spontaneously blessed by Heironeous. With the blessing of nondetection, Brother Ecuran escaped. The *dalmatic of hiding* retained its potent blessing.

The *dalmatic* grants the priest some measure of the Hide in Shadows and Move Silently abilities attributed to thieves; however, these abilities can *only* be used when the wearer is attempting to hide from or elude an enemy intent on killing or capturing him—any attempt to use Move Silently and Hide in Shadows to launch an attack or otherwise compromise the intent of the *dalmatic's* unique blessing fail. Both of



these granted abilities operate at a base 75% chance of success, but may be modified by the wearer's Dexterity.

The *dalmatic of hiding* can protect the wearer's trail as if he wore *boots of varied tracks*; at his option, the wearer's footprints can be made as small as a halfling's or as large as an ogre's, bare or shod as desired. In addition, the wearer can make his tracks appear completely nonhumanoid, instead resembling those of a squirrel, dog, goat, or bear. Optionally, the wearer can choose to leave no tracks at all once per day for a period of 1 hour, during which time he functions as if affected by a *pass without trace* spell.

Finally, the *dalmatic* provides the wearer protection from scrying, *clairvoyance*, and *clairaudience* attempts by enemies of the wearer seeking to find and kill, punish, enslave, or otherwise wish evil intent upon the wearer. When an attempt is made to scry or view the wearer through *clairvoyance*, the wearer's location is clouded and unclear, while the wearer's features and clothing are blurred out in a haze of smoke. Attempts to use *clairaudience* likewise fail, as the wearer's voice is distorted beyond recognition or even understanding. Someone who uses *true seeing* on the wearer in his presence notes a smoky shadow cloaking the wearer, and plumes of smoke issuing from the wearer's mouth as he speaks.

XP Value: 5,000

GP Value: 25,000

Fleet Mitre

A mitre is an headdress used by many temples for ceremonial purposes. The Bastion is also in the habit of using mitres for liturgical purposes, but less grand and more utilitarian mitres are also often seen adorning the heads of priests of the temple, who often journey through, cold, rainy, snowy, and other inclement weather. Many affirmed priests receive a utilitarian mitre when given their first mission, and so mitres have come to be associated with travel and long trips. However, the mitre most associated with travel is the *fleet mitre*.

The *fleet mitre* automatically adjusts the wearer's Dexterity score by +1. Even if the normal racial maximum for Dexterity would be surpassed, the *fleet mitre* still increases Dexterity by one point.

Furthermore, the *fleet mitre* grants the powers of the legendary *boots of speed*; the *mitre* allows the wearer to run as quickly as a fast horse (MV 24). For every hour of continuous fast movement, the wearer must rest one hour, and no more than eight hours of continuous fast movement are possible before the wearer must rest. This fleetness of foot provides the wearer a +2 bonus to AC during combat.

Finally, the *fleet mitre* allows the wearer to transcend the normal restrictions of time and space. Once per day, the wearer can instantaneously open a *dimension door*-like passage from his current location to a spot up to 2000 feet away. Only the caster can access this brief door, and he always instantaneously arrives at exactly the spot desired, whether the spot was visualized or directions were stated, such as, "500 feet due north." If the wearer arrives in a place already occupied by a solid body, his body is automatically repositioned back along the "path" leading back to his original location, appearing in the first open space along that path. If the wearer

makes a simple Dexterity check, he can act immediately; otherwise it takes the wearer one round to recover from the disorientation of the transport.

XP Value: 4,000

GP Value: 20,000

Surplice of Protection

Surplices are commonly worn in the Bastion, and take the form of a loose-fitting white gown with wide sleeves, most commonly worn over an alb or cassock. Once a supplicant passes the observership, she is issued a surplice, so it is uncommon for a member of the Bastion not to own one. What is more uncommon are magical surplices, such as a *surplice of protection*.

In most ways, a *surplice of protection* mimics the powers of a *cloak of protection*. Thus, each blessed step of enchantment on the *surplice* grants a +1 AC bonus as well as a +1 bonus to saving throws. To determine how powerful a particular *surplice* is, roll percentile and consult the table below:

1d100	Blessed Bonus
01-35	<i>surplice</i> +1
36-65	<i>surplice</i> +2
66-85	<i>surplice</i> +3
86-95	<i>surplice</i> +4
96-00	<i>surplice</i> +5

The *surplice of protection* cannot be worn with magical armor, although those wearing the blessed gown can wield a shield of any sort normally.

XP Value: 1,000/step

GP Value: 5,000/step

Surplice of Sanctuary

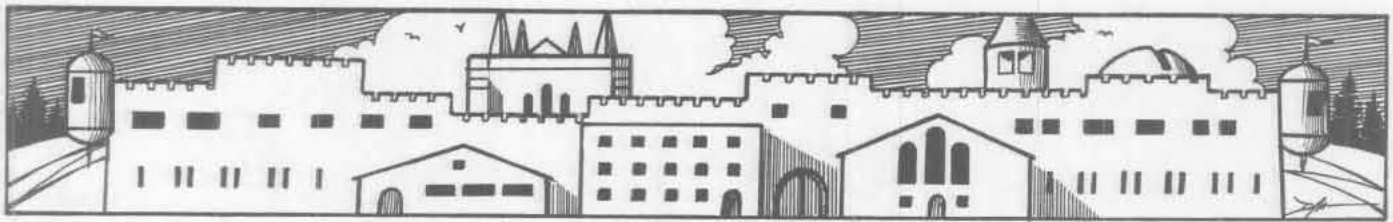
Little differentiates the unique *surplice of sanctuary* from more common *surplices of protection*. However, the *surplice of sanctuary* is one of the holiest of items enjoying special position within the armory. Like other surplices, the *surplice of sanctuary* is a loose-fitting white gown with wide sleeves that can be worn over an alb or cassock.

The *surplice of sanctuary* has the abilities of a *surplice of protection* +3. It also grants the user additional powers that can be used at the 18th level of ability a specific number of times per day: *sanctuary* 3/day, *withdraw* 2/day, and *meld into stone* once per day.

The most potent power of the *surplice of sanctuary* may only be called upon once per month. With it, the wearer can cast *word of recall* and be safely transported to the courtyard of the Bastion. If the *surplice of sanctuary* ever falls into enemy hands, there is a 5% chance per month that it spontaneously *recalls* itself and its current wearer (if any) back the Bastion courtyard. Bastioners dispense swift justice on beings who appear wearing the stolen or looted *surplice*.

XP Value: 4,000

GP Value: 15,000



Miscellaneous Holy Trappings

The daily cares, concerns, needs, and ceremonies of the Bastion require many items usually only found within temple walls. Examples of such items include incense, candles, aspergillums, thuribles, and snuffers. By and large, such paraphernalia is not "magical" in the commonly accepted sense; however, every item used in the context of the temple is respected for its holy significance. A few such items do transcend the mundane, and could be classed as magical. Magical holy paraphernalia is rare, and save for holy water, many priests rarely have access to these esoteric and divine wonders.

Holy Water

Holy water is water that has been blessed by a priest. Thus, holy water contains the residual touch of divine power, and so is always used in religious ceremonies when appropriate. Holy water is also efficacious against creatures steeped in evil, such as undead and creatures from the lower planes, though it has no effect against a creature in gaseous form or creature out of phase from the holy water (for example, a ghost residing on the Ethereal plane). Damage caused by holy water against susceptible creatures cannot be regenerated but must be healed normally. A vial of holy water is equal to 16 ounces (1 pint) in fluid measure.

Generally, holy water inflicts 2d4 hit points against susceptible creatures on contact. The priest's best options are to splash, throw, or sprinkle the water.

A **splash attack** sloshed from an open vial is resolved with the priest's base THAC0, with a range of 5 feet. A full vial of holy water generally allows three full splash attacks.

A **throw attack** where the priest hurls the entire vial at a target is resolved with the priest's base THAC0 plus any Dexterity adjustments for missile weapons, with a range of 10 yards. Each vial can be used only once; however, even a near miss has a chance to splash the foe according to the rules for grenadelike missiles, or the simplified rule presented here: if the attack roll misses by only 1 or 2 points on a 1d20 attack roll, there is a 35% chance that the intended target is still splashed for 1d4 points of damage, if the target is susceptible to holy water. All foes within a 3-foot radius of the intended target also take 1d4 hit points of splash damage.

A **sprinkle attack** can only be used if the priest has a special "mace" or "flail" with a hollow head filled with 1 vial of holy water, called an aspergillum. The attack is resolved on the priest's base THAC0, plus any bonus to the attack roll contributed by the aspergillum, with a range of 10 feet (30 feet for those that take a weapon proficiency slot especially for using an aspergillum in combat). Each successful attack inflicts 2d4 hit points on the undead foe, as if a full splash. A normal aspergillum "charged" with a pint of holy water allows 10 full attacks before the aspergillum must be refilled (although gradual leakage drains a normal aspergillum after 1 turn).

XP Value: 50

GP Value: 250

Consecrated Water

Consecrated water is holy water that has been further refined and purified over a seven-day period of prayer and distillation. Consecrated water is not for sale in the agora, nor is it generally given to anyone but the priests of the Bastion. Like holy water, consecrated water is used during rare religious ceremonies, excommunications, and exorcisms. Consecrated water is even more effective than holy water against undead and creatures from the lower planes, though it has no effect against a creature in gaseous form or a creature out of phase. The base damage inflicted by consecrated water against susceptible foes is 4d4+2 (2d4+1 for a near miss). In all other ways, consecrated water resembles holy water.

XP Value: 500

GP Value: 2,500

Incense of Prayer

Incense is commonly used throughout the Bastion, as the scents, smokes, and essences produced are viewed as beneficial for meditation and prayer. Normal incense appears as small rectangular blocks of sweet-smelling mash. When a flame is applied to a block of incense, it slowly burns for 3d4+3 turns, releasing sweet essences into the air. A special type of incense used at the Bastion is called *incense of prayer*.

When a priest lights a block of *incense of prayer*, the scented smokes transfer special favor upon himself and any of the priest's companions who pronounce their belief in the ideal of justice. All who remain within range of the scented smokes (30 feet) for a minimum of 1 turn become blessed. Affected creatures gain a +1 bonus on all attack rolls, damage rolls, and saving throws for the next 24 hours. During the 24-hour period of blessedness, the faint fragrance of the incense lingers on those under its beneficence, but when the duration lapses, the scent fades. The scent (and effect of the *incense*) also fades if a given creature is subject to another block of magical incense of any kind, including another block of *incense of prayer* (though the effects of the new block remain).

Those enjoying the beneficence of this *incense* can still benefit from the effects of the spells *Bless*, *prayer*, or *chant*.

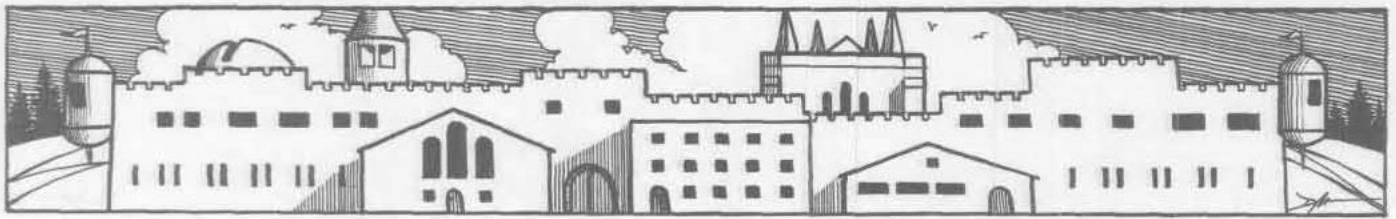
XP Value: 800

GP Value: 4,000

Holy Incense

Holy incense is blessed by a priest after being especially prepared by knowledgeable priest herbalists to enhance priestly duties and responsibilities. Unless noted otherwise, none of the varieties of holy incense are really magical, but instead produce their effect through a combination of herbal ingredients and blessed intercession. Generally, each type of holy incense comes in a set of twelve blocks; each block burns for three turns. Because most of the effects are dependent on the lengthy burning of holy incense (at least one turn of burning must transpire before listed enhancements take effect), holy incenses are not particularly useful in the press of combat, unless noted to the contrary. Many of the holy incenses affect both priests and nonpriests, unless a specific type of holy incense transfers its effects via the priest's spellcasting ability.

Air. The holy incense of air facilitates casting of all priestly air elemental spells. If four blocks are simultaneously burned



during the casting of an air elemental spell, 10 rounds (DM's option) is added to the duration of that spell, if applicable.

Equity. When the holy incense of equity is burned during games of skill and chance, all those within the 10-foot radius of the incense's fumes may apply a +2 bonus to their Gaming proficiency check.

Charisma. The holy incense of Charisma improves a believer's perceived appearance and social grace. When four blocks are simultaneously burned and inhaled by a priest, her Charisma is at +1 for 10 rounds. Racial maximums may not be exceeded.

Constitution. The holy incense of Constitution improves a priest's endurance. When four blocks are burned and inhaled by a priest, his Constitution is at +1 for ten rounds. Racial maximums may not be exceeded.

Dexterity. The holy incense of Dexterity improves the priest's manual agility. When four blocks are burned and inhaled by a priest, her Dexterity is at +1 for ten rounds. Racial maximums may not be exceeded.

Divination. The holy incense of divination improves chances of magically gaining knowledge. When five blocks are burned in conjunction with the casting of a divination spell, chances of success improve by 5%. Additional blocks do not increase the chance of success.

Dream. The holy incense of dreaming may provide answers to pressing questions in a dream when burned while the priest sleeps. When eight blocks are burned while the 4th level or higher priest sleeps, the priest receives the benefits of a divination spell with a 40% base chance of success. Priests below 4th level do not gain this benefit. This incense can be used in combination with holy incense of divination.

Earth. The holy incense of earth facilitates the casting of all earth elemental spells. When four blocks are simultaneously burned during the casting of an earth elemental spell, ten rounds (DM's option) are added to the duration of that spell, if applicable.

Fire. The holy incense of fire facilitates the casting of all fire elemental spells. When four blocks are simultaneously burned during the casting of a fire elemental spell, ten rounds (DM's option) are added to the duration of that spell, if applicable.

Holy. The standard holy incense facilitates the casting of all nonelemental priest spells. When four blocks are simultaneously burned during the casting of a nonelemental spell, ten rounds (DM's option) are added to the duration of that spell, if applicable.

Healing. The holy incense of healing aids in healing the wounded. If sixteen blocks are burned sequentially (8 hours), multiply the natural healing rate of all those within the area of effect by x2.

Honors. The holy incense of honors is burned to honor guests and friends. When four blocks are simultaneously burned, encounter reactions improve favorably by 1 step for monsters and NPCs with at least low Intelligence (5 or higher).

Intelligence. The holy incense of Intelligence quickens the wit and aids in problem solving. When four sticks are simultaneously burned and inhaled by the priest, that priest's Intelligence stat increases by +1 for ten rounds.

Lycanthropy. The holy incense of lycanthropy helps to suppress the full-moon transformation of lycanthropes, and

serves to hinder the at-will transformation of all lycanthropes while burning. While the incense burns, all lycanthropes within a 10-foot radius are 50% likely to be unable to transform willingly or unwillingly. If transformation is prevented by the incense, no more checks are made until the incense burns out.

Protection. The holy incense of protections wards off evil creatures while it burns. A block of burning incense functions as a *protection from evil 10'* radius if it was lit by a priest of 4th level or higher.

Purification. The holy incense of purification cleanses the minds and hearts of those who breathe in the incense's heady perfume. While four sticks simultaneously burn, those within a 10-foot radius cannot be *diseased, poisoned, cursed, or charmed*.

Rain. The holy incense of rain brings precipitation to parched lands. When four sticks are simultaneously burned, an effect similar to a *weather summoning* spell cast at 12th-level of effect is generated, but only for the purposes of producing rain, and only when lit by a priest of 4th level or higher.

Strength. The holy incense of Strength improves muscle tone and bone integrity. When four sticks are simultaneously burned and inhaled by the priest, her Strength stat increases by +1 for ten rounds.

Study. The holy incense of study aids in research. While a block burns, the fumes provide a +2 proficiency check bonus to those within 10 feet who use any proficiency related to research or study.

XP Value: 50/12 blocks

GP Value: 200/12 blocks

Censor of Perpetuation

A censor is a portable incense burner. Incense is often used in the Bastion, especially during religious services, as well as during ecclesiastical study, contemplation, and personal purification. Censors (also called thuribles) are a common sight.

A censor is a small metal canister, often egg or cone shaped, carried via three small chains trilaterally connected to the body of the censor, just below the lid. The lid is affixed with small hinges, and is pierced with many small holes to allow the escape of incense fumes. Beneath the lid within the body of the censor, a small clamp holds 1–4 blocks of incense firmly in place. Incense within a censor is protected from normal rain, wind, and other natural events that would snuff an unprotected piece of burning incense. Incense burns for up to three turns (thirty minutes) when placed in a normal censor; however, the magical *censor of perpetuation* prolongs burning.

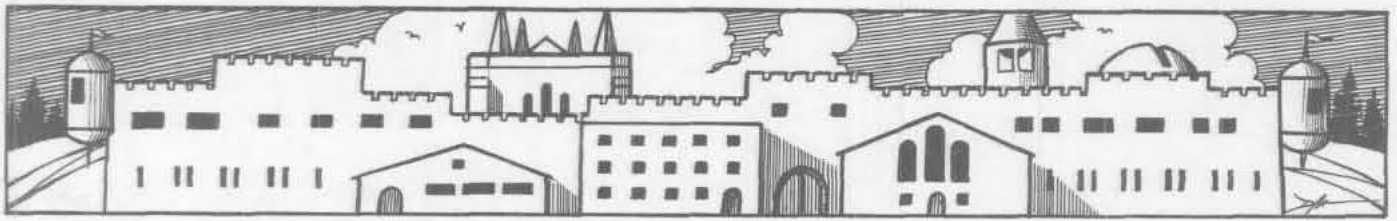
When any piece of incense is placed in the *censor of perpetuation*, whether normal, magical, or holy, that incense burns for one hour per level of thurifer (thurifer is the name given to the person holding the censor). If the thurifer sets down or passes the censor to someone else, any ignited incense inside the canister is immediately snuffed.

XP Value: 1,200

GP Value: 6,000

Thurible of the Gate

The *thurible of the gate* is an ornate censor crafted of silver alloyed with an ore rumored to be mined from the divine upper plane upon which Heironeous himself resides. The



chains of the thurible are unbreakable, and the metallic canister always emits a soft pearly glow. The *thurible of the gate* has no hinged lid, and small holes pierce its top. When the proper command word is spoken, the *thurible* releases a heady incense that mimics the effect of *incense of prayer* 3/day.

The primary power of the *thurible* is far more potent. Once every 30 days, the thurifer (the *thurible* carrier) can call forth special fumes of summoning. The special fumes shine with golden light, and over a period of three rounds, thicken and condense into the shape of a large, golden skinned, winged humanoid. At the end of the third round, the summoning is complete, and from the golden fumes an angelic proxy of Heironeous forms: an astral deva.

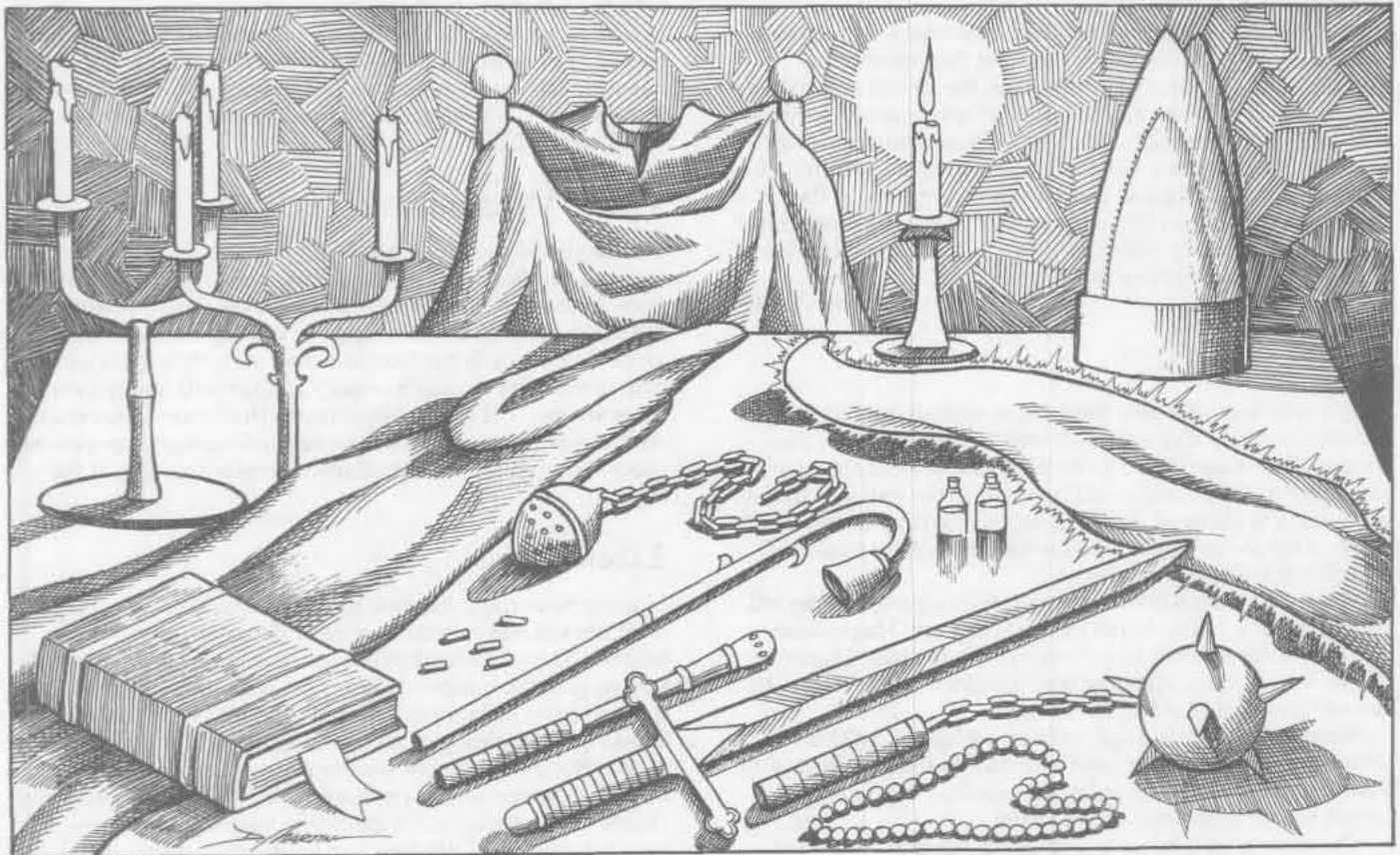
The astral deva does the thurifer's bidding for 2d4+4 rounds, as long as the command is not overtly evil or unjust. The astral deva remains haloed in a nimbus of golden fumes, which trail from the *thurible of the gate*; the deva cannot move more than 300 feet from the *thurible*, nor can the deva move into an area separated from the *thurible* in a way that would bisect the golden fume cord between it and the *thurible* (slicing at the fume cord with weapons has no effect).

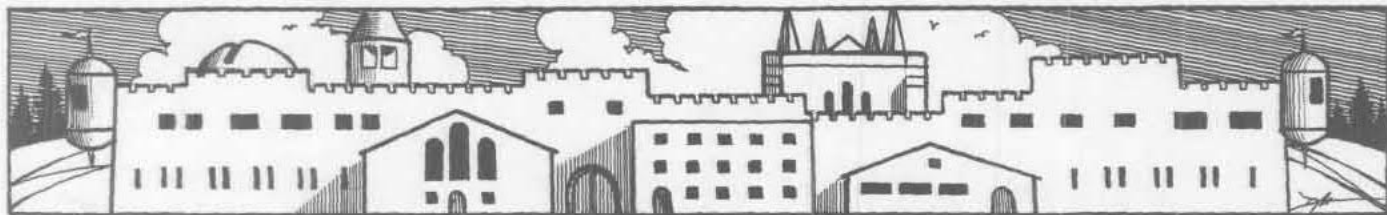
Astral deva (proxy of Heironeous): AC -5; MV 24, fly 48 (B); HD 12; hp 60 (average); THAC0 6 (*battle-ax* +3); #AT 2; Dmg 3d8+3/3d8+3 (*battle-ax* +3); SA aasimon abilities, deva abilities; SD combined aasimon and deva immunities, +2 or better

weapons to hit; MR 70%; SZ M (7 feet tall); Str 15, Dex 19, Con 19, Int 18, Wis 19, Cha 20; ML fearless (19); AL LG; XP 15,000.

Special Equipment: *battle-ax* +3, functions as *mace of disruption*, any creature struck twice in the same round must save vs. spell or fall senseless for 1d12 rounds.

Special Abilities: SA—Astral devas have the spell-like powers common to all aasimon, usable at will unless noted otherwise: *aid*, *augury*, *change self*, *comprehend languages*, *cures serious wounds* (3/day), *detect evil*, *detect magic*, *know alignment*, *read magic*, *teleport without error*, and *celestial reverence* (once per day). *Celestial reverence* is a blinding flash that draws the attention of all mortals in view, who must save vs. paralysis to avoid being affected. Good aligned affected mortals feel protectively towards the deva, neutral affected mortals fear the deva and withhold attack for 1d4 rounds, while evil affected mortals of fewer than 8 HD flee the area immediately. Astral devas have the following additional spell-like powers: *cure disease* (3/day), *cure light wounds* (7/day), *detect lie*, *detect snares & pits* (7/day), *dispel magic* (7/day), *heal* (1/day), *infravision*, *invisibility 10' radius* (1/day), *light*, *polymorph self*, *protection from evil*, *remove curse*, *blade barrier* (1/day), *detect invisibility* (1/day), and *tongues*. SD—Astral devas are immune to cold, normal fire, electricity of all types, nonmagical weapons, silver weapons, *magic missiles*, petrification, poison, and gas. Astral devas take half damage from magical fire, dragon fire, and acid.





At the end of its stay, the astral deva dissolves over three rounds (during which time it can speak, but take no other physical action), until it appears to be no more than golden smoke. The golden haze is drawn back into the *thurible*, and the deva returns to its home on the outer plane. The astral deva doesn't actually reside within the *thurible*. If the astral deva is "killed" its spirit flees to its home on the higher planes, and the *thurible of the gate* becomes inert and unusable for one full year.

XP Value: 8,000

GP Value: 40,000

Everfull Aspergillum

An aspergillum is, quite simply, a "holy water sprinkler." It usually takes the form of a solid wood or iron shaft on which is attached a hollow iron ball (or a chain connected to the hollow iron ball). The iron ball can be filled with 1 vial of holy water through a special capped opening. The ball is pierced with many small openings, through which the holy water can be sprinkled by shaking the aspergillum. The holy water can be sprinkled up to 30 feet in combat by those who take a weapon proficiency slot with this in mind; otherwise the water can only be sprinkled 10 feet. A fully "charged" aspergillum can be sprinkled in combat ten times before running dry. The aspergillum slowly leaks, and after one turn, all the holy water leaks out of a normal aspergillum. Thus, priests using an aspergillum should fill it only immediately before using it. This small annoyance is not a problem with an *everfull aspergillum*.

The *everfull aspergillum* looks like a standard aspergillum; however, this *aspergillum* glows gold in the presence of undead (30-foot radius). Furthermore, the *everfull aspergillum* never runs dry. It is a continual font of holy water, a sprinkle at a time. Thus, the rare *everfull aspergillums* are much sought by adventuring priests that have little opportunity to return to the church on a regular basis for more holy water. Its rumored that a unique *everfull aspergillum* dispenses consecrated water instead of holy water, but if so, it hasn't been checked out of the Bastion armory in living memory.

XP Value: 2,000

GP Value: 10,000

Snuffing Bell

Simple snuffing bells take the form of a small concave surface attached to the end of a slender wooden or metal rod. The concave bell is used to smother the flame of a candle. Many snuffing bells also have a hollow space in the rod, in which a waxy taper is clamped. With the taper, a normal snuffing bell can be used to both light and snuff candles. A magical *snuffing bell* has additional properties.

When normal candles are lit with the magical *snuffing bell*, they burn for a full 24 hours before going out. Magical candles (or candles placed in a *dicerion*) burn for 1d4+4 turns longer than normal, allowing their magical effects (if any) to be extended a similar length of time.

When a candle is put out with a *snuffing bell*, 1d20 is rolled. If 14 or less is rolled, that candle refuses to relight (short of a *wish* or *miracle*), and if 15 or higher is rolled, that candle cannot be relighted for a full 24 hours.

The acolyte who holds a *snuffing bell* has one additional

power to call upon. Twice a day, the holder can affect any natural, non-magical fire source 5 foot in radius or less as if by a modified *pyrotechnics* spell. The holder can cause the fire to flare up for one round into a blinding conflagration, blinding all creatures viewing the effect within 50 feet who fail a saving throw vs. spell. Even a simple candle flame is sufficient to energize this effect.

XP Value: 1,000

GP Value: 5,000

Prayer Beads of Spell Storing

Prayer beads are small wooden, stone, or shell beads useful for keeping track of the number of prayers said. Prayer beads are useful tools of meditation, and most every priest of the Bastion possesses a set of normal prayer beads, which are commonly strung on a bracelet or necklace and portray the symbol of the church. Rumors suggest that several enchanted strings of prayer beads exist, though it is a noted fact that the armory contains the *prayer beads of spell storing*.

Like the *ring* of the same name, the *prayer beads of spell storing* holds spells. Specifically, the *prayer beads* can hold up to seven priest spells. Seven special beads hold the spells, and the complexity of the bead denotes the level of spell that it can hold. Each of the seven beads can hold only a given level of priest spell or lower, ascending to a maximum of 7th-level spells. Thus, the first bead can hold only 1st-level spells, the next bead can hold 2nd-level or lower spells, the third bead can hold 3rd-level or lower spells, and so on, up to the seventh bead that can hold 7th-level or lower spells.

The *prayer beads of spell storing* telepathically imparts the names of its spells to its wearer. When a spell is cast from the a bead, it can be restored by a priest casting a normal spell into the bead, according to the restrictions noted above.

XP Value: 2,500

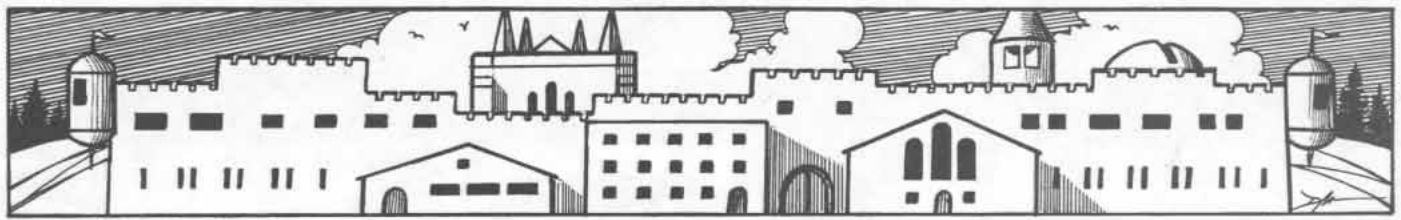
GP Value: 12,500

Holy Weapons

The Bastion is about nothing if not justice. Unlike many other temples, the Bastion does not shrink from dispensing justice—with an ax, if need be. Clerics and specialty priests of the temple are often called upon to take up weapons to preserve their ethos in the face of a cruel and often indiscriminate world. The Bastion's armory is filled with many axes and other weapons of minor blessedness. However, there are also weapons of great power, whose very names command the respect and even awe of both Bastion priests and foes of the church.

Liberator

Liberator is a unique magical battle-ax. The blade was forged from the metallic remnants of Saint Ferrante's holy symbol following his climactic battle with Kahabros. Such hallowed origins give the weapon high regard within the temple, the more so since *Liberator* is invested with sentience. The battle-ax has an Intelligence of 13 and an Ego of 21. Its special purpose is the eradication of slavery everywhere. Anyone bearing *Liberator* who is not hunting slavers and breaking the chains of oppression must check ego against the weapon any time her combined Wisdom and Intelligence drops below 20



(see the intelligent weapons rules in the *DMG*). If *Liberator* gains mastery, it forces the wielder toward the nearest known slave outpost, slave stockhold, or auction ground. If this requires a journey of several days or weeks, so be it. If the wielder knows of no slavers or slaves, *Liberator* itself is sure to know of some; it is sensitive to such things.

Liberator is a battle-ax +4. Its power affects all who own or sell sentient beings as slaves, against whom the weapon always inflicts double damage. On a natural attack roll of 18, 19, or 20, *Liberator* severs the head of a slaver or slave owner like a vorpal weapon. Note that if *Liberator* falls into the hands of a slave intent on gaining his freedom, the ax automatically does triple damage to all slavers, slave owners, and guards (including hounds, guards, and bounty hunters).

Liberator also possesses the following powers, available to the wielder once per day at 10th level of effect: *cure serious wounds*, *cure blindness*, *clairaudience*, *clairvoyance*, and *protection from normal missals*.

XP Value: 4,000

GP Value: 15,000

Torrent

Torrent is a unique magical mace that shares some qualities with an aspergillum. *Torrent's* shaft and ball is forged from a rare alloy of adamantite and mithral, according to an ancient tempering process known only to the dwarven ancients. It is said that St. Ferrante's companion, Onwald, was first to wield the weapon in the defense of the prophet. This blessed background serves to generate respect among the priests of the Bastion, though this regard is even more pronounced due to *Torrent's* magical sentience.

The mace has an Intelligence of 14 and an ego of 20. Its special purpose is the destruction of liars and betrayers of every stripe. Anyone wielding *Torrent* who is not seeking to put right some betrayal must check ego against the mace any time his combined Wisdom and Intelligence drops below 20 (see the intelligent weapons rules in the *DMG*). If *Torrent* gains mastery, it forces the wielder toward the nearest known bed of inequity and those known to bear false witness (the nearest seat of evil rulership often serves in a pinch)—regardless of the amount of time necessary to get there. If the wielder knows of no betrayers or liars, *Torrent* directs the wielder toward a subject of its own choosing.

Torrent is a footman's mace +3. Its power affects all who have betrayed another or who have profited from the pain of another by lying. Against these people, the mace always inflicts double damage. On a natural attack roll of 18, 19, or 20, *Torrent* crushes the skull of a betrayer who fails a saving throw vs. death magic.

Furthermore, at the command of the wielder *Torrent* acts in some ways like an everfull aspergillum. Because *Torrent* is also a mace, the wielder may choose to strike with the ball and simultaneously sprinkle his foe with holy water. If the wielder so chooses, a foe is automatically sprinkled with each successful attack. Foes susceptible to holy water, such as undead and creatures from the lower planes, take 2d4 hit points of damage from the burns the holy water inflicts, above and beyond the physical damage inflicted with the attack.

XP Value: 3,000

GP Value: 10,000

Original Book of Penitence

This tome is the real *Book of Penitence* from which all other versions were copied. This original tome was set down by Onwald Sidney of Ryer, Ferrante's chronicler and closest companion. Indeed, Ferrante's bold penmanship graces the pages between the tight script of Onwald. While all copies of *The Book of Penitence* are valuable, none possess the special powers of the original. Only the Fellowship of Penitence knows this tome's current whereabouts.

The *Original Book of Penitence* is bound in slim bronze plates and sealed with a nephelium (transparent iron) clasp. The bronze plates are heavily etched with runes and religious symbology. In addition, the magical glyph *Uhz* (targets failing 3 successive saves choke to death on black ooze) is inscribed on the cover with *greater glyph of warding*; those who do not name the *glyph* before opening the Just Book are affected by its curse.

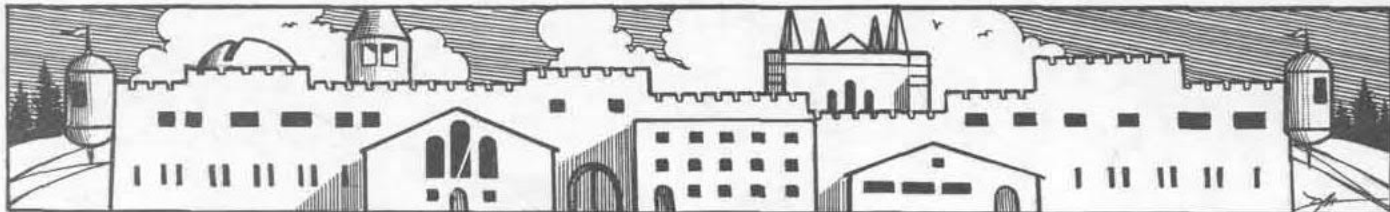
The *Book* possesses 523 fine white vellum pages, sewn to a spine of red leather with black silk thread. The pages contain the sacred writings of the church of Heironeous. While the exploits, lessons, and parables of St. Ferrante are prominent, the *Book* collects ancient writings by a host of authors, all applicable to Heironeous. It is from this book that liturgical teachings, church history, and the values espoused by the Bastion of Faith are drawn. Those who read a normal copy of the Just Book from cover to cover (this requires two months of study) gain the Religion proficiency, or an additional rank in the Religion proficiency. However, those who revere Heironeous who read the *Book* from cover to cover (this requires four months of study) permanently gain 1 point of Wisdom. Rereading the *Book* doesn't grant additional Wisdom points, but the *Book* does not disappear once read.

Unlike its copies, the *Original Book of Penitence* grants its reader several abilities. While the book lies open and scripture is read aloud from it, the reader and all those within range are protected as if by a *minor globe of invulnerability* and *protection from normal missiles*. Twice per day, while the book lies open and scripture is read aloud, the reader can affect a humanoid creature as if by a *command* spell. Once per week, under the same conditions, the reader can affect a target as if by a *heal* spell.

What's more, the *Original Book of Penitence* contains the spells and the glyphs described under "Heironean Spells." Those who read the tome can memorize these spells along with their standard priestly selection. However, there is a more significant difference between the *Book* and the copies used daily in the Bastion: The *Book* once contained a Secret Doctrine.

The Secret Doctrine is a secret precisely because of the instructions set down in the *Original Book of Penitence* itself. Roughly paraphrasing, the relevant passage in the tome reads:

"Let this Secret Doctrine remain inviolate, uncopied for all time, and let it not be disseminated among the congregation, nor even among all priests of Heironeous. Let only a select core of the



priesthood, a self-sustaining Fellowship, retain knowledge of this most cherished wisdom. For behold: Ferrante is not lost! The place of his final rest lies below the earth, hollowed by the holy fire of Heironeous's bolt.

Let a temple be built above Ferrante's crystal casket, and the way between guarded in good faith by the Fellowship. Let no Fellowship priest speak of the way to those not sworn into the Fellowship lest the secret become known. Even if every other instruction fails, heed this: Do not exhume Ferrante. Do not, lest you pull down Heironeous's wrath, and more.

Thus ends the Secret Doctrine, the last passage penned in the book by Onwald's hand, though his penmanship seems to be the worse for time's passage.

There appear to be over one hundred pages roughly torn from the *Book*. No one alive knows what those pages contained or who might have torn them out, but Fellowship members speculate that the missing pages give a final account of Ferrante's end days, which remain shrouded in mystery to the entire church. If found, they might illuminate more of the Secret Doctrine, as the torn out pages occur in the midst of the message described in the Secret Doctrine.

XP Value: 10,000

GP Value: Priceless

Penitent Fragments

These loose sheets number 143 pages, and their location—let alone their existence—is a mystery to all living Bastion priests, including Fellowship members. It is highly unlikely that any member of the Bastion will accidentally stumble upon their location. And that is well, for the *Penitent Fragments* could bring the church of Heironeous down.

The *Fragments* reveal Ferrante's life after his final battle with Kahabros. The revelations are not easy for a devout reader to take. Penned by Ferrante himself, most of the pages reveal Ferrante's increasing fascination with the temptations shown to him by Kahabros. These temptations seem to have been bestial transformations of the body, but the real danger that eventually brought Ferrante low was a similar transformation of the soul. By the time Ferrante realized his danger, he had traveled so far down the path of bestial change that he no longer cared.

In the service of his new passion, Ferrante researched and prayed for new spells. Unfortunately, these spells came not from Heironeous, but a deity more concerned with vengeance and strife. This fact is not immediately apparent to any who read from the fragments, for Ferrante was not aware of this. Anyone who fails a saving throw vs. death magic that reads the *Fragments* believes that Ferrante had discovered a new

sphere of Heironeous's portfolio, never before revealed to the faithful. Readers who make their saving throw feel a sinking feeling of dread, though unless specific research and divinatory magic is applied to the problem, the fragments do not explicitly state that their lore comes from an evil power.

The *Penitent Fragments* contain mostly new spells, with introductions that exhibit Ferrante's unquestioning belief in their basic goodness. Unfortunately, all the spells are based on transformation, and anyone who relies on these spells (over spells provided by Heironeous) soon loses Heironeous's true spells. In fact, the priest unknowingly switches allegiance to Hextor, the deity granting him the new transformation spells. The DM's discretion is necessary to adjudicate such a situation.

The visible drawback of using these spells is that they sometimes linger in the priest's memory when cast. Each time one of the spells from the *Penitent Fragments* is cast, there is a non-cumulative 7% chance that it remains in the priest's memory, without the priest's conscious knowledge. When this happens, another spell of the same level, chosen randomly, is erased from the priest's memory, again without the priest's conscious knowledge. When the priest attempts to cast the spell that was wiped from his memory, or if he attempts to wipe the spell already wiped from his memory, he inadvertently casts this spell instead. Likewise, once a priest casts a spell from the *Penitent Fragment*, he must make a successful saving throw vs. spell at the beginning of every day if he does not wish to memorize a spell he has previously cast from the *Fragment* instead. The power that comes from this source is darkly tempting.

XP Value: 10,000

GP Value: Priceless

Spells of the Penitent Fragments

Peace of Dissolution

(Necromancy)

Level: Priest 1

Sphere: Necromancy

Range: 0

Duration: 1 turn/lvl

Area of Effect: Caster

Components: V, S, M

Casting Time: 1

Saving Throw: None

For the priest that desires a time of contemplation, and ease from daily cares, this spell offers the utter quiet and certitude that is usually only experienced following death. When the spell is cast, the caster drops as if one dead. In fact, the priest is dead, and repeated use of this spell builds a Negative Energy charge in the caster's body. Foes or others the caster wishes to escape also perceive the caster to be dead and worth no more trouble. Even spells that allow one to detect life do not override this.

While experiencing the *peace of dissolution*, the priest can choose to allow a single sense to remain active; however, the body doesn't react to its surroundings in any way while the spell is in effect. Any wounding or mistreatment of the body is not felt and no reaction occurs; damage is only half normal. Paralysis, poison, and energy-level drain cannot affect an in-



dividual under the influence of this spell. Poison injected or otherwise introduced into the body takes effect when the spell lapses, although a saving throw is permitted.

The caster cannot choose to end this spell early, and in fact, would be adverse to doing so—the perceived peace that this spell offers is a temptation difficult to resist, especially while under the spell's effect.

Lure of the Beast

(Alteration)

Level: Priest 3

Sphere: Animal

Range: 0

Duration: 1 turn/lvl

Area of Effect: Caster

Components: V, S

Saving Throw: None

Casting Time: 5

This dangerous temptation allows the priest to call forth the raw natural intensity of the animal within buried deep in his own essence. The personal expression of such primal power is heady, but once the spell expires, the memory is tainted with distaste, although an attraction remains to cast the spell once more.

When the spell is cast, the priest's face and form take on a powerful, if primal, appearance. His Strength score becomes 18/00, his hit points double, and he becomes immune to all types of fear. One downside of the spell (in addition to the flaw shared by all spells learned from the *Penitent Fragments*) is that for the spell's duration the caster becomes aggressive and combative, and unless he has enemies to smite nearby, runs a 10% chance per turn spent in inactivity to fly into a berserker rage, attacking the nearest living thing regardless of friendship. While the spell lasts the caster's Wisdom and Intelligence scores each drop to 5. No other spells may be cast while this spell remains in effect, and the caster cannot end this spell voluntarily. When the spell's duration elapses normally (or when it is dispelled), the caster returns to his normal appearance, and is healed 1d12 hit points of damage, if he is hurt.

Inexorable Restitution

(Necromancy)

Level: Priest 5

Sphere: Necromancy

Range: Touch

Duration: Special

Area of Effect: Target

Components: V, S

Casting Time: 5

Saving Throw: Negates

In the guise of exacting restitution against the unjust, this horrible spell slowly transforms a victim into a flesh-eating ghoul, as described in the *MONSTROUS MANUAL*. The transformation process usually begins at the limb or extremity touched by the priest (usually the hand or arm). The victim

suffers 1d2 hit points of damage per round while the body slowly dies and transforms into a ghoul's cold, undying flesh. The target receives an initial saving throw to resist this deadly transformation. If it fails, only a *limited wish*, *wish*, or *restoration* derails the change. A *dispel magic*, or *remove curse* is only effective if cast within three rounds of the touch that confers the spell. During the early stages of the spell, the original afflicted extremity may be severed and burned to terminate the spell.

If the extremity affected by the *inexorable restitution* is amputated before the victim has lost less than 20% of his total hit points, then only a hand or foot needs to be severed (which inflicts an additional 1d4+1 points of additional damage, requiring a system shock roll to remain conscious, and of course resulting in the loss of some mobility or dexterity). After the victim has lost 20%–50% of his hit points, an entire limb must be cut off, with the loss of 1d12+4 permanent hit points. A System Shock roll is required to survive the amputation.

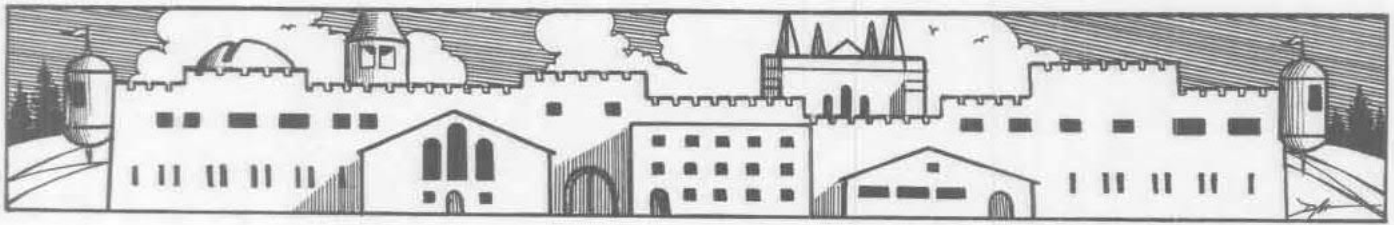
Initially, the transformed flesh of the target has no paralytic powers or any of the special abilities associated with ghouls. As the spell unfolds, the advancing front of dying flesh traverses the entire body, and the target dies once the *inexorable restitution* reaches the heart or brain (when the target reaches 0 hit points). Healing spells, potions, or magical items may temporarily keep the final lethal result of the spell at bay, but when the healing runs out, the *inexorable restitution* runs its course. Note that a regenerating creature might resist the spell for a long time, if the rate of regeneration exceeds the rate of necrosis.

Once he dies, the subject is a full-fledged ghoul. Generally speaking, the ghoul retains the memories, motivations and even skills and spells of its former life, with one terrible exception: The ghoul must eat flesh. The longer the ghoul goes without eating flesh, the stronger the compulsion becomes, until it overpowers reason (save vs. paralyzation every 24 hours to resist this effect), turning the ghoul into a mindless creature in servitude to the priest who created it.

Priests worshipping a good deity who begin to acquire a following of flesh-eating servants soon lose their status as a priest—at least as a priest of a good deity.

The loyal Onwald, ever at Ferrante's side, witnessed firsthand Ferrante's exploration of Kahabros's Temptations, and his slow slide into corruption. When Heironeous finally brought Ferrante down in an avenging splash of divine energy, Onwald witnessed it. Onwald believed that the Heironeous's *bolt of glory* was the first stroke of purification, to be followed by many additional years holding in order to purify the prophet's soul. The loyal Onwald, recognizing the event would kill the newborn church, ripped the final pages containing Ferrante's final "insights" from the *Original Book of Penitence*. Taking the key to the casket and the *Penitent Fragments*, he interred himself in the secret subreliquary.

If by some strange stroke Onwald's spirit is somehow contacted and questioned, the spirit honestly believes that the time of purification has certainly been sufficient, and that opening the casket can only be a blessing. However, he continues to insist that the lore in the *Fragments* is not healthy.



Refresh

(Necromancy)

Reversible

Level: Priest 7

Sphere: Necromancy

Range: Touch

Duration: Special

Area of Effect: Target & caster

Components: V, S

Casting Time: 7

Saving Throw: Negates

Sometimes the requirements of justice are extreme (if you believe the *Penitent Fragments*). If one has lived a long life, full of good deeds, is justice done when the perpetrator of such goodness is forced to leave the world due to old age and death? Similarly, is it not a waste vital youths squander their energy in pointless pursuits, possibly even in unjust activities? The *refresh* spell solves both of these inequities, killing two birds with one stone, as it were.

Refresh permanently switches the life forces of two creatures (one of which may be the priest). Both recipients must be within range at the time the spell is completed, or it fails automatically. When employed correctly, both creatures are surrounded by a radiant green aura and must save spells at a -6 penalty (if they resist the effect).

The spell takes effect if both recipients fail their saving throws. If only one target of the spell fails the save, the one who made the saving throw is stunned (reeling and unable to take any action) for 1 round. Meanwhile, the target who failed the save is stunned for 1d4 rounds.

In the event of a successful transfer, both life forces retain all of their original mental abilities and behavioral patterns, although their physical abilities are limited (or possibly enhances) by their new forms. For instance, if a decrepit priest trades his form for a young warrior's, the priest gains a vital body while the unfortunate youth finds himself trapped in the withered shell of a dying old man. Targets of the spell who've never been previously subject to it are stunned for 1d10+4 rounds following the transfer.

The effects of *refresh* can only be reversed by a full *wish* from a caster 4 levels higher than level at which *refresh* was cast, or by the reverse of this spell, *revoke life force exchange*, cast at the same or higher level as the original *refresh* was cast. If one of the bodies is slain before reversal takes place, the life force currently inhabiting that body departs. That spirit and its new body are dead just as if the spirit was in the body that actually belonged to it in the first place. The life force originally belonging to the slain body is now irreversibly trapped in its new form.

Keys to Bastion Maps

This chapter provides a look at the interior and subterranean details of the Bastion of Faith. See the opening chapter describing the temple layout, as well as the associated illustration, for a presentation of the Bastion's exterior. The

numbered descriptions below are keyed to the associated named maps. The appropriate maps for each keyed section are bound into the last few pages of this product.

Bastion of Faith Cross-sectional Map

This is the map that puts everything into perspective. It shows you at a glance the relative dimensions of the walled Bastion, its height above the earth, and the depths where the secret reliquary and forgotten subreliquary lie. The map indicates several structures, identifying them by name. Most of these structures are mapped and keyed in greater detail on subsequent maps:

Entrance Map	Agora
Retreat	
Public Chapel	
Catacomb Map	Catacombs
Reliquary	
Subreliquary	
Bastion, Ground Floor Map	Private Chapel
Campanile	
Bastion, Upper Floor Map	Observatory

Many additional features are found on each map.

Entrance Map

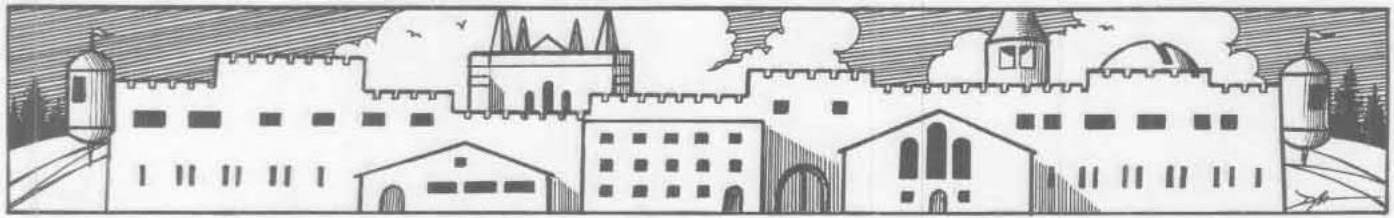
The entrance map details the entrance into the Bastion proper. It also completely details the three exterior structures that share their rear wall with the mighty walls of the Bastion.

1. Bastion Entrance. Though open to the sky, the 15-foot-wide approach to the Bastion walls is framed by the public chapel to the east and the retreat to the west. Every year, the walls of the approach are repainted with a new mural, though every mural has as a common theme priests and templars massed against an army of unsavory appearance.

The outer double doors are bivalve portals forged of iron, securing an opening 15 feet high and 15 wide. Between matins and compline the doors stand open, and two templars stand just inside the arched opening. At all other times, and in times of trouble, the doors are closed and barred from the inside with steel rods. Through an amicable relationship with the local college of wizardry, the doors are enchanted to be immune to non-magical physical attacks and 30% resistant to magical attacks.

Furthermore, the doors' surfaces are engraved with Heiro-neous' holy symbol: a hand holding a bolt of lightning. Each door is also engraved with a glyph. The glyph on the left door is *Meh* (minerals calcify in target causing 10d4 points of damage) and the glyph on the right is *Vah* (targets failing three successive saves suffocate and die). The glyphs affect any who attempt to open or pass the doors without the implied or specific permission of Abbot Gaius (when they stand open, it's implied that anyone can enter; when closed, only priests and attached affiliates can lawfully enter).

Past the iron door, a tunnel pierces 40 feet of the Bastion's



wall, leading into the open courtyard. However, some 15 feet past the outer doors stand a second set of inner doors. These are identical to the outer doors in all ways, including immunities, the two templar guards, and the schedule.

Like the iron door, the main stone walls of the Bastion are resistant to magical attacks (30% MR) and rebuff attempts at *Ethereal* penetration, although spells of *teleportation* are not hindered, nor are nonmagical attacks.

Templar Guards, F2 (2): AC 4 (chainmail + shield); MV 12; hp 14 each; THAC0 18 (specialization); #AT 3/2 (specialized in battle-ax); Dmg 1d8+2 (specialization); SA templar abilities; SD *mettle, endurance*; SZ M (6' tall); ML elite (13); Int average (9); AL NE; XP 65.

2. Public Chapel Entrance. See the discussion of the public chapel under the "Three Houses of Heironeous" for additional information.

An oaken double door (locked at night) opens into a small 10-foot-square vestibule. The light from the large stained glass windows illuminates this area—and indeed, the entire sanctuary—with heavenly light.

3. Anterooms. These side rooms are open to the entryway. Carpeted with golden fur rugs, each anteroom contains several low benches. The benches provide a comfortable place to rest for those who wish to meditate quietly. They also serve as cots for the ill when Mother Annan heals those brought in for clerical aid. Each of the benches contains locked cabinets beneath, which are 70% likely to contain 1d6 doses of nonmagical healing herbs (each heals 1d3 hit points per application) and 30% likely to contain 1d4 *potions of healing*. There are 4 benches in each anteroom, and each cabinet holds both herbs and potions.

Each anteroom also contains a spiral stair which provides access to the upper loft. The loft extends above the entryway and anterooms, and is used when the Bastion residents assemble a choir for homily services.

4. Chapel. The vaulted ceiling of the chapel provides an inspirational space for the eyes of the congregation to rest while listening to the homily. Several rows of benches face a wide altar. The altar stands upon a low dais near the northern wall. During the day, the varicolored light from the stained-glass windows promotes a feeling of serenity, while the constantly burning censors on the walls waft sweet scents throughout the chamber.

Behind the altar, a large porcelain font for holy water is attached to the north wall. Once per week, it is filled (it holds 10 vials of water) and blessed by Mother Annan. The water is used for ceremonies, blessings, and during the homily; a large aspergillum hangs on the side of the font.

5. Sacristy. Also known as the vestry, the sacristy houses sacred vessels and vestments used by Mother Annan and her acolytes during homily services. The oaken door to the sacristy is always locked, and it is protected by the glyph *Urh* (earth beneath target's feet adheres, holding target fast for 1d6 turn if a save vs. spell is failed) inscribed with *greater glyph of warding* at the 16th level of ability.

Besides a small font of normal water, cabinets lining the

walls hold a total of 12 gold goblets (each worth 100 gp), 12 gold platters (each worth 70 gp), 2 golden snuffing bells (each worth 20 gp), and an *everfull aspergillum*. In addition, a closet holds a variety of ecclesiastical garb in every size, including albs, surplices, cassocks, copes, and even a mitre or two.

6. Celebrant's Office. Mother Annan spends much of her time in this simply appointed chamber: a desk, several chairs, a bookcase, and a scrollcase. Annan writes her homily with a quill pen at the desk, and uses the many books and scrolls on religion, revelation, and philosophy in the cases. Though a valuable source of knowledge, the books and scrolls are only valuable to sages, priests of the Bastion, and the devout congregation who gather to hear the sermons. On the other hand, the quill pen is magical; it never runs out of ink.

The office contains a second exit in the east wall. This iron-reinforced door is normally locked, but Mother Annan has the key.

7. Retreat Entrance. See the section on the retreat under the "Three Houses of Heironeous."

The main door usually remains unlocked. In most cases, a small boy named Mhac (0-lvl) is posted on a stool just inside the door. Whenever visitors call, Mhac asks them to put their weapons and coats in the adjoining cloak room while ringing a small bell. The bell brings either Mother Loughora (during the day) or Langston the barkeep (at night). Either one of these worthies sees to the needs of the new visitors.

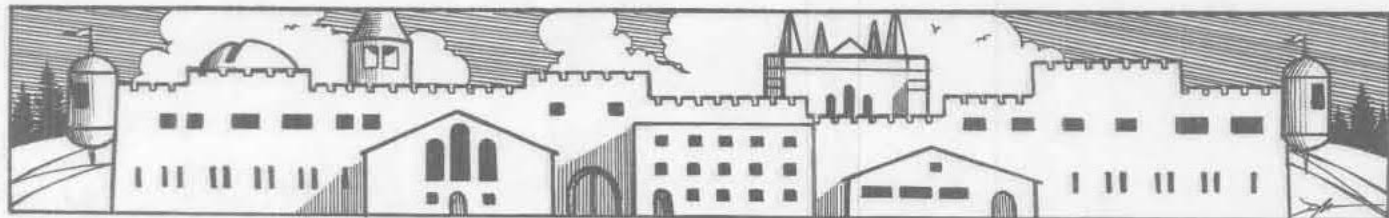
8. The Common Room. The common room contains several long plank and circular wood tables, complete with comfortable wooden stools. A vast stone hearth dominates the northern wall, usually lit and sporting a spit on which a game animal sizzles.

The average crowd in the retreat consists of 7–16 (1d10+6) patrons and lodgers, usually of 0-level. Songs, arguments, and games of bones are not an uncommon sight. Two young waiters, Dafid and Saul (0-lvl each), move through the common room taking requests, tending the fire, and wiping up the odd spill or stain.

9. Taproom. Though the retreat is a holy place, the god of justice doesn't look down on strong spirits in principle. Though the taproom is stocked with several varieties of wine and ale, more distilled spirits are not to be found here. Actually, the bar's most significant function within the retreat is to allow many strangers to come together and talk. In this same vein, the barkeep, Langston is an uncommonly loquacious fellow, though he's also a good listener.

10. Accommodations. The stairs lead up to low second and third stories. Each level holds many small rooms, available for lodgers to rent or let, depending on the length of time to be spent in the retreat. A few rooms are always kept empty for use by potential members of the Bastion. Prices and guest policies are presented earlier.

On any given day, the average number of lodgers is 5–9 individuals (1d4+5). There is also a 20% chance that the retreat is putting up an adventuring company consisting of 1d4+3 individuals of various level and class. In most cases, adventur-



ing companies keep to themselves and do not draw attention to themselves or cause trouble in the establishment.

11. Private Room. This room is kept locked, reserved for a customers who pay for private meals or meetings.

12. Kitchen. The kitchen is accessible through the arch behind the taproom. Seila the cook (half elf 0-lvl) is a gourmet, and doesn't react well to those who invade her sanctum of pots, fires, spices, and skewered game. A locked chest beneath the butcher's block contains the retreat's till; only Seila has a key. She also has a key to the exterior exit in this room, which is normally kept locked.

13. Pantry. All manner of foodstuffs are stored here, though smoked carcasses of small game are the most obvious, as they hang from the ceiling rafters. There is enough dried, canned, and preserved food in here to feed 100 people for one full week. The exterior exit in this room is kept locked and barred on the inside, except when deliveries are made.

14. Agora Entrance. See the section on the agora under the "Three Houses of Heironeous" for additional information.

The front door of the agora is iron-reinforced oak. When closed, it is locked, and the glyph *Cuh* (10d4 points of cold damage, save for half) is activated.

The main area is filled with shelves, stalls, and bins containing religious paraphernalia for both devout and secular needs (a list of items is presented under "Agora"). During the day, Mother Abbna usually stands behind a long counter running half the length of the eastern portion of the room, dealing with the customers' needs. If a customer asks for an esoteric holy service (such as a indulgence), Mother Abbna calls for Netherby. All funds and favors are kept in the adjoining room.

The agora is guarded by three 16-HD permanently summoned earth elementals. Until needed, the elementals reside beneath the loose flagstone flooring. Unlike traditional earth elementals, these particular specimens are man sized, so they do not necessarily destroy the contents of the agora when called upon to defend it.

Earth elementals (3): AC 2; MV 6; HD 16; hp 128 each; THAC0 5; #AT 1; Dmg 4d8 (fist); SA move through solid earth or stone, can demolish reinforced doors in one round and level a small cottage in 1d4 rounds; SD +2 or better weapon to hit; SW airborne or waterborne creatures take -2 hp per damage die inflicted upon them by the earth elemental; SZ M (6' tall); ML fanatic (17); Int low (6); AL N; XP 10,000.

15. Rear Sanctuary. The rear sanctuary contains many financial records, including a massive tome called *The Book of Favors* which lists every single person or organization paid with favors instead of gold. Father can usually be found going through the book during daylight hours.

In plain sight in the middle of the office stands a strongbox. The strongbox is locked and Netherby has the key. The strongbox usually contains no more than 100 gp in assorted coinage.

The glyph *Teh* (*word of recall*) is lightly inscribed on the north wall; without a successful find secret door roll (or pre-

vious knowledge), the glyph is not apparent. Those who give the correct password and name the glyph can transport directly to the Bastion Treasury. Only Father Netherby currently knows the password.

Ground Floor Map

The ground map details the lower level of the Bastion.

16. Stairwell. Iron-reinforced stone steps spiral between the ground and upper floor of the two-level Bastion. Iron braziers bolted into the stone walls are kept constantly alight to provide sufficient light. In times of trouble, 2d4 templars (use the stats from area 1, above) are posted at each and every stairwell, on both levels.

The stairs on the upper floor end at small steel-reinforced stone doors that pass through the ceiling. These doors are normally kept locked. The doors connect to the outside air and the top of the battlements. Except when the temple is directly threatened, these doors are closed, and Bastion priests do not go topside. See the section below on the top of the battlements for more information on the animate gargoyles that prowl this upper reach.

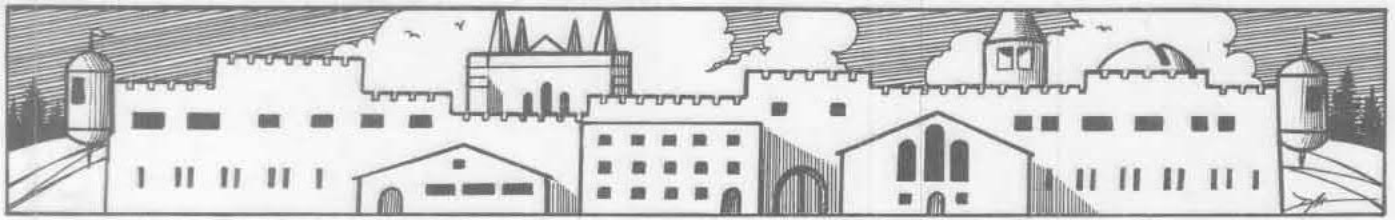
17. Observer Cells. Candidates for Bastion membership are asked to stay in the Bastion proper. These cells are set aside for candidates in their observership. Candidates in observership typically spend 1d4+3 weeks here before leaving or moving into the postulancy. Either way, the candidate leaves. The observer cells are particularly spartan and utilitarian, containing only a hard cot, a chest for personal belongings, and a simple prayer stool.

At any given time, there are 1d4 NPC candidates of random gender, level and profession in observership (see "Observership" under "Entry and Advancement" for more details), so most of these cells are empty and dusty, while 1d4 of them contain the belongings of a candidate. At night, the candidates are in their chambers their belongings, sleeping off a long day of instruction.

18. Postulant Cells. Candidates who pass their observership are moved to nicer cells to mark their transition of faith. Postulants spend about three months occupying these rooms before leaving the Bastion or being chosen for novitiate status. Because postulants are expected to live in the cells for an extended, but not indefinite, period of time, the cells are better appointed than observer cells, and each contains a soft mat, a cot with a mattress, a large chest for personal belongings, a prayer stool, and a small desk for liturgical study. Each desk normally has a copy of *The Book of Penitence* laying open atop it.

At any given time, there are 1d6 postulants of random gender and profession; rooms not in use are locked.

19. Novitiate, Priest, & Affiliate Cells. Candidates advancing beyond their postulancy move one more time. Except in rare cases, the new Bastion member will remain in this final room for the duration of membership, no matter her status or nature of membership. Thus, every member of the Bastion noted on the roster (save for high ranking church officials) has a cell in these areas, and has had that cell since being a



novitiate. Unless it is empty, each cell is the personal and private room of an individual, and is usually well appointed. In addition to a rug, a bed, a desk, and a built-in closet, these rooms also contain personal furnishings, paintings, and other items of interest.

Approximately 45 out of the 56 cells are currently inhabited by Bastion members, including novitiates of all classes, catechists, inquisitors, and priests (templars stay in the barracks, area 23). Each inhabitant is only 20% likely to be in the room during daylight at any given hour, but is 95% likely to be in the room at night.

Because of the monasterylike atmosphere of the Bastion, these rooms are rarely locked. Each occupied room contains 1d20 gp in valuables, and has a 20% chance to contain a *minor* magical item stuck in a drawer or in a chest. In addition, each occupied room has a 30% chance to contain a unique personal item, as presented below.

1d10 Unique Cell Appointments

- 01 Crystal heart of an upper planar entity floating in a glass jar. The heart casts *cure light wounds* once per day on those who cup it in their hands.
- 02 Frayed piece of cloth in frame, said to come from the hem of Ferrante's robe. Those who touch it have prophetic dreams the next night; the DM may determine the nature of the dream, but this power only functions once per person.
- 03 Gold chalice. Once per day, the chalice pours forth up to one gallon of excellent red wine.
- 04 Gold music box. When opened a bold tune plays, which gives all friendly NPCs in a 40-foot radius a +5 bonus to any morale checks while the music plays.
- 05 Lead bell. When rung the sound of thunder peals forth. Once per day, the thunder can be focused like the 4th-level wizard spell *shout*.
- 06 Magically animate glass raven that acts like a particularly clean pet for one of the Bastion priests.
- 07 Painting on the wall showing actual views of real places. Once per day, the painting acts like a *crystal ball* for the user who knows the secret.
- 08 Prayer beads that magically chant aloud the standard prayers of the Bastion when grasped. When presented strongly (while chanting) to one undead, the undead must check morale or flee for 1d4 rounds. Only one undead creature can be affected in this way per round.
- 09 Salamander (living) that answers one question a day like an *augury* spell.
- 10 Statue of a templar astride a horse. Rubbing the templar's shield confers a *bless* spell once per day.

20. Storage. Large storage chambers are situated here and there throughout the Bastion. These rooms are usually locked, though many priests, templars, and affiliates have keys. Each storage chamber has a supply of cloth, water, coal, oil, torches, twine, chalk, lime, and other common items. In addition, each contains a locked chest with vellum, parchment, and tools for binding parchment into books.

21. Utility Rooms. Priests, novitiates, and postulants who do labors and minor "obediences" for the temple probably come

to this series of rooms connected by a long hall. The utility rooms are set aside for laundry, tailoring, masonry repair, relic cleaning, and other day-to-day tasks that are not exceptionally exciting or religious, but are necessary. The priests of the Bastion look on a day of hard work as a day of spiritual achievement, for those who can complete a hard task set before them are sound of mind and body.

The utility rooms contains almost any normal tool or simple machine that the priests might ever have need of. If the player characters require a nonmagical tool to complete a temple labor, they can probably find it here, at the DM's discretion.

22. The Bastion Courtyard. This wide space is enclosed but open to the sky. The courtyard is flagged with granite, and it's not uncommon to see a local mason doing repair work here or there among the stones. The most prominent feature of the courtyard is the private chapel (see area 37), though the campanile (area 35), drill ground (area 34), and barracks (area 23) are also in evidence.

In addition to templars and paladins on the drill ground, or Bastion members inside the other courtyard structures, there are usually 1d6 priests and/or affiliates here taking a shortcut through the open area (if necessary, pick randomly from the Bastion roster).

23. Templar Barracks. There are two of these large stone structures, and they are essentially identical, except that the western barracks adjoins Lugo's war room, the inquisition chamber, and the gaol.

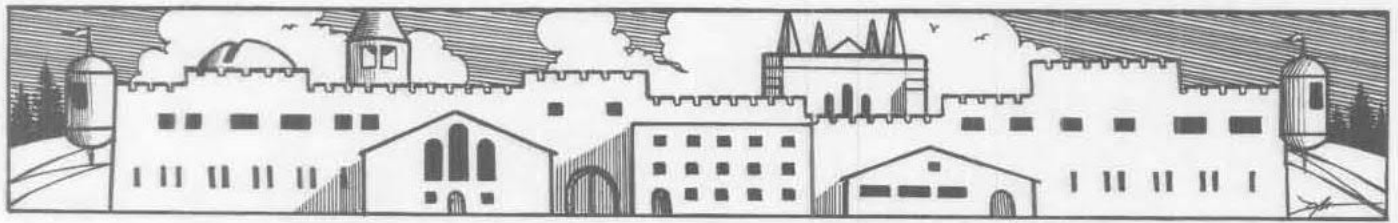
Each structure can house up to twenty templars, but currently the Bastion bunks only ten templars in each building (see Bastion roster). In addition to ten two-tier bunk beds, each barracks also contains facilities for washing, cleaning, and various grooming needs. Each templar has a large iron locker with a sturdy lock, which holds personal belongings, mementos, and extra garments and items. During the day, 1d2 templars can be found in each barracks. At night, 2d4 templars can be found sleeping in each barracks.

Ten lockers in each barracks are empty and locked, while ten are in use by the templars in residence. Each used locker is 50% likely to contain 1d4 items from the following list. Any locker containing one of these items is also protected with a glyph inscribed by *glyph of warding* at the 10th level of ability.

Many templars own mounts (especially paladin templars); these mounts are stabled nearby, but outside the Bastion walls by a trusted stableman named Clive. In times of trouble, or when preparing for a great journey, it's not uncommon for horses to be temporarily corralled immediately outside the Bastion walls.

1d10 Unique Locker Contents

- 01 Whistle. When blown, it mimics the effect of the wizard's *mount* spell at 12th level of ability once per day.
- 02 Gauntlets. When worn, they prevent the wearer from ever fumbling a wielded weapon, even if dice or other conditions indicate otherwise.
- 03 Sword sheath. On command (once per day), it *teleports* the weapon keyed to it into the sheath, no matter where that weapon may be.



- 04 Horn. When blown, it forces all foes in earshot (100-foot radius) to save vs. spell or become mute for 1d4 rounds. Horn can be sounded once per day.
- 05 Belt. Wearer's Strength waxes and wanes with the sun. At noon, the wearer's Strength receives a +2 bonus (to a maximum of 19), but at midnight, the wearer's Strength receives a -2 penalty. The belt must be worn 24 hours before the effects begin, and the effects last 24 hours after the belt is removed.
- 06 Steel-tipped boots. Wearer's kicks do 1d4+1 hit points of damage (use base THAC0 to hit), and 3/day the kicked individual must save vs. paralyzation or be knocked back 5-20 feet (1d4 x5).
- 07 Twin helms. Two separate wearers may talk and hear each other even across a noisy battlefield to a range of 1 mile.
- 08 Sash of peace. Once per day militant foes who view the wearer must save vs. spell or hold off their attack (if such was their intent) for 1d4 rounds, or until the foes are themselves attacked.
- 09 Gold medal. Wearer's Charisma waxes and wanes with the sun by +2/-2 as described for the belt above.
- 10 Rusty-looking sword with wobbly hilt. In battle the hilt firms up and the rust becomes decoration to this sword, which acts as a *sword of sharpness*; it does not radiate magic at any other time.

24. War Room. This stone chamber is adorned by banners, crossed battle-axes, and shields bearing the device of the Bastion. A very large oaken table occupies most of the room, though a dozen or more chairs are pulled up to it. The east wall holds a massive scroll case filled with maps, including floor plans for the Bastion (though the entrance to the reliquary and subreliquary are not noted), as well as maps of the surrounding city, other cities, interesting sites, and battlefields. One large map of the continent is permanently affixed to the west wall.

This war room serves as Lugo's command post for his military actions. It is also his daily office, where he dispenses orders to the templar contingent he commands. Finally, the room's also serves as the only entrance to both the Inquisition chamber and the gaol. During the day, Lugo can be found here 50% of the time (otherwise he is most likely out on the drill ground). At night, he's most likely in the adjoining chamber, area 27, which serves as his quarters.

25. Gaol. From time to time, the Bastion usurps local authority when criminals or suspected criminals dabble in felonious activities that bear on the Bastion's business. Actually, priests and templars of the Bastion are inclined to bring all offenders to the gaol, rather than relegate the scoundrel to secular courts, but such activities often don't sit well with the secular power in question.

Each gaol cell is secured by thick iron bars set too close together for even a Small-size humanoid to slip through. These cells serve for common criminals, but when particularly wily or magically adept prisoners are brought into the gaol, a priest of the Bastion inscribes a few glyphs on the bars and well, specifically keyed to trigger when incarcerated individuals attempt unlawful exit. A large iron locker, similar to those

used by individual templars in the barracks, stands against the west wall. The locker holds the personal belongings of prisoners, and is always kept locked.

Currently, only a single prisoner remains in lock-up: Fredigar Duskstamper. A priest of the Bastion caught Freddy poaching in a sacred grove nearby, and with the help of a few templars, incarcerated the ranger here. Fredigar is desperate to escape, even if he must face a secular court; he's heard rumors that "Bastion justice" is often swift and terrible.

Fredigar Duskstamper, human male, 7th level Ranger: AC 2 (Dex bonus, *studded leather* +1); MV 12; hp 57; THAC0 14 (12 with *long sword* +2 & *short sword* +2); #AT 5/2; Dmg 1d8+3/1d6+3 (Str, *long sword* +2 & *short sword* +2); SA fight with two weapons with no penalty, tracking (18), +4 to hit vs. elves (racial enemy), animal friendship; SZ M (5'4" tall); ML average (9); Str 15, Dex 18, Con 11, Int 10, Wis 8, Cha 9; AL NG; XP 650.

Special equipment: "Skintaker," +2 *long sword*, "Flayer," +2 *short sword*, +1 *studded leather armor*. These items are kept in an iron locker in the hall.

Ranger Abilities: MS 60%, HIS 59% (natural surrounding only; in city or dungeon settings, chance of success is halved).

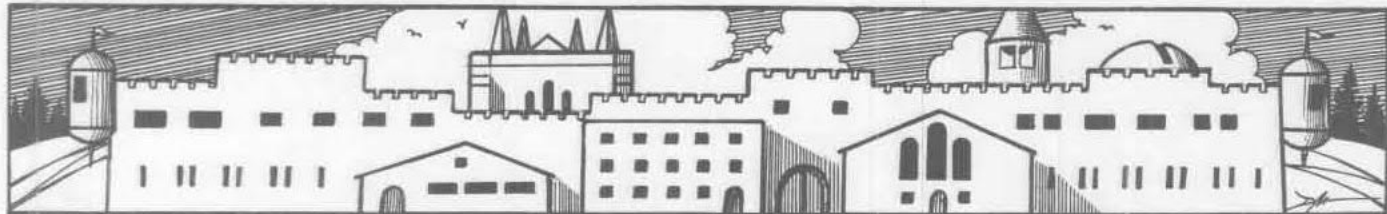
26. Chamber of Inquisition. High and mostly empty, this chamber's walls, floors, and ceilings are ominously plated with sheets of rusted iron. A single iron stool is bolted to the floor in the center of the chamber, and manacles dangle from it. A special bullseye lantern hangs near the door; the wick of the lamp is enchanted with *continual light*. When Inquisitor Ravenglass brings a prisoner here to be questioned under the watchful eye of Lugo, he uses the lamp to selectively illuminate the interrogation subject, while the questioners remain in shadow. While the atmosphere is not pleasant for the prisoner to be interrogated, the Bastion does not condone torture. If a prisoner is deemed to hold a particularly important secret, the services of a catechist are sometimes called upon for an *ESP* spell.

27. Lugo's Quarters. Both entrances to this chamber are normally kept locked. Lugo is a military man, and his private chamber adjoins the most sensitive sections of the Bastion; he'd have it no other way. The room contains a single cot, a locker, a mirror, and a dresser upon which personal effects are neatly arranged.

28. Guard Post. Two templar guards are always posted in this chamber, due to the proximity of the armory.

Templar guards, F2 (2): AC 4 (chainmail + shield); MV 12; hp 14 each; THAC0 18 (specialization); #AT 3/2 (specialized in *long sword*); Dmg 1d8+2 (specialization); SA *mettle, endurance*, templar abilities to 2nd level; SZ M (6' tall); ML elite (13); Int average (10); AL NE; XP 65.

29. Arsenal. The door to this chamber is always locked. Non-magical weapons of every type are stored here against future need. Battle-axes, swords, maces, spears, longbows, crossbows, arrows, and bolts are neatly racked and sorted, available to members of the Bastion on request. Though Cassante



keeps a precise inventory, the arsenal keeps approximately ten each of the most common weapon types (battle-ax, long sword, short sword, bastard sword, mace, flail, battle-ax, stave, and other weapons at the DM's discretion), 1000 arrows, and 500 bolts.

30. Armory. The good stuff is kept here. A mirror-bright circular iron valve serves as the doorway to the armory. It is normally kept locked (-35% to Pick Lock attempts). There is also a glyph inscribed upon the door with *greater glyph of warding*: *Meh* (minerals calcify in target, causing 10d4 points of damage, save for half). *Meh* is triggered to affect anyone who attempts to pick the lock manually or bypass the lock magically (via *knock* or *passwall*).

Only four keys exist, and they are held by the abbot and the three hierodeacons. Each key is protected by a weapon glyph *W'uhz* (wielder spits up ooze; if key isn't dropped within three rounds, wield chokes to death). If anyone but the four owners touch the keys, the thief is affected by the glyph.

The glyph *Meh* also protects the interior of the chamber, inscribed upon the ceiling with *greater glyph of warding* at the 20th level of ability. It affects anyone who *teleports*, *dimension doors* or otherwise enters the room through magical transportation; entering from the *Ethereal* or *astral planes* falls into this category.

The room itself looks like a museum. Weapons of power, holy battle-axes, and ecclesiastical garb touched with some measure of divine power are each separately displayed in glass cases of the appropriate size. The items described under "New Magical Items" are found here, save for those "on loan" to Bastion members for a special mission or quest.

31. Refectory. Wooden tables and chairs fill this large room, and circular wooden chandeliers alight with candles keep the chamber constantly illuminated. This is the refectory, where the priests and affiliates of the Bastion take almost all their meals. Large tables predominate, each large enough for 10-15 people, but there are also a few smaller tables, suitable for 2-4 people. During main mealtimes, the place is mostly full, with about 75% of the Bastion attending each sitting. Otherwise, only 1d4 priests and/or affiliates can be found here, taking a quick snack between tasks if their duties preclude them from taking a meal during normal hours.

32. Kitchen. The kitchen for the Bastion has to be big to serve the needs of the entire temple three times a day, every day (twice on Freeday). Vats, cauldrons, massive ovens, long spacious counters, and racks of cutlery crowd the kitchen, amidst the hustle and bustle of ten full-time cooks and the succulent odors of cooking food. All the cooks are 0-lvl staff hired from the local community, save Durthan the head cook. Durthan is very, very ugly (he's a half-orc, but even he doesn't know this), but no one can cook like him. If ever in combat, he functions as a 2nd-level fighter specialized in cleaver (doing 1d6+1 hit points of damage).

33. Pantry. Magic keeps the temperature in this room at around 45° F. It is almost completely filled with foodstuffs and staples of every variety. Racks of slaughtered game take up the west wall, but otherwise shelves fill the room with

smoke, salted, and herb-preserved foods. Of significance is the huge tank of water here; since the Bastion doesn't have its own water supply, water is physically stored here. There is enough food here to feed everyone in the Bastion for thirty days, which under strict rationing could stretch to ninety days. Supplemented with the *create food and water* spell, the food stored here could last indefinitely.

34. Drill Ground. Templars are very familiar with the well-worn patch of flagstone called the drill ground. Every templar spends a portion of the day here engaged in weapon play, exercise, and group drills. During the day, 1d10+5 random templars train here, but at night the drill ground is usually empty.

A small wooden building stands in the southwest corner of the drill ground. The building is filled with wooden battle-axes, wooden swords, wooden daggers, untipped arrows, and other training weapons. In addition, padded armor, face-masks, and other protective gear are here.

35. Campanile. The Bastion bell tower is situated inside the walls, but the upper portion of the 100-foot tower is easily visible outside the temple. The tower is composed of polished stone blocks, seamlessly mortared. A broad stone stairwell circles the interior of the tower, rising to the belfry, some 85 feet above the ground. The belfry contains a group of massive iron bells that can be sounded by via a series of pull chains. Someone strong, practiced with the pull chains, and musically talented can play a resounding tune on the bells.

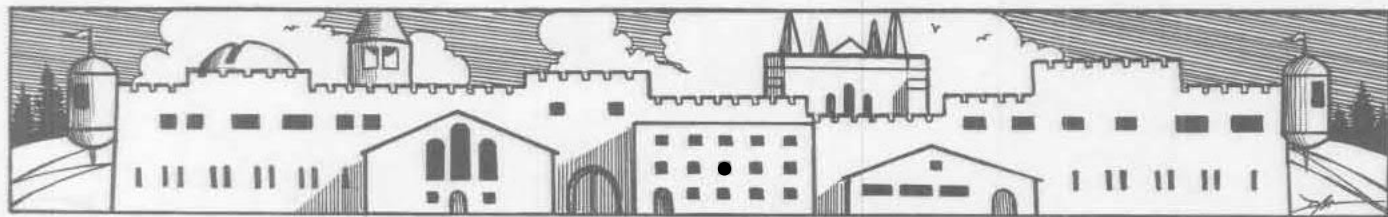
The bells are rung by Lelay (see description earlier in this book) every morning and every evening to signify matins and compline. Lelay also rings the bells prior to homily, and on holy days. Finally, Lelay knows how to ring the bells to indicate danger and warning, though he's only had to do this once during his tenure (when humanoids descended on the city during a famine).

Unknown to Lelay and any living Bastion member, the bells hold a quiescent magical enchantment. The bells will ring of their own accord, playing a dire warning peal, if ever a threat to the church materializes in or near the Bastion. The "threat" would have to be pretty significant, but the discovery of the subreliquary would definitely set the bells ringing!

Lelay can be found up in the Belfry 85% of the time during the day.

36. Lelay's Quarters. The lower southeastern corner of the tower contains a small chamber built under the first sweep of the ascending stairs. The chamber contains Lelay's bed, locker, and personal affects. The chamber is also home to Lelay's orange-tabby pet cat, Bengal. Bengal is very affectionate, and doesn't seem to mind the recurring peal of the bells above, though the cat is also more than a little deaf.

37. Private Chapel. The original builders of the Bastion spared no expense when the private chapel was built. Though the priests are content with simple cells and humble fare, it is deemed only right that Heironeous's house should glorify his name. Fittingly, the private chapel rises high above the walls of the Bastion, and is also visible from outside the walls. The chapel is pure white, and adorned with a mounting series of



spires that climb towards the sky. Tall, slim, stained-crystal windows adorn the sides of the chapel, providing heavenly illumination within.

Inside, the chapel is set up much like the public chapel (area 4), although the vaulted ceiling rises more than 80 feet above the worshippers' heads. There is also a font on the back wall; it holds about one vial of consecrated water. Services given here are usually performed by Abba Gaius himself, although the Hierodeacons also preside from time to time. It's not unthinkable that other priests of the Bastion could officiate during a private service as a reward, or to honor a particularly pious priest.

38. Sacristy. This sacristy houses sacred vessels and vestments used by priests conducting private services. The oaken door to the sacristy is rarely locked, but it is protected by the glyph *Vah* (target suffers 4d4 points of cold damage, save for half; targets failing three successive saves suffocate and die) inscribed with *greater glyph of warding*. The glyph is only triggered by the entry of anyone who is not officially a member of the temple.

Besides a small basin of normal water, several cabinets hold a total of 6 gold goblets (each worth 500 gp), 6 gold platters (each worth 160 gp), and 1d4 blocks of each type of magical incense (see "New Magical Items"). In addition, a closet holds a variety of ecclesiastical garb in every size, including albs, surplices, cassocks, copes, and mitres. Among the normal garments hang a *chasuble of sheen* and an *unblemished alb*.

39. Catacomb Access. Both doors to this slate stone building are kept locked. Inside, a wide set of stone stairs lead down through the stone floor into the earth. The stairs are the main access to the catacombs below the Bastion. The walls of the stairwell are studded with torches at 20-foot intervals, but the torches are only lit during a funeral procession. The stairs descend approximately 30 feet. At the lower level, the passage levels before connecting to the door leading to area 71.

40. Secret Access. The secret door in this storeroom opens into a bare 10-foot-square room. A narrow flight of stairs leads down to a secret passageway, and serves as a secret access to the Catacombs. Members of the Fellowship of Penitence often use this secret door to enter the catacombs on their way to the reliquary (see the Catacomb Map).

41. Animal Ward. Mother Fela is concerned with the well-being of animals who've been cruelly abused, abandoned, or struck down by the vagaries of nature. She managed to convince the tripartite counsel that she was serving Heironeous, if in a small way, by reviving and protecting animals that had suffered cruel misfortune. Fela can be found here 25% of the time during daylight hours. About 10% of the time, 1d2 other members of the Bastion are also here helping out.

The ward usually holds 1d6 birds wounded by hunters, 1d4 foxes escaped from the iron jaws of traps set by trappers, 1d4 abandoned or abused dogs, 1d6 abandoned or abused cats, and usually a horse, mule, cow or other draft animal. The animals are nursed back to health before being released to nature, or to a safe home somewhere else in the area.

Upper Floor Map

The following sections detail the uppermost of two floors within the Bastion walls.

42. Battlements. These open areas allow in light and air. In the event of an exterior threat, they also serve as bow- and spell-ports for embattled priests and affiliates. Though open, every window, both here and in the narrow hallways providing access around the upper level of the Bastion, is inscribed with the glyph *Fah* (target suffers 5d4 points of fire damage, save for half). The glyphs trigger when any living, undead, or magically animate creature attempts to enter through the opening. One obedience priest within the Bastion serve is to periodically check these window glyphs to make sure they are intact.

43. Observatory. The large brass telescope mounted under the dome-shaped ceiling in this chamber is a gift from faraway gnomes, in gratitude for the intervention of passing templars during a goblin invasion years ago.

The telescope is used by priests doing research in astronomy, but anyone is allowed to use it. Iron wheels open a slit in the dome overhead, and other wheels allow the dome and telescope to rotate so that every quadrant of the sky can be studied. Like other windows on this level, the opening is inscribed with the glyph *Cih* ((target suffers 5d4 points of cold damage, save for half).

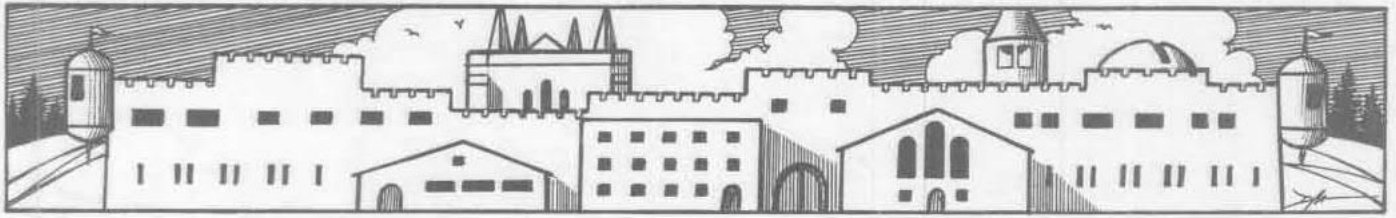
44. Seat of Astronomy. Paintings, sketches, and magical representations of celestial objects adorn this chamber. Several tomes lie open on different tables, works-in-progress cataloging all the stars in the heavens. Members of the Bastion with an interest in astronomy spend much time in this chamber discussing theories on celestial mechanics, cataloguing recent finds, and depicting interesting phenomena.

45. Lens Shop. Though rough glass lenses can be purchased from a local glassblower, this chamber contains fine sands and patches of sharkskin for sanding and polishing the lenses used in the telescope in area 43.

46. General Library. Oak shelves fill the large chamber, and books and scrolls fill the shelves. The collection contains myriad treatises and works on secular and religious topics spanning hundreds of years of history. In addition, the library has several dozen copies of the *Book of Penitence*. In a locked cabinet, 3d10 scrolls containing random priest spells reside; these scrolls are usually used for instructional purposes.

Day or night, temple members can be found in the library. During the day, 1d10 Bastion members are here, while at night, 1d4 members stay to burn the midnight oil.

47. Meditation Chambers. Small alcoves and comfortable rooms open into this hallway. The alcoves and rooms each have lush carpets, a censor, and a small brazier. A few of the rooms have chairs. These chambers are set aside for members of the Bastion who wish to find peace from the hustle and bustle of the rest of the temple. In fact, this is Brother Nod's favorite locale. He sits in the northwest alcove for hours at a



time, deep in a meditative trance, communing with Heironoeus, the universe, and everything (or so everyone assumes). Besides Nod, there is a 35% chance to find 1d2 additional Bastion members here.

48. Classroom. The various classrooms share similar traits: they are large, well-ventilated, lighted with candles and magical glows, filled with a dozen or so desks; and each contains a podium. Senior Bastion members use these rooms for liturgical instruction to junior members, novitiates, and postulants. During the day, any given classroom is 25% likely to be in use, in which case 1d2 postulants, 1d2 novitiates, and 1d6 priests are listening to the lecture of a senior priest.

49. Glyph Workshop. Bastion priests utilize glyphs and the spells that inscribe glyphs more than any other priesthood, or so claims the Bastion. It's true that priests (and catechists) have discovered (and in some cases, rediscovered) many glyphs unknown to other temples. Furthermore, the Bastion utilizes glyphs frequently, inscribing less powerful (*lesser glyph of warding*) and more powerful (*greater glyph of warding*) glyphs than are inscribed by other temples (which for the most part use *glyph of warding*). The Bastion isn't content to let its knowledge of glyphs stagnate.

To this end, the temple has devoted two chambers in their temple to continuous glyph research. These chambers are crowded and cramped, filled to capacity with shelves, drawing easels, reagent bottles, and some few bits of glass tubing and other equipment that would look more at home in a wizard's laboratory. Every free portion of wall and ceiling is plastered with parchment, on which is inscribed hundreds of fanciful designs and proto-glyphs. At any given time, day or night, 1d4 priests and/or catechists can be found here doing research.

Each chamber has a small stone closet where promising glyphs are kept scribed on vellum hanging from a cascading wall rack. Each closet normally contains 1d10 proto-glyphs with some promise, but the danger associated with proto-glyphs explains why the closets are made of stone. Anyone handling a piece of vellum (other than the priest who scribed the proto-glyph) must save vs. spell or accidentally trigger a miniature explosion, inflicting 3d6 points of damage to all in a 5-foot radius, with no save. Despite the danger in handling them, proto-glyphs can be very valuable to priests of unscrupulous rival temples, and will fetch as much as 5,000 gp per proto-glyph.

50. Beneficial Glyph Workshop. Beneficial glyphs are fundamentally different than other glyphs in that they are inscribed for the benefit of those who trigger them. This workshop looks very much like the previous glyph workshops, is staffed similarly, and is complete with a proto-glyph closet; but the glyphs here do not harm, and are more likely to heal. The proto-glyphs locked away do not pose a threat to would-be thieves, but they are worth just as much to the right buyer (5,000 gp). Because these glyphs can't "protect themselves" as can the proto-glyphs in area 49, the stone closet where these glyphs are kept is warded with a standard glyph *Cuh* (target suffers 7d4 points of cold damage, save for half). The glyph is triggered on anyone ac-

cessing the chamber who doesn't present a token of authority signed by Abba Gaius.

51. Catechist Laboratory. Unlike the glyph workshops, this laboratory is kept locked much of the time, as there are few catechists researching magical formulae. Still, it is convenient for temple catechists to have a laboratory to retire to when necessary, and the laboratory here serves the needs of Catechist Cassante and the other wizards of the Bastion quite well.

On the walls are hidden shelves filled with esoteric spell components and research salts. Several tables scattered across the floor are home to alembics, beakers, burners, crucibles, and a variety of other more arcane pieces of equipment. Magical diagrams compete with unusual specimens of foreign plant and animal material for space in unlikely nooks and crannies. A thorough search through the lab turns up 1d6 magical potions and is 20% likely to turn up a *minor* magical item roll in the *DMG*; roll again if item is so powerful that the word *minor* can't be used to describe it.

At any given time, there is only a 10% chance that a catechist is in the chamber, and only a 3% chance the Cassante himself is making use of the facilities.

52. Arcanohazard Chamber. The black iron door that separates this chamber from the rest of the catechist lab warns that this chamber's contents are dangerous. The glyph *Peh* (targets failing a saving through vs. spell are paralyzed for 1d6 hours) triggers whenever anyone attempts to unlock the door or pass into the chamber without brandishing a token signed by Catechist Cassante or Abba Gaius.

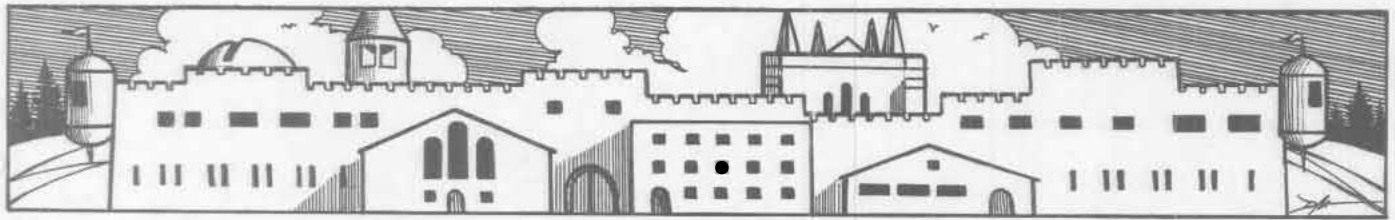
The chamber contains a shelf, a chest, and a chair. The shelf holds a *battle-ax +4 of backbiting*, a *ring of delusion*, and a *wand of wonder* (23 charges). The chest (locked and protected with poison; save or stand paralyzed for 1d12 hours) contains a *cloak of poisonous* and one rotted, outsize tooth.

The *tooth* is an evil relic; it is one of the legendary *teeth of Dalhver-Nar*. Anyone who claims the *tooth* for himself gains the ability to walk on water once per day for a duration of 1d4+4 turns. Unfortunately, the owner is cursed, and each time the power to walk on water is used, the owner takes on an additional subtle fishlike attribute. After 1d6+4 uses, the user is permanently *polymorphed* into a normal fish, which swims away, completely unmindful of its former incarnation.

The chair is completely normal, though strange signs and glyphs ominously adorn it.

53. Cassante's Office. This large chamber serves as Catechist Cassante's office. Large book shelves flank most of the walls, filled with learned works. A large mahogany desk serves Cassante, though there is also a conference table of oak. Cassante is 35% likely to be found in this chamber during daylight hours, poring over an arcane text or bit of philosophical discourse gleaned by scrylight from the strange lands across the sea.

54. Cassante's Room. Red marble tiles and black tapestries adorn this room, revealing a more pronounced love for fine things than is normally found or allowed in the Bastion. A bed on a metal frame stands against the eastern wall, and a full-length mirror with a beautifully carved frame stands



alongside a chest of drawers on the north wall. Robes, gowns, and other personal affects of a wizard are scattered about the chamber, but Cassante keeps all his valuables in either the locked chamber to the south or on his person.

55. Cassante's Closet of Secrets. Pushing past the cloaks, coats, robes, and wraps, a visitor to the room finds that the western 10-foot-square section is clear. A pool of clear water in a basin sparkles in the center of the room and serves Cassante like a *crystal ball*. An ornate mirror much like the one in his private chamber stands against the west wall, but the mirror in the closet possesses a wondrous enchantment. Once per week, with the proper command phase known only by Cassante, the mirror becomes a magical portal that transports anyone who steps through it (up to ten people per use) anywhere in the multiverse, as per a *teleport without error* spell. Both the enchanted basin and mirror lose their dweomer if they are removed from the Bastion proper.

56. Ravenglass's Office. Matters of intelligence and secret-gathering are discussed in this large office. The many shelves hold a variety of useful pieces of intelligence-gathering hardware, including spy glasses, hearing cups, sharkskin gloves, packets of charcoal, climbing spikes, skeleton keys, and other esoteric items useful for the stealthy. Ravenglass has a mahogany desk and an oak conference table.

Inquisitor Ravenglass is 30% likely to be found in this chamber during daylight hours, studying the report of another inquisitor or making notes on the floor plan of a rival temple.

57. Ravenglass's Quarters. As an exercise in sneakiness, Ravenglass's private chamber is hidden behind a locked secret door. The lock is magical, and every time it is successfully picked, the nature of the locking mechanism shifts. Thus, to get into his own chambers, Ravenglass never picks the same lock twice; Ravenglass views the magical lock as invaluable in keeping his skills honed.

The chamber inside contains a bed, a nightstand, and a chest of drawers that covers half the eastern wall. The drawers are of all sizes, and total at least 45 in number, though the actual number shifts from day to day according to a magical enchantment. Ravenglass calls it his "tricksy chest." Each drawer is somehow trapped, locked, or not what it appears. Like the lock, Ravenglass takes some part of every day to find and disable the traps that keep magically popping up on the new drawers. The danger is real; if a trap is sprung, gas, poison, magical fire, or something worse affects Ravenglass (or whoever triggers the trap). Ravenglass doesn't keep anything valuable here, because when a drawer is successfully opened, it is gone by the next day, and so is anything placed within it.

58. Secret Roof Access. Ravenglass has a secret he keeps from the priests of the temple; he has a trap door in the roof of this small chamber that leads to the top of the Bastion's battlements. This allows Ravenglass to slip in and out of the temple with no one the wiser. The trap door is a secret door, and it possesses a lock like the one allowing access to area 57. Once on the battlements, Ravenglass must evade the animate gargoyles that patrol that region, but he has that down to an art.

59. Meeting Room. This chamber is set aside for cross-disciplinary meetings between the various temple members that can't fit in an affiliate's office but do not warrant taking up time in the chancery.

60. Law Library. The floor-to-ceiling bookshelves that crowd this chamber are entirely dedicated to issues of law and legal precedence from half a hundred different counties. Historical systems of legal jurisprudence can also be found here as well as reports on the trials of wrongdoers across the world.

61. Studio. Easels and stools dominate this chamber, though the west and north walls are crammed with shelves. The shelves hold paints, brushes, and kerosene. Half of the easels have half-completed paintings by promising students. In fact, there is a 25% chance, day or night, that 1d4 temple members can be found here working on potential masterpieces.

62. Gallery. The best paintings created by Bastion members are tastefully hung in this chamber. Most of the pieces contain some religious imagery, and all the pieces are good to excellent. There are 25 pieces of art in total, and each is worth 1d6x100 gp to an art collector.

63. Large Classroom. Little distinguishes this classroom from those of area 48, save the increased capacity of this chamber.

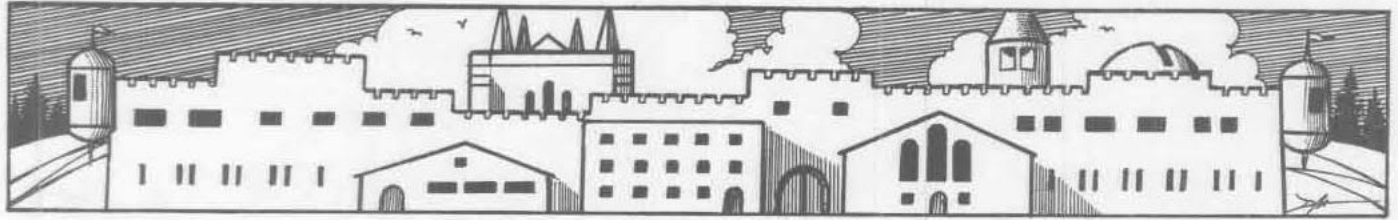
64. Chancery. The chancery serves as Abba Gaius's office and as the administrative center for the temple. When the abbot summons the hierodeacons to confer, or when the hierodeacons meet for tripartite council, those meetings occur in this chamber.

Dark hardwoods adorn the walls, with a bas-relief on the north wall of St. Ferrante, and a carving on the west wall of Heironeous's symbol. The relief of St. Ferrante is inscribed with the beneficial glyph *Pah* (target receives a *heal* spell), and the sculpture of the symbol is inscribed with beneficial glyph *Reh* (target receives a *restoration* spell). Priests with the abbot's permission can use the glyphs.

Two lecterns stand before the symbol; one holds an ornate copy of *The Book of Penitence* while the other holds the *Libram of Membership*. The *Libram* records all current and past members of the Bastion, priest and affiliate, their current standing, and notes concerning each member.

Besides the large wooden desk that serves Abba Gaius, there is a large cherrywood table where conferences with the tripartite council are held. During daylight hours, there is a 35% chance to find 1d3 of the hierodeacons here, a 25% chance to find one of the head affiliates here, and a 45% chance to find Abba Gaius here.

65. Abba Gaius's Quarters. Though the priests of the Bastion forswear elegance with their oaths, the office of abbot has the distinction of providing a large living space. Though past abbots have taken full advantage of the space and church monies to decorate it, Gaius prefers simple accommodations. Thus, the room contains only a single cot and an unadorned chest of drawers. A single bit of decoration stands as sculpture near the south wall: a 5-foot-tall iron rendering of a hand holding a lightning bolt. The sculpture appears to hover



about a foot above the chamber's floor. Normal items placed beneath the hovering lightning bolt take on a dim luminescence; weapons become enchanted for +1 to hit for 1d4 days; and other items gain a +1 bonus to their saving throws on the Item Saving Throw Table in the DMG. Any item placed beneath the sculpture associated with evil or partaking of evil is instantly disintegrated if a saving throw vs. disintegration is failed on the Item Saving Throw Table. Evil items that are not destroyed take on a black luminescence for 1d4 days.

66. Treasury. The door leading from the main corridor to the vestibule immediately outside the reinforced treasury is kept locked. Inside the vestibule, two 20-HD earth elementals stand on either side of the bright steel entry to the treasury proper. The earth elementals attack anyone who attempts to unlawfully open the doors. The elementals possess a special enchantment, allowing them to see invisible and Ethereal creatures, and attack them normally. Ethereal creatures hit by one of these earth elementals must save vs. spell or be forced back into the Prime Material Plane.

Earth elementals (2): AC -2; MV 6; HD 20; hp 160 (each); THAC0 1; #AT 1; Dmg 4d8 (fist); SA move through solid earth or stone, can demolish reinforced doors in one round and level a small cottage in 1d4 rounds, attack invisible and Ethereal creatures with no penalty; SD +2 or better weapon to hit; SW airborne or waterborne creatures take -2 hp per damage die inflicted upon them by the earth elemental; SZ M (6' tall); ML fanatic (17); Int low (6); AL N; XP 14,000.

The shiny steel door is locked (Abba Gaius has the only key, which he loans to various high-ranking temple priests as necessary). The two halves of the door are inscribed with the glyphs *Vah* (target suffers 5d4 points of cold damage, save for half; targets failing 3 successive saves suffocate and die) and *Sah* (salt dehydrates target, who suffers 10d4 points of damage, save for half). Anyone attempting to breach the door by any means (forcing it, *knock*, *passwall*, *teleport*, picking it, etc.) other than with the key are subject to the effects of both glyphs. In addition, the bells in the campanile magically ring on their own, playing a series of tones that only ring if something is attempting to gain illegal entry to the treasury. If *dispel magic* is cast upon the glyphs, they temporarily deactivate for 1d4 rounds, after which time they rescribe themselves.

The walls of the treasury proper are lined with lead and magically enchanted to prevent scrying, *teleportation*, and all forms of noncorporeal penetration or magical transport (including *passwall* and Ethereal movement).

The bulk of the Bastion's money is stored in clay casks sealed with stretched leather. Each cask holds 500 gp, and there are 100 casks in all (50,000 gp total). In addition to the casks, 20 small bushel baskets hold loose gemstones of various types; there are 1,000 gp worth of gems to each basket (20,000 gp total). Finally, there is a printing press on which favors are minted. There is enough special paper and ink stored nearby to print a total of 1000 favors, and a bundle of 500 favors of mixed denomination already printed lies nearby.

67. Hierodeacons' Offices. The three offices keyed to this entry each serve one of the hierodeacons. As such, each

20x10-foot room contains a desk, several chairs for visitors, and small bits of statuary and art with strong religious overtones. Each office also holds a shelf filled with books and scrolls on religious texts as well as books focused on the specialty of the particular hierodeacon that uses the office: cryptography, sociology, and philosophy for Caernarvon, Dolaucoth, and Landra, respectively.

During daylight hours, the associated hierodeacon is 30% likely to be found in his or her office space.

68. Caernarvon's Chamber. This simple bedchamber contains a comfortable pallet, a chest of drawers, and a small desk for personal correspondence. A secret drawer in this small desk holds several encrypted messages and files regarding the Fellowship of Penitence. In addition, a small journal, also completely encrypted, gives the current and past membership of the Fellowship. Breaking the encryption requires the reader to spend several days of study using the books on the nearby shelves: several bookcases hold treatises on cryptography, some written by Caernarvon himself.

During the day, Caernarvon is 20% likely to be here, scribing away at a new cipher, and at night he is 90% likely to be here, either sleeping or ciphering.

69. Dolaucoth's Quarters. Besides an antique bedroom suite composed of canopied bed, dresser, and armoire, the chamber holds a desk and a bookshelf. The bookshelf is filled with travelogues, explorer's reports, and rare traveler's guides to lands near and far. The desktop is littered with papers relating to the missionwork Dolaucoth is charged with dispensing, who because of this likes to keep up on social and current events of the surrounding lands.

During the day, Dolaucoth is here 20% of the time, poring over a new travelogue. At bedtime, Dolaucoth can always be found snoring away on his comfortable bed.

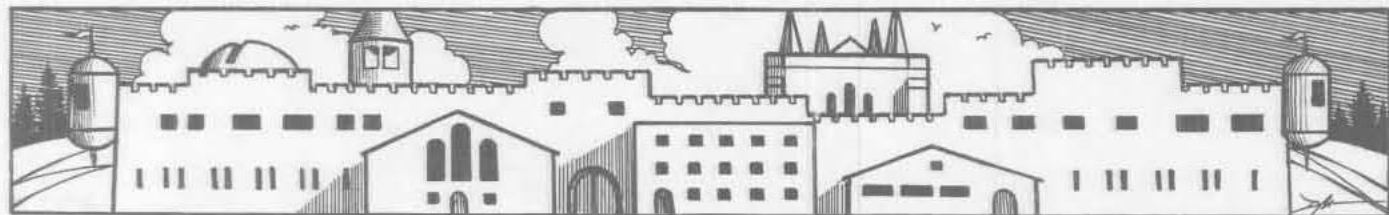
70 Landra's Quarters. The iron-framed bed, personal desk, and dresser are resistant to the claws of the several small animals that Landra keeps in her chambers as pets. Her bookshelf, which is filled with treatises on veterinary medicine, is protected inside a large wire cage.

Though many animals come and go as they are nursed back to health, Landra has five permanent pets: one hound (Rigby), three cats (Oliver, Bella, and Raina), and an owl (Merlin). Normally placid creatures, the animals attack anyone who enters Landra's quarters unaccompanied by their mistress.

Top of the Battlements

The top of the Bastion's thick walls can be reached via the circular staircase at every corner, though access is normally restricted with locked doors (see the stairs described under area 16). Priests rarely come to the battlements, except for repair, occasional observation, and in times of trouble. However, the upper reaches are not empty.

Stone gargoyles, animated through the divine power of Heironeous, patrol the top of the battlements. Idle thieves have learned to stay away, while those with more serious agendas soon learn that the gargoyles are a real threat. Note



that Heironeous's gargoyles that protect the Bastion do not possess typical stats for ordinary gargoyles.

Bastion gargoyles (13): AC -3; MV 15, fly 15 (C); HD 10+4; hp 84 each; THACO 9; #AT 4; Dmg 1d4/1d4/3d4/4d4 (claw/claw/bite/horn); SA +1 or better weapon to hit; SD regenerate 1 hp/turn, even if reduced to rubble; MR 25%; SZ M (6' tall); ML fearless (20); Int low (6); AL LG; XP 5,000.

Catacomb Map

The following entries describe the catacombs below the Bastion.

71. Catacombs. A network of underground rooms and tunnels stretches below the Bastion. The chambers were used for many years by the Bastion to bury their dead. The practice stopped some 500 years ago, when a serious problem was finally recognized: the dead buried in the catacombs were rising as undead!

Historical treatises show that each time this happened, a company of powerful priests entered the catacombs and blasted the evil creatures to nothingness. But in less than a year's time, the undead always returned. Blessings and exorcism didn't do any good, nor did Heironeous answer divinations or communes on this topic. Even when all the bodies were completely removed from the affected areas of the catacombs, undead *still* appeared.

Finally, facing their complete ignorance regarding the origin of the phenomena, the priests decided this flaw under the foundation of their temple must be a feature engineered by Heironeous himself. Perhaps the undead were sent as tests and trials to measure the worth of priests and templars. The Bastion periodically allows enthusiastic priests and affiliates into the compromised areas of the catacombs (areas 77-90) to combat evil and prove their devotion to their god.

Other areas of the catacombs remain free of the undead taint (areas 71-76), and retain the dead buried here several centuries ago.

All who enter the catacombs to test their faith know (if

they are part of the Bastion) that they can't expect any help from the priests above. Entering the infected portions of the catacombs is a personal choice made with full knowledge of the terrible dangers that it holds. From time to time, individuals and groups do not return from below. Candles are lit for them in the private chapel.

72. Simple Recesses. In their simplest form, the catacombs consist of underground tunnels and rooms in a rectangular or grid plan. Before the moratorium on new burials, the hollows cut in the walls received bodies.

The alcoves lining the hallways in these areas still contain disintegrating bones and mummified remains. Each such alcove is filled with cobwebs and/or spider webs, so that the bodies are barely distinguishable through the gauzy barrier of the webs.

The bodies in the tunnel alcoves are for the most part devoid of any valuables or other interesting items of note. A concentrated search of each alcove has a 5% chance to turn up 1d4 gp in ancient coinage, but nothing more. Priests or affiliates of the Bastion consider pilfering these remnants to be sacrilege.

73. Expanded Recesses. Expanded recesses are much like simple recesses, except the areas keyed to this entry have deeper hollows cut into the stone. The stonework is carved with simple decorations and symbols of the faith.

Like the simple recesses, gauzy webs completely fill each recess, but the disintegrating forms of long dead humanoids are still vaguely discernable through the sticky shrouds.

Because there are more bodies in each of the expanded recesses, each alcove has a 7% chance to contain 1d4 gp if an exhaustive search is made. Again, looting such material is considered sacrilege.

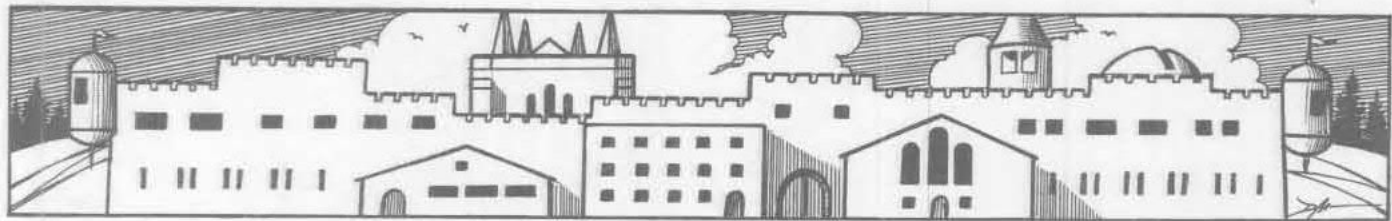
74. Sarcophagi Altars. According to tradition, priests or affiliates of distinction were buried in stone coffins or carved sarcophagi. Those who died as martyrs to Heironeous's ethos were always placed in sarcophagi. Because of their size and solidity, these sarcophagi once served as altars during ceremonies to honor the dead, although that practice has stopped since the undead taint. However, such sarcophagi, especially the tombs of martyrs, are still places of pilgrimage for the zealous.

The Real Story

Though no one now alive knows it, the undead still rise, even after being banished and exorcised, because of the proximity of St. Ferrante's casket. Most priests and affiliates of the Bastion do not even know that Ferrante's remains lie beneath the temple grounds, but even those priests who are part of the Fellowship of Penitence and are in on the secret have no reason to suspect that the casket is in any way connected to the Negative Energy Plane. Unfortunately, the casket is linked with the ultimate void, and its interment in the reliquary, which lies immediately below part of the catacombs, has direct repercussions on all the dead that were buried there over a period of several hundred years. Until the casket is removed or the creature trapped within is dealt with, undead will continue to populate the compromised portions of the Bastion's catacombs.

Removing a Sarcophagus Lid

Lifting the lid off requires a successful Strength check. When a lid is successfully removed, there is a 20% chance that a lingering spore cloud spews forth, requiring a saving throw vs. poison for everyone within 25 feet. Those who fail are afflicted with an upper respiratory disease within 24 hours. Unless the disease is successfully treated, the sick individual must make a Constitution check once per day. If the check fails, the victim temporarily loses 1 Constitution point. If a victim's Constitution reaches 0, he dies. If the Constitution check succeeds, the victim can immediately make two more; if both succeed, the disease goes into remission on its own. If the disease is cured or if it goes into remission at any time before death, the lost Constitution returns at a rate of 1/day.



The sections of the catacombs keyed to this entry each contain two sarcophagi, but no names or other identifying material remain on the exterior.

Each sarcophagus contains the dust of rotted clothing and bones, but is also 20% likely to contain 2d20 gp of ancient coinage. Furthermore each of these sarcophagi is 10% likely to contain a *weapon +1* as chosen by the DM.

75. Secret Vault. If the secret door is found and opened, a vault containing a rusted chest is revealed. A small *Fah* (targets suffers 8d4 points of damage, save for half) glyph inscribed on the ceiling; investigators don't see it unless they specifically think to examine the ceiling. The glyph is triggered if *anything* enters the vault.

The rusted chest is locked and trapped with a venomous needle still potent after 700 years; the trap is triggered by attempting to open the chest or pick the lock; the victim must make a saving throw vs. poison or perish instantly.

The chest holds 3,432 gp of ancient coinage, a *scroll: protection vs. undead*, and an ancient document. The document contains only a few words that are still decipherable: "...the *Penitent Fragments* hold lore deemed too dangerous even for the Fellowship of Penitence. Thus, the *Fragments* remain hidden, but in place not too distant...."

76. Copper Doors. These doors were added to the catacombs when priests long ago recognized that none of their actions permanently rid the area of the undead infection. The doors delineate the safe parts of the catacombs from the compromised areas.

The copper doors are composed of two halves. A large lock remains an integral part of the door; however, the key to the lock hangs on a copper hook on the north wall. A plaque above the key reads: "*Beyond these valves wander the roving tests of Heironeous. Know you that death and worse is the penalty for failing these tests. What lies beyond is not for the frail or weak at heart. You have been warned.*"

If the key is used and the doors are pulled open, the hallway beyond is revealed. At the same time, a plume of ground-hugging mist pours past the doors and begins to spread into the uncompromised portion of the catacombs. The priests of the Bastion call this grayish white mist "the Brume." Because the Brume is cold and disquieting, no one keeps these doors open long.

77. Animate Skeletons. The two areas keyed to this entry contain an inch-thick swirl of the misty Brume. The air is subtly colder where the mist interfaces with the clear air.

Otherwise, these areas look superficially like expanded recesses (area 73), and have the same chances to contain valuables. However, each and every cavity is 50% likely to hold 1d4 undead skeletons. Though initially quiet, the skeletons rouse during any search of their cavity, or 1d4 rounds after a living being walks past the cavity. (It's possible that someone who enters the crypt too fast and too deeply could turn around to find a phalanx of undead to the rear, cutting off easy escape.)

No matter how many skeletons are destroyed or how often they are eradicated from a particular area, they rise again after the passage of 24 hours. Conditions return to those de-

scribed above through the influence of Ferrante's casket in the reliquary below.

Skeletons (1d4): AC 7; MV 12; HD 1; hp 6 each; THAC0 19; #AT 1 or 1; Dmg 1d6 or 1d8 (claw or long sword); SD turned as zombies due to proximity to Ferrante's casket, immune to *sleep, charm, hold, fear, poison, paralysis, death magic, and cold-based attacks, slashing and piercing weapons do ½ damage*; SZ M (6' tall); ML fearless (19); Int non- (0); AL N; XP 65.

78. Bone Lord. An altarlike sarcophagus rises from the Brume in the center of this low, catacomb room. A brass plaque on the side of the sarcophagus reads: ABBOT GERON—MAY HE SIT EVER AT HEIRONEOUS'S RIGHT HAND. Investigators who make a successful Ancient History proficiency roll recognize Abba Geron's name, and can associate it with a period of expansion and good works in the temple's distant past.

Refer to area 74 if investigators attempt to remove the lid. If the lid is removed, a skeletal form is revealed. Bony hands are crossed over its chest, and clutched in its hands is the hilt of a jet-black blade. The bony form is a skeleton of particular power, but it mindlessly attacks anyone that disturbs it.

The blade melts away into black mist if the bone lord is killed; however, a search of the sarcophagi reveals 123 gp, 5 gems each worth 10 gp, and 3 *potions of healing*.

Bone lord (1): AC 4; MV 12; HD 4; hp 27; THAC0 16 (14 with *phantom blade +2*); #AT 3/2; Dmg 1d8+4 (undead Str, *phantom blade +2*); SD turned as wight due to proximity to Ferrante's casket, immune to *sleep, charm, hold, fear, poison, paralysis, death magic, and cold-based attacks, slashing and piercing weapons do ½ damage*; SZ M (6' tall); ML fearless (19); Int non- (0); AL NE; XP 420.

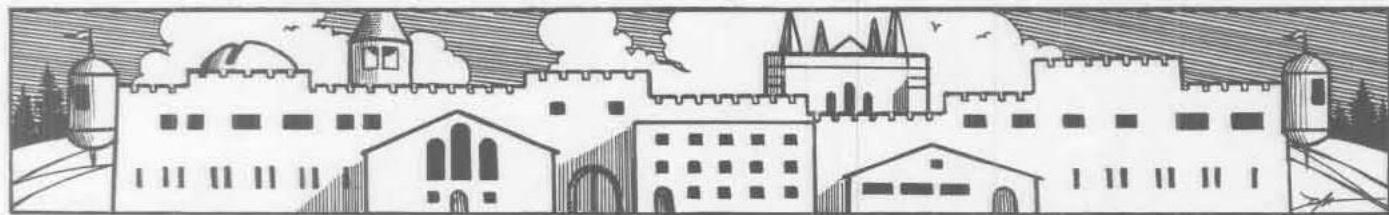
79. The Dead Walk. The three areas keyed to this entry are filled with an ankle-deep layer of the Brume. The air is subtly colder where the mist interfaces with clear air.

These areas look superficially like simple recesses (area 72), and have the same chances to contain valuables. However, each and every cavity is 50% likely to hold 1d4 undead zombies. Though initially quiet, the zombies rouse during any search of their cavity, or 1d4 rounds after a living being walks past the cavity. (Investigators who enter the crypt too fast and too deeply could turn around to find their escape route blocked by the walking dead.)

No matter how many zombies are destroyed or how often they are eradicated from a particular area, they rise again after the passage of 24 hours. Conditions return to those described above through the influence of Ferrante's casket in the reliquary.

Zombies (1d4): AC 8; MV 6; HD 2; hp 12 each; THAC0 19; #AT 1; Dmg 1d8 (claw or pummel); SD turned as ghouls due to proximity to Ferrante's casket, immune to *sleep, charm, hold, fear, poison, paralysis, death magic, and cold-based attacks*; SW always attack last in a combat round; SZ M (6' tall); ML fearless (19); Int non- (0); AL N; XP 65.

80. Zombie Lord. An altarlike sarcophagus lifts from the Brume in the center of this low, catacomb room. A brass



plaque on the side of the sarcophagus reads: **TEMPLAR MABINGON—MAY HIS SWIFT SWORD REMAIN EVER SHARP.** Investigators making a successful Ancient History proficiency roll recognize Templar Mabington's name, and associate it with a goblinoid cleansing war several hundred years ago.

Refer to area 74 if investigators attempt to remove the lid. If the lid is removed, a figure in rusted plate mail clutching a rusted two-handed sword is revealed. The zombie lord immediately attacks, moving more quickly than normal for a zombie. His horrible odor of death also becomes immediately apparent.

In addition to the magical blade ("*Avenger*" two handed sword +2, teleports back to sarcophagus every 24 hours), a search of the sarcophagi reveals 263 gp, 3 gems each worth 25 gp, a *potion of extra healing*, and a *bag of holding*.

Zombie Lord: AC 2; MV 12; HD 6; hp 40; THAC0 15 (13 with *two-handed sword* +2); #AT 2; Dmg 1d10+4 (undead Str, *two-handed sword* +2); SA normal zombies subject to Lord's command, casts *animate dead* at will, odor of death; SD turned as mummy, immune to *sleep, charm, hold, fear, poison, paralysis, death magic, and cold-based attacks*; SZ M (6' tall); Int average (9); ML fearless (19); AL N; XP 650.

Special Abilities: The odor of death affects living creatures that come within 30 feet of the zombie lord. These creatures must save vs. death magic or become incapacitated for 1d4 rounds due to vomiting caused by the horrible smell.

81. Ghoul Grave. The four areas keyed to this entry and the hallway that connects them are filled with a shin-deep layer of the Brume. The air is definitely colder where the mist interfaces with the clear air.

Each of the rooms keyed to this entry are covered in soft earth, though this may not be immediately apparent because of the obscuring mist. Three ghouls are buried in an earthy embrace of each room. The necrotic leakage from the reliquary below "nourishes" the ghouls; however, they do not pass up the opportunity for fresh meat. Two of the ghouls dig their way to the surface and attack 1d4 rounds after a room is entered, or 2d4 rounds after a room is bypassed. The ghouls attack by clawing with their filthy nails and biting with their fangs, grunting in an ancient tongue (if the player characters have a proficiency in the appropriate ancient language or magical interpretation available, the ghouls seem to be repeating the phrase, "To the White Kingdom with you!").

If any character becomes paralyzed by the ghouls' supernatural touch, the remaining ghouls in the earth attempts to draw the victim below. Friends of the victim can grab a sinking companion and delay the victim from being drawn below the earth so long as a grip is maintained, and a successful save vs. death magic actually rips the victim free of the ghoulish grip below. If not held by her compatriots above, a character is drawn completely below the soil after two full rounds. Though the ghouls apparently have the ability to move through the soil as if it were water, the heroes must dig. Unfortunately, a ghouls below the earth begins feasting immediately, and unless characters have a shovel, it's unlikely they'll dig the six feet necessary to reach their companion before a paralyzed character becomes just so much cooling food (1d4+1 rounds to dig down, but only 1d4 rounds to be eaten).

Players with the time and energy to sift through the dirt can find 1d20 ancient minted sp and 1d10 ancient minted gp for each hour they spend in the chamber, to a maximum of 200 sp and 100 gp per room.

Ghouls (3): AC 6; MV 9; HD 2; hp 8 each; THAC0 19; #AT 3; Dmg 1d3/1d3/1d6 (claw/claw/bite); SA paralysis for 1d6+2 rounds; SD immune to *sleep, charm, hold, fear, poison, paralysis, death magic, and cold-based attacks*; SW turned as shadows, *protection from evil* spell keeps ghouls completely at bay; SZ M (6' tall); ML fearless (20); AL N; XP 175.

Special Abilities: SA—A ghouls touch inflicts paralysis upon humans and demihumans (excluding elves) unless a saving throw vs. paralysis is successful. Any human or demihuman (except elves) killed by a ghouls becomes a ghouls in 3 days time unless the body is blessed. Of course, ghouls victims are usually eaten before such a thing could occur.

82. Ghouls Commons. This area is obviously a natural cavern. The shin-high Brume hides the loose earth that covers the floor to a depth of several dozen feet. Worse, it even more effectively hides the 20x20-foot pit trap marked on the map.

The trap is 10 feet deep. The trap triggers when more than 20 pounds of weight is applied, causing two sections of the floor to swing down, dropping victims onto metal spikes. Victims have one chance to catch themselves on the edge by making a saving throw vs. paralysis. Heroes who fail the save fall for 1d6 points of damage, and suffer puncture wounds from the spikes for an additional 1d4 hit points.

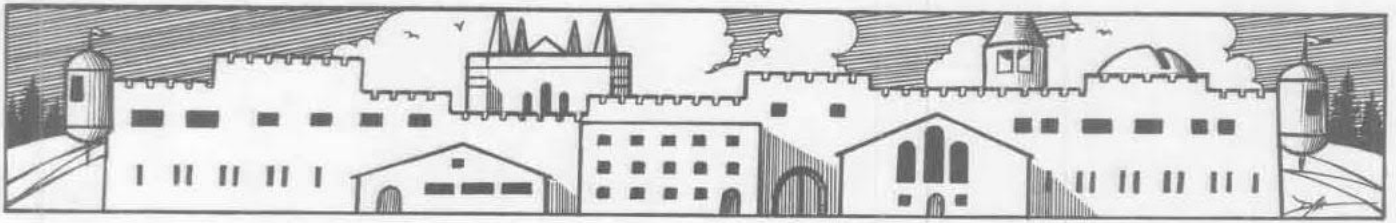
Besides the spikes, the pit holds the remains of a templar who chanced these catacombs long ago but didn't make it back out. Examination of the body reveals that the templar's flesh was eaten from his bones. If investigators remove the body from the catacombs for proper burial, award each player 200 experience points as a story award.

If the investigators have not already dealt with the ghouls in the areas marked 81, the undead exit their earthy graves and quietly move forward to push in any heroes on the edge of the pit helping their friends climb out. If all the players are in the pit, the ghouls stay on the edge and attempt to dislodge anyone climbing out (in this case, the ghouls are +4 to hit). Climbing players who are hit must make a successful saving throw vs. paralysis or tumble back into the trap for the appropriate amount of damage, plus an actual saving throw vs. paralysis.

Unless drawn from other areas of the catacombs, this open earthy area is free of undead. Players with the time and energy to sift through the dirt can find 1d20 ancient minted sp, 1d10 ancient minted gp, 1d4 10-100 gp gems, and bits and pieces of Bastion finery for each hour they spend in the chamber, to a maximum value of 3000 sp and 10,000 gp. In addition, each hour of searching has a 20% chance to unearth a minor magical item.

83. Embalmed. The four areas keyed to this entry contain a shin-high layer of bone-cold mist.

Besides being misty, these areas look superficially like expanded recesses (area 73), and have the same chances to contain valuables. However, each and every cavity contains an



upright sarcophagus. Each sarcophagus is 50% likely to hold an undead being who for all intents and purposes has the statistics and abilities of a mummy. Though initially quiescent, the mummies rouse during any search of their sarcophagus or 1d4 rounds after a living being walks past their sarcophagi.

No matter how many mummies are destroyed or how often they are eradicated from a particular area, they rise again after the passage of 24 hours. Conditions return to those described above.

Mummy (1): AC 3; MV 6; HD 6+3; hp 33; THAC0 13; #AT 1; Dmg 1d12 (pummel); SA fear, *mummy rot*; SD hit only by +1 or better weapons (which still only inflict ½ damage), turned as spectres due to proximity to Ferrante's casket, immune to *sleep*, *charm*, *hold*, *fear*, *poison*, *paralysis*, *death magic*, and cold-based attacks; SZ M (6' tall); ML fearless (19); Int non-(0); AL N; XP 3,000.

Special Abilities: SA—Mere sight of mummy causes creatures of 5 or less HD to save vs. spell or stand paralyzed in fear for 1d4 rounds, although humans have a +2 bonus to their saving throw. Mummy rot infects all those the mummy touches, causing the loss of 2 points of Charisma each month; a person affected with mummy rot gains no benefit from cure wounds spells and heal at 10% of the normal rate. Any creature killed by a mummy rots immediately and cannot be raised from death unless both a *cure disease* and a *raise dead* are cast within six rounds.

84. Greater Mummy. A highly carved sarcophagus rises from the ever-present mist. A brass plaque on the side of the sarcophagus reads: CATECHIST THALIESON—SWIFT OF MIND AND STEEPED IN LORE, HE NOW SERVES HEIRONEOUS IN HIGHER REALMS. Investigators making a successful Ancient History proficiency roll recognize Catechist Thalieson's name, and associate it with an ancient sage renowned for his knowledge of magic.

Refer to area 74 if investigators remove the lid. If the lid is removed, a figure in tattered robes clutching a slender iron wand is revealed. The greater mummy immediately attacks by bringing its *wand of frost* to bear.

In addition to the *wand of frost* (13 charges), a search of the sarcophagus reveals 424 gp, 7 gems each worth 25 gp, a *potion of gaseous form*, and a *toque of clear thought*.

Greater Mummy: AC 0; MV 12; HD 10+3; hp 63; THAC0 9; #AT 1; Dmg 3d6 (pummel); SA fear, normal mummies subject to greater mummy's command, *mummy rot*, spells; SD hit only by +2 or better weapons, immune to normal fire, take ½ damage from electricity, turned as vampire, immune to *sleep*, *charm*, *hold*, *fear*, *poison*, *paralysis*, *death magic*, and cold-based attacks; MR 10%; SZ M (6' tall); ML fearless (19); Int average (9); AL CE; XP 12,000.

Special Abilities: SA—Mere sight of mummy causes creatures of 5 or less HD to save vs. spell or stand paralyzed in fear for 1d4 rounds, although humans have a +2 bonus to their saving throw. Mummy rot infects all those the mummy touches, causing the loss of 2 points of Charisma each month; a person affected with mummy rot gains no benefit from cure wounds spells and heal at 10% of the normal rate. Any creature killed by a mummy rots immediately and cannot be

raised from death unless both a *cure disease* and a *raise dead* are cast within six rounds.

Special equipment: *wand of frost* (13 charges)

Spells: (4/4/3/2/2): 1st—*armor*, *magic missile*, *identify* (×2); 2nd—*mirror image*, *rope trick*, *scare*, *wizard lock*; 3rd—*dispel magic*, *fireball*, *lightning bolt*; 4th—*dimension door*, *ice storm*; 5th—*cone of cold*, *magic jar*.

85. Traps. A thick wooden door reinforced with rusted iron straps stands between areas 85 and 86. Unfortunately, a trap-door pit trap lies on either side of the door.

The trap to the east of the door is triggered whenever anyone attempts to open the door marked on the map. Those standing on the east side of the door must save vs. paralyzation to hang on, or fall 20 feet into a spiked pit for 2d6 points of damage from the fall and 1d6 hit points of damage from the spikes.

The trap to the west of the door is triggered by any weight of 20 pounds or more—it's possible that those that spring away from the trap on the east side of the door could spring right onto this one. In any event, those failing a saving throw vs. paralyzation fall 20 feet into a pit, taking 2d6 points of damage. Unfortunately, a forgotten glyph called *Tempah* is inscribed on the floor of the pit. Anyone who falls into the pit is affected by an effect similar to *temporal stasis* for a period of 24 hours. Victims of the *stasis* are truly locked in time, and cannot be moved from their position. Fortunately, the *stasis* lapses after 24 hours. Unfortunately, that is just enough time for all the undead from earlier portions of the catacombs to regenerate (if they've been previously dealt with). To get out of the catacombs now involves a pitched fight.

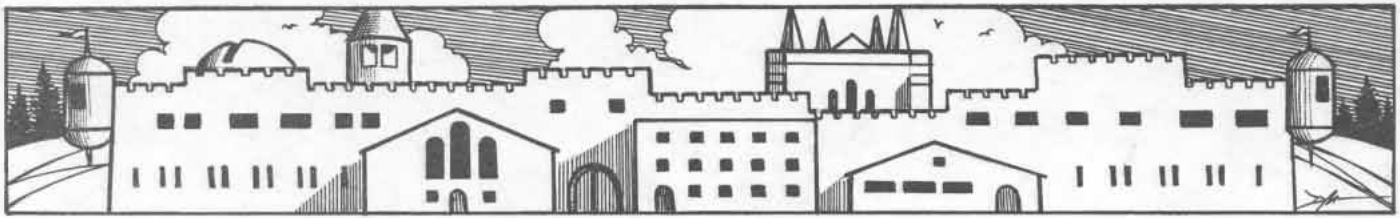
86. Wight Washed. The Brume in the corridor rises to knee-level. Each of the iron doors to the north and the south of the passage access 10×10-foot cells. Each of the eight cells contains a single altarlike sarcophagus. In most respects, these sarcophagi possess the same attributes as the sarcophagi in area 81, including the possibility of loot. Unfortunately, each of these stone coffins holds a wight. The wights stir if their enclosure is violated, or within 1d4 rounds of investigators entering the hallway keyed to this entry.

Wights (8): AC 5; MV 12; HD 4+3 hp 27 each; THAC0 15; #AT 1; Dmg 1d4 (claw); SA energy drain; SD hit only by silver or +1 or better weapons, immune to *sleep*, *charm*, *hold*, *fear*, *poison*, *paralysis*, *death magic*, and cold-based attacks, turned as wraiths; SZ M (6' tall); ML fearless (20); Int average (9); AL N; XP 175.

87. Catafalque. A large dais stands in the center of this chamber; however, it is currently empty. Study of the dais reveals that a sarcophagus was once situated there, but it is not currently in evidence.

88. Impenetrable Mist. The Brume seems to pour from this room. The mist is so thick that this entire room is completely hidden. Thus, the iron door leading to 89 is concealed.

The ancient vampire interred in area 89 isn't hindered by the mist, and in fact is able to sense the life force of any creature who comes within 10 feet of the opening to this room.



Once aroused, the vampire changes to mist, and uses the Brume to hide its movements as it lays an ambush, especially if investigators do not eventually find the door to area 89.

89. A Vampire's Life. As the previous chamber (area 88), this room is filled with thick mist. A sarcophagus much like any other in the catacombs lies in the center of the chamber. This one normally holds a quiescent vampire. In the normal course of things, the necrotic radiation from the reliquary below is sufficient to "nourish" the vampire so that it does not need nightly infusions of fresh blood, but it won't pass up such a feast, and if investigators come within 30 feet of its coffin, it wakes, turns to mist, and sets up an appropriate ambush using the Brume as cover.

The vampire remains nameless, as not even it knows its origin. On the other hand, its sarcophagus contains an inscription in stone: MURSIMION. There is no record of a Mursimion in any church record anywhere. If Ferrante ever rouses in the reliquary, the vampire Mursimion serves as his right-hand man.

In addition to the vampire (which regenerates to full strength every 24 hours, regardless of measures taken to destroy it, including sunlight), the sarcophagus's bottom is lined with gemstones: 500 gemstones each worth 100 gp.

Mursimion (greater vampire): AC -2; MV 12, fly 18 (C); HD 12; hp 72; THAC0 8; #AT 1; Dmg 1d6+4 (pummel); SA energy drain and *charm person*; SD hit only by +1 or better weapons, immune to normal fire, turned as special, immune to *sleep*, *charm*, *hold*, *fear*, poison, paralysis, and death magic, ½ damage from cold-based attacks, regenerate 3 hp/round, gaseous form; SW repelled for 1d4 rounds by garlic and mirrors, repelled for 2d4 rounds by holy symbol, can't pass running water, sunlight destroys form; MR 10%; SZ M (6' tall); Int average (9); ML fearless (19); AL CE; XP 12,000.

Special Abilities: SA—Anyone who looks directly into the vampire's eyes is affected as by a *charm person* spell with a -2 penalty to save, each touch drains two experience levels from living beings; SD—If reduced to 0 hit points, the vampire changes to gaseous form.

90. Collapsed Tunnel. This fissure in the earth slants downward, but forward progress is terminated by a rock fall dating back several centuries. Temple documents indicate that the catacombs were at one time much bigger, and opened into other subterranean tunnels. Its possible that this fissure once provided that link, but heavy excavation (and the DM's discretion) is required to prove that conjecture true or false.

Reliquary and Subreliquary

See the "Bastion of Faith Cross-sectional Map" for map detail on these chambers. Full descriptions for each of these areas are located under headings of the same names in "Secret Doctrine."

Adventure hooks

The following adventure hooks provide the DM with instructions on how to weave the information presented in *Bastion of Faith* into adventures for a range of levels. The adventures are suited both for priests of the Bastion, affiliates, and in some cases, unaffiliated adventure parties.

Observership & hard Choices

Adventure for 1-6 characters of levels 1-3

Most characters, regardless of class or level, can decide to become either a priest of the temple (through dual-classing), or to become affiliated with the temple (by picking the appropriate class-based kit). You can introduce characters in your campaign to the Bastion directly through their experiences in observership (though you can just as easily postulate a character's previous affiliation or priesthood with the Bastion, if you so choose).

The observership lasts for 1d4+3 weeks, during which time the candidate cannot leave the Bastion grounds for any reason. Candidates who do leave the grounds during must begin the process all over again.

The Problem: Sometime during observership, a message is dispatched from outside the Bastion grounds requiring the character's presence. The reason the character needs to respond can be any one of the following:

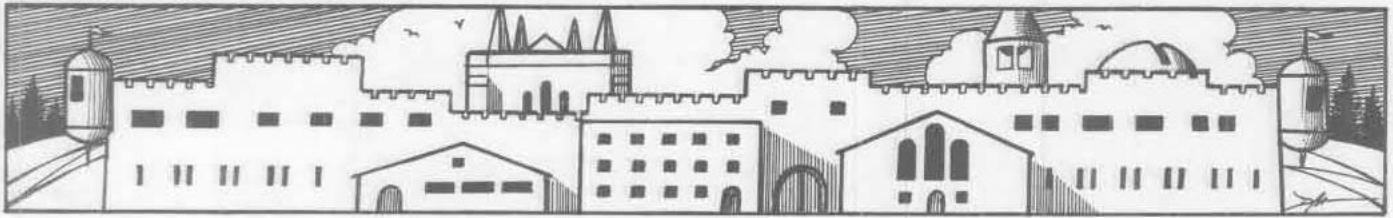
- A friend or relative of the character has fallen ill, and needs tending (see below).
- The opportunity to sign onto a lucrative mercenary contract or dungeon salvage company is offered to the character. If the character signs up, it'll only take a few short days to explore some nearby barrow (see below).
- Campaign-specific adventure designed by the DM.

The Conflict: The rules of observership are simple, and require the character to stay at the Bastion. If they leave the Bastion, they'll forfeit their observership. If they don't leave the Bastion, even for just a short period of time, they'll miss out on an obligation or an opportunity.

Possible Resolutions: Characters in their observership have a few choices.

- Ignore the obligation or opportunity presented.
- Try to sneak out of the Bastion in order to fulfill the obligation or take advantage of the opportunity, but also maintain their observership status.
- Attempt to negotiate with the temple hierarchy so that leaving the temple doesn't invalidate time already spent in observership.

If the character chooses the first option, the opportunity passes or obligation is not discharged. In either situation, some small advantage is given up by the character(s), but the observership remains intact.



If the character chooses the second option, they'll have to employ some tricky tactics and subterfuge to fool the Bastion priests and Mother Loughora. Depending on the ingenuity and preparations of the party, modify Mother Loughora's Wisdom check by +/- 3 points. If Mother Loughora makes her Wisdom check, the party is caught, and their observership ends prematurely and permanently. If Mother Loughora fails her check, she doesn't catch on to the party's absence, as long as that absence doesn't run longer than a full 24 hours. There is a price: Until the characters confess their infraction to the Bastion priests and complete a mission for their impropriety, guilt (or Heironeous's disapproval) inflicts a constant -10% XP penalty on all future experience gained. When the infraction is confessed (even if years and levels later) and the punishment mission is completed, the -10% XP penalty is lifted.

If character chooses the third option, they negotiate with Mother Loughora. A Charisma check on the part of the lead negotiator, at a +3 bonus, plus any modifiers the DM adds, procures leave for 24 hours (or longer, at the DM's option). The characters involved should all receive a 300 XP award for level-headed thinking, in addition to any experience gained during their adventure.

Sick Relative or Friend

The relative or friend that is sick is staying in a nearby hostel. The sickness is rare, and the symptoms include extreme lethargy, loss of appetite, and slow wasting. If the sickness isn't treated, the sufferer will perish within the week.

Concerned characters find that traditional means of healing do not function, nor do healing or *cure disease* spells. Investigation on the characters' part (through questioning the patient or her associates) reveals that the patient "had words" with a local bard called Whymer when the patient indicated the bard should find another profession. Whymer ended the verbal altercation by warning the patient that she "would be sorry!"

Finding Whymer is easy enough; he is a constant attraction at a local tavern called the Fair Warrior. Whymer is a bard, indeed, but nothing special (CN human male B3). If the characters question Whymer in any way regarding the patient, he breaks into a run. When caught, he confesses that to get even with "the cat" he bought a small curse trinket from a nearby shop.

Threats of legal involvement or bodily injury are enough to convince Whymer to hand the trinket over: a small pewter skull holding a sickle in its teeth. Smashing or melting the trinket lifts the curse afflicting the patient (and so does a *remove curse* cast at 7th level or higher ability; low-level characters can use their pull in the Bastion to get a higher-level priest to cast the spell). If the players lift the curse, award each of those involved with 500 XP.

If forced to show where he bought the curse trinket, Whymer leads the characters to an empty lot. He exclaims that a small tent was here only a few days ago. A search of the site indicates that there was a tent here, but it's gone now. The empty lot is in the shadow of a slender lavender tower, though nothing directly links it with the tower—a secret temple to the evil god Nerull, hidden deep beneath a booksellers' and herbalists' shop.

Plunder the Barrow

Characters who sign up for a salvage expedition to a recently discovered barrow outside the city create a small group otherwise composed of just two others: Roderick (NG human male P3 of Myhriss) and Sanale of Hardby (N human female T4). Roderick has a crude map, which indicates the location of the Barrow is just a short two- or three-hour journey from the city gates, in nearby meadowland. Roderick assures concerned characters that the spirits of those originally buried in the barrow have long since found their proper reward; if any evil spirits are found there, those spirits have moved in during the interim, and they should be expelled.

The grassy mound is capped with a small bald spot of earth and bare stone; Rod and Sana have been here before to uncover the passage. The massive stone slab covering the opening is locked down and trapped. The trap smashes a small glass vial that releases a caustic gas: Everyone within 10 feet of the opening must save vs. poison or take 1d4+1 hit points of damage.

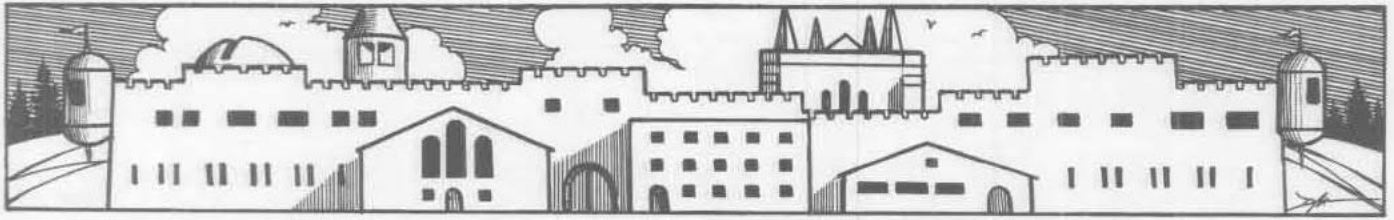
Once unlocked by a PC thief or by Sanale, the hollow stomach of the barrow is revealed. The sandy floor of the barrow lies some 20 feet below the opening, accessible only by rope, a fall, or magic. The 20-foot-high space measures 40 feet in length and 60 in breadth. Every 10x10-foot section of floor holds a crude wood or stone sarcophagus, so that there are a total of 24 sarcophagi. There were names inscribed upon the top of each of the elaborate coffins, but time or vandalism has erased or scraped off all but a few decipherable names, which appear to be in the ancient language used by prehistoric Suel tribes.

Each sarcophagus is 25% likely to be locked, and 25% likely to contain a poison needle (save vs. poison or take 1d6 hit points); a tomb does not have to be locked to be trapped, or vice versa. Every locked and/or trapped sarcophagus is 50% likely to contain treasure (see below) and an undead threat (roll 1d4): 1) skeleton, 2) zombie, 3) ghoul, 4) wight. Sarcophagi that do not contain a threat do not contain a treasure. Every time an undead creature is found in one sarcophagi, there is a 35% chance that 1d4 additional undead of the stated types rise up from out of the sandy floor, spontaneously called by the arousal of their kin in the sarcophagi.

Barrow Sarcophagus Contents

1d100	Type	Amount
01-40	Silver	1d10x100
41-60	Gold	1d20x10
61-70	Ceramic	1d10x10 (worthless in the present)
71-80	Gems	1d4 worth 50 gp each
81-85	Art	1 worth 300 gp
86-90	Potion	1 item; roll in DMG
91-95	Scroll	1 item; roll in DMG
96-98	Ring	1 item; roll in DMG
99-100	Roll twice on this table	

For every 6 hours the characters spend at the barrow, there is a 25% chance that 1d6 bandits will be drawn to the area. The bandits are following the trail of publicity initially aroused by Roderick and Sana when they announced their



find and their desire to outfit a company. The bandits seek full parts of any treasure liberated, and attempt to forcibly take it from the salvagers.

Bandits, h F2 (1d6): AC 10; MV 12; hp 10 each; THAC0 19; #AT 1; Dmg 1d6 (short swords or spears); SZ M (6' tall); ML unsteady (7); Int average (9); AL NE; XP 35.

To Serve and Obey

For 3–6 characters of 3rd–6th level

Obediences are given to every member of the Bastion at one time or another as a normal responsibility. During the character priest's time at the temple, the hierodeacons hand an obedience that must be obeyed. Any friends or affiliates of the priest or priests are welcome to assist in the completion of the obedience. As in most cases, the specific obedience given to the characters are important to the temple, and if left unaccomplished, the temple suffers.

Bring Message to Sister Temple

Hierodeacon Landra hands the player character a sealed and locked chest. She indicates that the chest contains an important relic that, according to ancient decree, must travel from temple to temple every few years so that every church of Heironeous may eventually participate in the beneficence associated with temporarily housing the relic. Landra indicates the temple to which the chest must be conveyed. (The DM should choose a temple in a city some two weeks' travel by horse, three weeks' travel by foot, or one week's travel by river).

Landra refuses to answer questions concerning the name or nature of the relic in the chest, saying, though not unkindly, that the knowledge is reserved for the hierodeacons and abbots of any given temple. Landra says that the contents are holy, and should always be treated with respect by any bearers.

The Chest: Should the characters become overly curious, or should the chest fall into the wrong hands by some mishap on the trail (see below), the chest and its contents are presented here.

The chest is inlaid with gold and platinum designs, predominately hands and lightning bolts, though celestial beings with wings are also depicted here and there (the value of the chest by itself is 500 gp). Normally, the chest is locked, and magically opens only to a priest of 15th or higher level (unfortunately, the priest's denomination does not matter). There is also a keyhole, though the proper key is long lost. Attempts to Pick Locks receive a –30% penalty. Any attempts to pick the lock spring the magical trap: All creatures in a 30-foot radius are affected as if by a *holy word* (7th level priest spell) cast at the 20th level of effect.

Inside the chest, on a bed of satin, lies a crystal phial of water. The phial is permanently sealed. The water within it is said to be the tears shed by an avatar of Heironeous himself when his prophet, Ferrante, was slain in some apocalyptic, final conflict. (The details of that conflict are not recorded anywhere save in the *Penitent Fragments*; the tears are those of Heironeous, but they are tears of regret.)

Any cohesive group that keeps the phial (the high-level priests of Heironeous aptly call it the *phial of tears*) within the confines of a structure primarily used to house the group gains certain hard-to-pin down benefits. The benefits are nebulous, but including the following list: The walls of the structure are stronger and resist penetration as if enchanted, natural decay of the structure is slowed to a standstill, any wells located on the structure do not run dry, preserved food and drink keep indefinitely, and all who sleep within the structure enjoy a full night's rest with every sleep period. Basically, the *phial of tears* serves as a structure blessing for any group that keeps the phial on the premises of their official chapter house or temple.

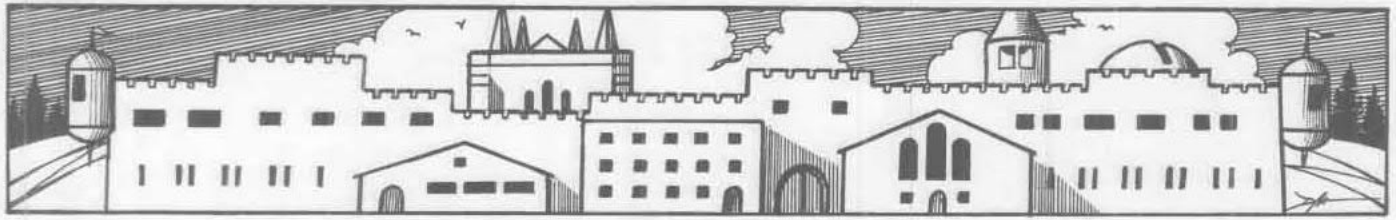
If the *phial of tears* is ever taken by theft or force, rather than given freely, the wrath of Heironeous befalls those who dare such effrontery. For every day following such a theft, there is a 5% cumulative chance that Heironeous's wrath is visited on the thieves and everything within a 20-foot radius of the phial: A *bolt of glory* (the color of amethyst neon) arcs down from the heavens to connect with the phial, inflicting 20d20 hit points of damage on all creatures and objects within a radius of 20 feet (except for the phial and the sacred chest used to house it). The *bolt* is pure divine energy, and thus magic resistance, immunities to particular types of fire or lightning, and other resistances to not apply. For every full day that passes between this time and the moment rightful owners of the chest and vial find and retrieve their belongings, another *bolt of glory* blasts down from on high. (Things could become very interesting if the last rightful owners of the chest were killed by the thieves who stole it.)

The Trip to the Just Temple: The conveyance of the relic is an important duty, but the church has never had any difficulty in moving the phial from one location to another. Church officials attribute this to the phial's relative anonymity; no one outside the upper echelons of the church hierarchy knows of the phial's existence. Unfortunately, that situation has recently changed.

A detached inquisitor named Egan knows about the *phial of tears*. A serious breach of protocol under normal circumstances, Egan's illicit knowledge is all the worse because of his disaffection with the church. Sadly Egan doesn't know about the repercussions of stealing the phial. His plans of taking the phial by force reach fruition right about the time that the player characters are given their mission.

Set Up: Egan knows the player characters' route and destination, probably before they themselves do. Unless the characters are particularly circumspect and sneaky in their delivery of the message (and they have no reason to suppose they should do so at the journey's outset), it is almost a certainty that Egan and his handpicked crew of ruffians ambush the party.

The main group of ambushers waits somewhere along the path the characters are expected to take, based on previous intelligence. Just in case, a single spy named Delain trails the heroes to keep tabs on their actual route. Should the route diverge overmuch from Egan's expectations, Delain's job is to run ahead and inform Egan of the new route. At some point early in the journey, Delain approaches the party. He indicates



he is a fellow traveler, and is trying to stay close to the party for the protection their presence alone provides a solitary traveler. He queries the players, asking if he can travel with them for a time. If Delain accompanies the party and is accepted as an ally, his job becomes all the easier, and his betrayal all the more cutting.

Delain, human male T5: AC 6 (Dex bonus, leather armor); MV 12; hp 20; THAC0 17/18 (*short sword +1/offhand dagger attack*); #AT 2; Dmg 1d6+1/1d4 (*short sword +1/dagger*); SA backstab $\times 3$, thief Abilities; SZ M (5' 8" tall); Str 12, Dex 18, Con 11, Int 9, Wis 10, Cha 11; ML elite (14); AL N; XP 420.

Proficiencies: Short sword, Dagger.

Nonweapon proficiencies of note: Blindfighting, Cooking, Direction Sense, Disguise, Tumbling.

Special Equipment: *Short sword +1*, poison. Delain's poison is a narcotic; when introduced to food, victims must secretly save vs. poison 1 hour after ingestion at a -2 penalty. Victims who fail fall into a deep sleep for 1d6+4 hours from which nothing can awaken them. Those who make their save still become exceptionally sleepy, and if sleep comes naturally, loud noises and shakes are only 40% likely to wake the victim with each application.

Thief Abilities: PP 27; OL 34; F/RT 43; MS 71; HS 81; DN 42; CW 63; RL 50; BS $\times 3$.

Encounter: Egan's first choice for an ambush is an encampment far from a village or city. Though Egan is willing to attack the PCs at night while they sleep at an inn along the way, he does so only if his first choice for an ambush site never materializes.

The actual ambush proceeds along these lines. If Delain accompanies the PCs as a traveling companion, he attempts to take the cooking duties early on; his skill is obvious to anyone tasting his concoctions. Unless the players are specifically keeping a close eye on Delain, he slips his narcotic poison into the fare (if he is being watched, Delain must make a Hide in Shadows roll to pull off the addition without being noticed). The narcotic is gradual in its effect, and its soporific effect does not necessarily seem odd, especially to players with a long day of travel behind them; see Delain's special equipment.

If all of the heroes succumb to sleep, Delain just takes the chest and goes to rendezvous with Egan and his band a half-mile away. If some or all of the heroes are not affected by the narcotic, Egan and his band falls on the party in the dead of night, hoping to get in and get out with the chest as quickly as possible. Looting the party's personal equipment is not their goal. If Delain is not with the party or his scheme is completely foiled, Egan and his ruffians descend upon the party at night, attempting to restrain and catch the party before killing them in their sleep. The worst possible scenario, in Egan's mind, is an all-out melee with the party; however, he doesn't shrink from such a task if necessary.

Egan, lapsed inquisitor, human male T9: AC 1 (Dex bonus, *bracers of AC 6*); MV 12; hp 41; THAC0 11/11 (*dagger +2/dagger +2 offhand attack, gauntlets of ogre power*); #AT 2 (with offhand dagger attack); Dmg 1d4+8/1d4+8 (*dagger +2/dagger +2, gauntlets of ogre power*); SA backstab $\times 4$, thief abilities (see

below), inquisitor abilities; SZ M (6' 3" tall); Str 18/00, Dex 19, Con 10, Int 11, Wis 7, Cha 8; ML elite (14); AL N; XP 3,000.

Proficiencies: Short sword, Dagger.

Nonweapon proficiencies of note: Blindfighting, Direction Sense, Disguise, Forgery, Tumbling, Reading Lips, Religion, Reading/Writing.

Special Equipment: *Bracers of AC 6, dagger +2, dagger +2, gauntlets of ogre power.*

Thief Abilities: PP 43; OL 28; F/RT 23; MS 78; HS 84; DN 48; CW 68; RL 67; BS $\times 4$.

Ruffians, F2 (5): AC 7 (leather + shield); MV 12; hp 14 (average); THAC0 18 (specialization); #AT 3/2 (specialized); Dmg 1d8+2 (specialization); SZ M (6' tall); ML elite (13); Int average (9); AL NE; XP 35.

Follow-up: If Egan successfully makes off with the chest and the *phial of tears* it holds, the players' duty becomes clear: find and retrieve the phial from the thieves who stole it. Heroes who have access to tracking skills can put such skills to use. Otherwise, divination and other magical means of tracking are possible. If every need fails, the heroes will finally be able to track the *phial* when *bolts of glory* begin to shower down on its location.

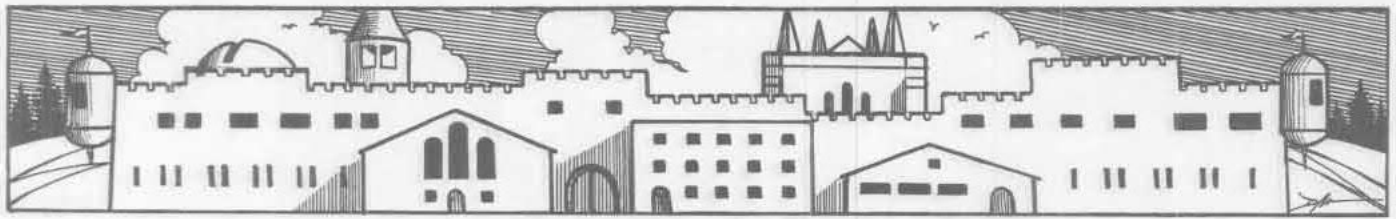
Egan takes the phial to his secret redoubt some two days' travel away. The redoubt is an ancient stone tower left as a ruin in an overgrown forest. Egan has refurbished the place, and made it defensible. The tower is 40 feet high, and 20 feet in diameter. It has three levels, and a crenellated top from which defenders can throw down rocks and fire missile weapons upon attackers. It possesses a single iron-reinforced oak entry, which can be securely bolted from within. In addition to any ruffians that survive the initial attack upon the characters, there are 5 additional ruffians here, with stats identical to those above.

If the heroes find and retrieve the *phial* quickly enough, they never discover the dramatic means in which the *phial* is able to punish those who take it unjustly. If they find the tower late, or by following the sound of thunder far off, they find a smoking crater where the tower once stood. Egan and three ruffians luckily are outside the tower when the first *bolt of glory* strikes. They attack the players who attempt to retrieve the completely undamaged chest and phial at the center of the destruction. Egan doesn't understand what has happened, and believes that the heroes somehow triggered the effect from afar. Thus, it's possible that he gets hold of the chest again—at least, until the next time a *bolt of glory* thunders down and Egan pays for his theft in a particularly dramatic fashion.

I'm on a Mission

For 3–6 characters of 4th–7th level

Missions are special quests handed down by the abbot for trusted priests to perform. Usually, missions are given preferentially to affirmed (adventuring) priests and affiliates who are members of an adventuring company. Missions are rarer than obediences, and usually involve faith or the spread of faith as some component of the task. Affirmed priests and af-



filiates can count on being assigned at least a few missions. Friends or affiliates of priest given the mission can assist priest, if the abbot gives leave.

The Goblin Lair

A mission is given to the priest or affiliate sometime during his time at the temple, or as a special mission given to an adventuring priest and her companions. The mission is really very simple: Rescue a consecrated item stolen by a band of goblinoids and return it to the church. The holy item in question is, unfortunately, the *sovereign chasuble of sheen*. The whole sad story of how such an important and powerful item could fall into the hands of a bunch of base goblins is embarrassing and troubling, but suffice it to say that the last priest who was given dispensation to take it from the armory was waylaid and his incredible treasure was stolen.

The goblin lair is located in a range of hills some two to four days' travel from the Bastion. The DM can place the lair as he sees fit on his campaign map. Inquisitors have ferreted out a map that shows the entrance of the lair, but it's up to the PCs to go in and get the *chasuble*. The following keyed entries refer to the Goblin Lair Map.

G1. Guarded Entrance. Goblinoid brigands discovered an abandoned dwarven warren a generation past and made it their own. Though much of the warren has collapsed (which is why it was abandoned by the dwarves), some of the ancient dwarven protections still prove useful.

A gentle slope of talus and scree leads to the concave entrance of the lair. Four ogres guard the entrance, and are careful to keep clear of the covered pit trap shown on the map. If attacked by missile fire, the ogres use large boulders for cover. In the event of magical missiles and long-range attacks, the ogres retreat into area G2 and attempt to bolt the stone door behind them.

The pit trap is 30 feet deep. Those running across it must make a successful saving throw vs. paralyzation or fall in, taking 3d6 hit points from the fall. Another saving throw vs. paralyzation must be made on landing to avoid the glass shards planted at the bottom of the pit. Victims who fail the second save take an additional 2d4 hit points of damage, and victims who roll a natural 1 lose a limb as if hit successfully by a *sword of sharpness*.

Characters who wish to parley must agree to divest themselves of weapons. If characters agree (and give up all their obvious weapons), they are admitted through the goblin lair to the Throne Room (area G9), under close guard. Characters who do not give up their weapons refused passage.

Ogres (4): AC 1 (base + hide armor); MV 9; HD 4+1; hp 29, 25, 24, 19; THAC0 17 (13 with weapon); #AT 1; Dmg 1d8+6 (long swords, Strength bonus); SZ L (9+ tall); ML steady (12); Int low (6); AL CE; XP 650.

G2. Goblin Gauntlet. This 5-foot-wide corridor runs 25 feet east to another stone door, which is normally kept bolted from the inside. The corridor is lined with arrow slits, and the slits are "manned" by goblins wielding crossbows described

in area G3; initially, each slit hides a goblin for a total of ten goblins. The goblins pepper invaders with bolts as they attempt to move down the corridor.

The goblins behind the arrow slits have 90% cover while the players have no advantage of cover, at least from goblins on the opposite wall. Although a *fireball* or a *lightning bolt* can be thrown in this chamber to good effect, the limited space guarantees that the attackers will be affected just as much as or more than the goblins in any detonation or discharge.

A pit trap just like the pit trap described in area G1 is concealed before the door leading to area G3. The goblins in area G3 have access to a lever that can set and unset the trap—when invaders are in the gauntlet, the trap is set.

G3. Goblin Guards. A total of fifteen goblins remain constantly on duty in this guard chamber. The goblins stand ready to "man" the arrow slits. If and when these goblins fall, the remaining goblins move up to fill in. If invaders ever smash through the bolted door between areas G2 and G3 (through magic or successful Open Doors roll), the goblins move to physically engage their foe. After four rounds of melee in areas G3 and G2, the rest of the goblins and ogres in area G4 are alerted, and the combatants begin to arrive two per round up to the maximum number of combatants in each chamber (thirty goblins and three ogres). Only the goblins already in G3 wear hide armor.

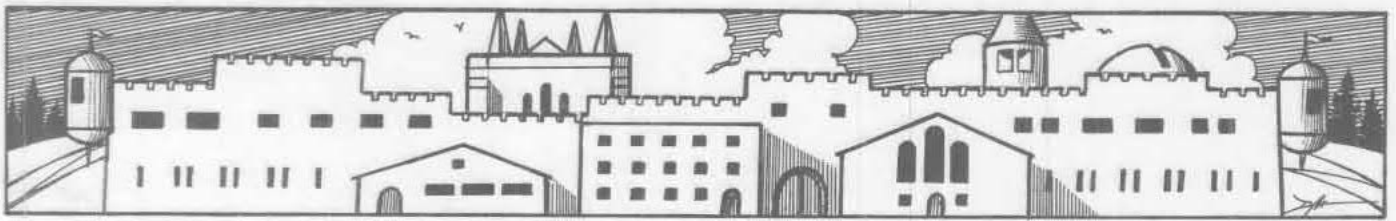
Besides the goblins, this room contains two barrels, each filled with 200 bolts. Wall racks hold up to twenty crude crossbows (though at least ten are usually in use). A wall-peg also holds a massive beer-skin, filled with sour ale.

Goblins (15): AC 6 (base + hide armor); MV 6; HD 1-1; hp 7 each; THAC0 20 (18 with crossbows); #AT 1 or 1; Dmg 1d4+1 or 1d6 (heavy crossbow bolt or short sword); SZ S (4' tall); ML average (10); Int average (8); AL LE; XP 35.

G4. Goblin Soldiers. This chamber is partially collapsed, and partially excavated. Currently, it serves as barracks for thirty able-bodied goblins and three ogres. A total of fifty simple grass mats serve as cots, while personal belongings consist of small swords, crude clubs, and a few shiny bits or coins secreted in each grass mat (each mat holds 1d20 cp, 1d10 sp, and has a 20% chance to contain 1d4 gp). A large firepit is situated at the room's center (the smoke hangs in the upper reaches of the cavern, but escapes through a natural chimney), on which a large game animal of one sort or another constantly cooks.

The goblins here defend themselves if attacked, and aid in the defense of the lair if the sound of conflict is noted. Utilize the stats previously presented for ogres and goblins, except that ogres are Armor Class 4, and goblins are Armor Class 10.

G5 Lair. Several cookfires and over fifty grass mats cover the floor of this chamber, which serves as the main lair for the common goblins living here. There are 46 goblins here; however, only four of those are combatants (use goblin stats previously provided). The rest are too young, too old, too unskilled, and too cowardly to adequately defend themselves in the event of a conflict. Characters that take it into their



heads to slaughter the noncombatants once the four warriors are eliminated do not receive any experience points for their efforts, even though goblins are evilly aligned. More to the point, strict DMs may want to assess an XP penalty of -200 XP each on good-aligned characters who participate in such a slaughter.

The southern rocky hollow of this chamber serves as a larder. It currently contains ten living sheep, several braces of hare hung on a crude rack, and a dead cave beetle.

Goblin noncombatants (46): AC 10; MV 6; HD 1-1; hp 1 each; THAC0 20; #AT 0; Dmg Nil; SZ S (4' tall); ML unsteady (5); Int average (8); AL LE; XP 0.

G6. Booty. Each of the rooms keyed to this entry are locked, and the key is held by the goblin chief. A small needle in each lock is tipped with cave adder poison; if the trap is not successfully disarmed, victims must save vs. poison or lose 1d2 hit points per round for ten rounds.

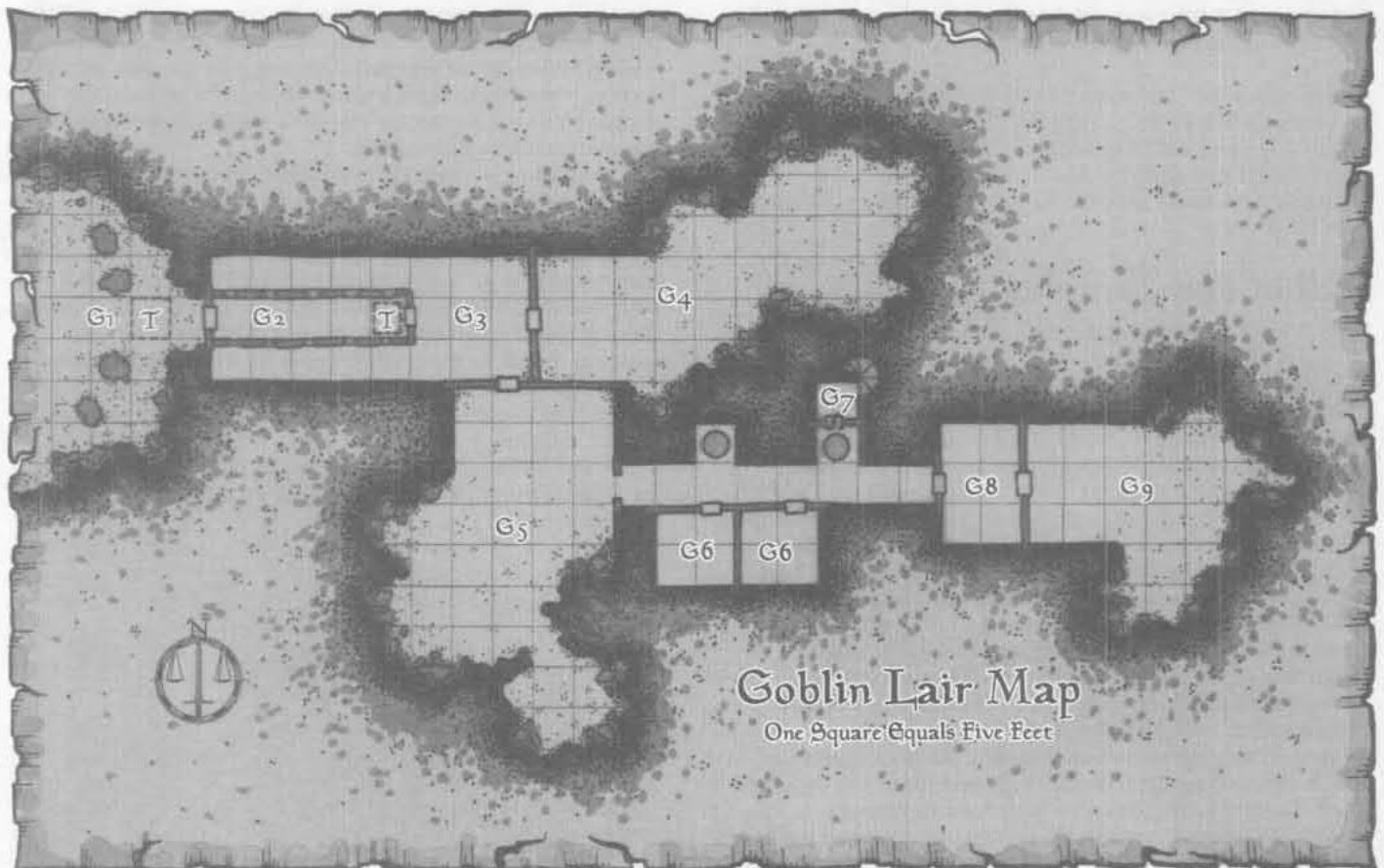
Each chamber holds the booty stolen from caravans, including ten rolls of fine vellum (10 gp each), five casks of fine Hardby ale (20 gp each), 34 bales of silk rope (30 gp each), and other valuable but difficult-to-carry commodities worth a total of 1000 gp. No magical or actual money is stored in either chamber.

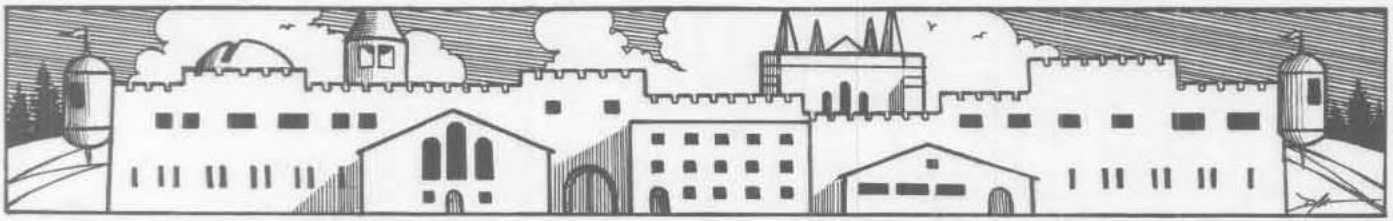
G7. Secret Lair. The hallway connecting areas G5 and G8 contains a couple of alcoves that hold vandalized statues of dwarven figures. The easternmost alcove contains a secret door undiscovered by the goblins leading to a spiral stair. The stair leads down into darkness to a depth of at least one mile, and opens into a series of natural caverns. The DM's discretion is sufficient to determine if these caverns open onto the Underdark, and if any dwarves remain below, having forgotten their secret stair to the surface.

G8. Honor Guard. Four armored ogres stand guard here. Even in the event of a battle in area G5, they remain on their post. The ogres here attempt to stop invaders. Should conflict somehow begin in area G9, they leave their posts to aid their chief. Use the stats presented for ogres under area G1.

G9 Throne Room. The goblin chief holds court in this chamber. His court consists of his harem of ten noncombatants and ten "nobles" (also noncombatants). In addition, the chief's good and true friend, Praxis (an ogre mage) is here to advise him (and currently has the form of a normal goblin in robes). Finally, the chief keeps an elite guard of four more ogres in the room with him at all times.

The goblin chief sits on a crude chair of decorated wood, and rests his feet on a large iron chest. He wears the *sovereign*





chasuble of sheen (all the yearly powers except for the Red globe have been used in the last month; however, the daily powers can still be used). He also wields a *battle-ax* +2 and wears a *ring of protection* +3 as well as chainmail.

Characters who have made it into this chamber through promise of parley can offer to trade the goblin chief another magical item of great power for the *chasuble* (a weapon of at least +3 enchantment, or an item with several daily powers). Otherwise, the characters must fight for the item.

The chest is locked and trapped with cave adder poison: save or lose 1d2 hit points per round for ten rounds. The chest contains 600 cp, 1235 sp, 1573 gp, 10 gems worth 100 gp each, 10 *potions of healing*, 1 *potion of longevity*, 1 scroll containing 6 random priest spells, and a *philter of love*.

Goblin noncombatants (20): see G5.

Ogres (4): AC 0, otherwise as ogres in G1.

Praxis, ogre mage: AC 4; MV 9, fly 15 (B); HD 5+2; hp 42; THAC0 15 (12 with weapon); #AT 1; Dmg 1d10+6 (two-handed sword); SA magic abilities; SD *regenerates* 1 hp/round (lost members must be reattached to regenerate); SZ L (10' 6" tall); ML elite (13); Int high (13); AL LE; XP 975.

Special Abilities: SA—At will, Praxis can *fly*, become *invisible*, cause *darkness* in a 10 foot radius, or *polymorph* to any humanoid shape. Once per day Praxis can *charm person*, *sleep*, assume *gaseous form*, and create a *cone of cold* that inflicts 8d8 hit points of damage (save for half).

Goblin chief: AC 0 (chainmail, *ring of protection* +3, Dex bonus); MV 12; HD 13; hp 87; THAC0 8 (6 with *battle-ax* +2); #AT 2; Dmg 1d8+4 (*battle-ax* +2, Str); SZ M (5' 4" tall); ML Elite (13); Int average (10); AL LE; XP 4,000.

Special Equipment: *battle-ax* +3, *ring of protection* +3, *sovereign chasuble of sheen*.

Call of the Templar

For 3–6 characters of 9th–12th level

This adventure is possible if a character or characters have allowed themselves to be marked for a *call templar* spell. If the players haven't been marked for *call templar* its still possible to use this adventure, though it requires the use of a *succor* spell.

Set Up: Caergrub the priest has retired (see "Bastion Roster"), and spends much of his time puttering around the temple grounds. Recently, Caergrub was inspired by a particularly good sermon in the private chapel to take up his mace one last time in service of Heironeous. To that end, he decided that he would run through the infected portions of the catacombs, find the heart of evil, and attempt to cut it out. He figured such an attempt, especially if successful, would endear him to both history and to Heironeous.

Sadly, Caergrub retired for a reason. He is an aged man, and the mace doesn't swing so easily any more. On the other hand, Caergrub can cast spells with the best of them.

Alone, Caergrub entered the catacombs, bypassed the warnings, and entered the infected portions. Moving quickly

and with purpose, the priest bypassed the intervening undead and penetrated into the final chamber of the catacombs (area 89). Here, he waked the vampire, but, sadly, he was unable to turn it. In desperation, he cast *call templar* (or *group succor* from a scroll). As chance (or fate) would have it, the characters must witness Caergrub's final need.

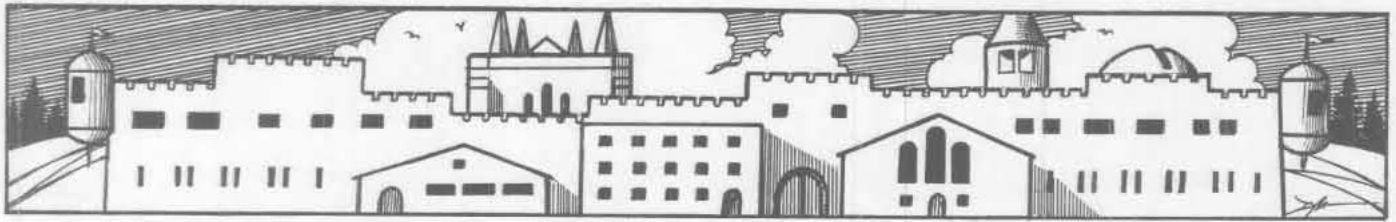
The Situation: The characters appear just in time to see the final bit of life sucked from Caergrub by the vampire. Due to the proximity of the catacombs to the Bastion proper, the *call templar* spell does not send the characters back. They must fight their way out of the aroused and deadly catacomb. It's kill or be killed, and those who waver are lost forever in the cold deathways below the Bastion of Faith.

The Bastion of Evil

For any number of characters of any levels

The Bastion of Faith can offer a whole series of adventures of any level, if converted (or simply duplicated) from a temple for followers of the lawful-good Heironeous to one for the lawful-evil Hextor's believers. For low-level PCs, a DM might design an encounter with a small adventuring band made up of detached affiliates and affirmed priests, on a mission of conversion—by the sword, if need be. Higher-level PCs might seek to infiltrate the Bastion of Evil, to discover its secrets by attaining membership in the hierarchy, or to reclaim a brain-washed friend or companion who has joined the church. They might seek to bring the fortress down with internal sabotage, or they might mount an attack from outside its walls. At the highest levels, they might learn of the secrets beneath the temple, and seek to prevent Hextor's faithful from awakening the great evil that sleeps there.

The Bastion is relatively simple to convert to the temple of a lawful-evil god, and a full write-up of Hextor and his church shows up in the appendix of this book. The site stays the same, though it's likely that there will be more traps and monsters set to protect it. Many of the NPCs can be used with minimal changes to their spells and powers. The specialty priests known as gloryaxes can be altered to battlescourges. Ferrante may still have been Heironeous's most beloved saint; the Temptations Kahabros placed before him caused him to turn from good to evil and publicly espouse Hextor. Grieving bitterly, Heironeous blasted his erstwhile follower. The bastion of evil was raised over his tomb, and the Fellowship of Penitence seeks the secret that will bring him back to life.



Appendix 1

Hextor

(Scourge of Battle, Champion of Evil)

Intermediate Power of Acheron, LE

Portfolio:	War, discord, massacres, conflict, fitness, tyranny
Aliases:	None
Domain Name:	Avalas/Scourge
Superior:	None
Allies:	Erythnul
Foes:	Delleb, Fharlanghn, Heironeous, Jothydee, Kurell, Pholtus, Rudd
Symbol:	Six arrows, three pointing down and to the left and three pointing down and to the right, bound near the base or six red arrows fanned to point outwards
Wor. Align.:	LN (rare), LE, NE

Hextor (HEX-tor) is the Champion of Evil, a tyrant willing to employ any means available to enforce his will, no matter how much his subjects suffer. Traditionally revered by evil but civilized rulers and warriors, his faithful include many Aerdi nobles, assassins, and mercenaries. His dual role as a warrior and tyrant attracts many worshipers, particularly those who seek to rule through strength and cruelty. The Scourge of Battle is venerated in evil lands across the Flanaess, chiefly in those regions governed by the rule of law and inhabited by large numbers of humans of Oeridian extraction.

Not unlike Celestian and Fharlanghn or Kurell and Zilchus, Oeridian mythology suggests strong fraternal links between Heironeous and Hextor. The Warring Brothers, as the half-brothers are sometimes known, have battled each other for eons. Both powers seek to destroy, or at least thwart, the other in an endless cycle of retribution. Their faithful worshipers engage in violent conflict whenever their paths cross. In addition to those listed above, Hextor maintains strong, if sometimes uneasy, ties with several deities outside of the Oeridian pantheon, including Beltar, Bralm, Kyuss, Nerull, Wastri, and Wee Jas. The Champion of Evil has also come to an understanding of sorts with the Lords of Nine and the deities of the goblin and orc pantheons, and his priests often work alongside shamans of Bahgtru, Gruumsh, Khurgorbaeyag, Ilneval, Maglubiyet, and Nomog-Geaya. The Scourge of Battle also holds long-standing enmities against powers such as Al'Akbar, Allitur, Delleb, Ehlonna, Incabulous, Kord, Llerg, Mayaheine, Obad-hai, Olidammara, Pelor, Rao, St. Cuthbert, Trithereon, Vatun, Zagy, and Zodal. Hextor reserves a particular animosity for Alia—an aspect of Allitur, a Flan deity—whose cult was active in the See of Medegia before being destroyed by internal dissent and the clergy of the Champion of Evil.

Hextor is a cruel and brutal tyrant. He brooks no challenges or dissent. He employs any means necessary to enforce his will. The Scourge of Battle revels in the mayhem of con-

flict, and firmly subscribes to the doctrine that might makes right. Hextor sometimes adopts the guise of a normal, handsome man of Oeridian descent. In this form, he causes four of his arms to meld with his torso. His complexion is fair and his hair is jet black, as are his eyes. He is well spoken and charming, a hale fellow and a man's man, yet irresistible to women. He can converse with sages, reason with philosophers, argue with clergy, and discuss arcane secrets with dweomercrafters.

Hextor's Avatar

(Fighter 35, Cleric 35, Assassin 33)

Hextor appears as a gray-skinned, lank-haired Oeridian male, with six arms and red-rimmed eyes bulging from a visage horrible to look upon. He is typically garbed in armor decorated everywhere with skulls and consisting of iron scales with strips of metal at shoulder and cuff, leg greaves, and a corselet of iron around his waist and groin. He favors spells from the spheres of All, Charm, Combat, Divination, Elemental (Fire), Healing (reversed), Law, Necromantic (reversed), Protection, Summoning, Sun (reversed), Travelers, and War, although he can cast spells from any sphere.

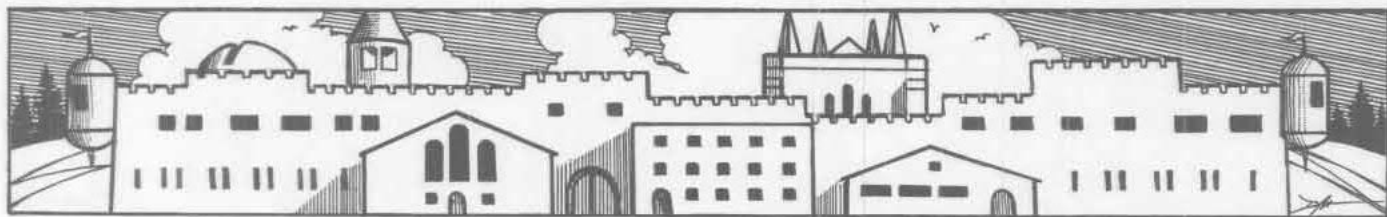
AC -5 (-7 with both bucklers employed against single target); MV 21; HP 241, THAC0 -10; #AT 10/2 (bow) or 15/2 (melee weapons); Dmg 1d8+13 x2 (bow and arrow +3, +10 Str) or 1d8+14 (military fork +2, +10 Str, +2 spec. bonus in any melee weapon), 1d8+15 (scimitar +3, +10 Str, +2 spec. bonus), 1d6+15 (footman's flail +2, +10 Str, +2 spec. bonus), 2d4+15 (morningstar +3, +10 Str, +2 spec. bonus), and 1d4+12 (spiked buckler, +10 Str, +2 spec. bonus); MR 90%; SZ M (6½' tall); Str 22, Dex 23, Con 24, Int 20, Wis 22, Cha 22.

Spells P: 14/14/13/13/12/10/9

Saves PPD 2, RSW 4, PP 4, BW 4, Sp 5

Special Att/Def: Hextor draws two great strength bows (range 240 yards without penalty) which fire iron-barbed arrows +3. At close range he employs two spiked bucklers and four weapons. His armor is equivalent to chain mail +5. His typical weapons are a military fork +2, a scimitar +3, a footman's flail +2, and a morningstar +3. The number of bow attacks combines five attacks per two rounds with each bow. The number of melee attacks assumes five attacks per two rounds with his primary melee weapon and five "off-hand" attacks per round with his extra arms (including spiked bucklers).

Around his neck, the Scourge of Battle wears the symbol of hate and discord, the six red arrows of Hextor, hanging from a chain of crudely wrought iron links. This item enables him to *arouse discord* (as the 6th level priest spell) once per round, in addition to his physical attacks and assassin skills. Hextor also often carries the trumpet of Acheron, an instrument that can be wielded at most once every six days. When sounded, it calls forth 6d10 skeletons which obey only Hextor's command. Once every six years, the trumpet of Acheron can summon a horde of 60d10 skeletons and 30d10 zombies.



Other Manifestations

Hextor often manifests by causing a single arrow to split apart into six identical arrows, each of which strikes at a different target (or the same target, if multiple targets are not available). (A separate to hit and damage roll is required for each attack.) On rare occasions, the Scourge of Battle manifests by transforming a single iron-tipped arrow into an arrow of slaying of the most appropriate type.

Hextor occasionally manifests through followers engaged in melee combat against multiple opponents through the effects of a *battlearms* spell. Such manifestations always last six rounds. Although no additional weapons or shields are provided by this effect, most followers usually carry sufficient weaponry and shields (see below). When a follower is attempting an assassination against a political foe or military target, the Champion of Evil sometimes manifests with the effects of a *mantle of Hextor*. When a follower is engaged in open combat, Hextor sometimes wraps him or her in a *cloak of fear* (as the reverse of the 4th level priest spell *cloak of bravery*).

Hextor is served by aachierai, animuses, baatezu, bladlings, blue dragons, death dogs, fiend knights, green dragons, grimlocks, imps, incarnates of anger and pride, larvae, nightmares, maelephants, observers, rust dragons, reaves, sword spirits, swordwraiths, tieflings, tso, varguouilles, yeth hounds, and yugoloths. He demonstrates his favor through the discovery of amethysts, azurite, black sapphires, bloodstones, chrysoberyl, epidote, garnets, gold sheen, goldline, hematite, malachite, meerschaum, obsidian, and rubies. The Champion of Evil indicates his displeasure through the discovery of rust on metallic weapons and armor and through bouts of weakness (failed Strength or Constitution checks).

The Church

Clergy:	Clerics, crusaders, monks, shamans (humanoids only), specialty priests, thieves
Clergy's Align.:	LN (very rare), LE, NE
Turn Undead:	C: No, Cru: No, Mon: No, Sha: No, SP: No, T: No
Cmdnd. Undead:	C: Yes, Cru: No, Mon: No, Sha: No, SP: Yes, T: No

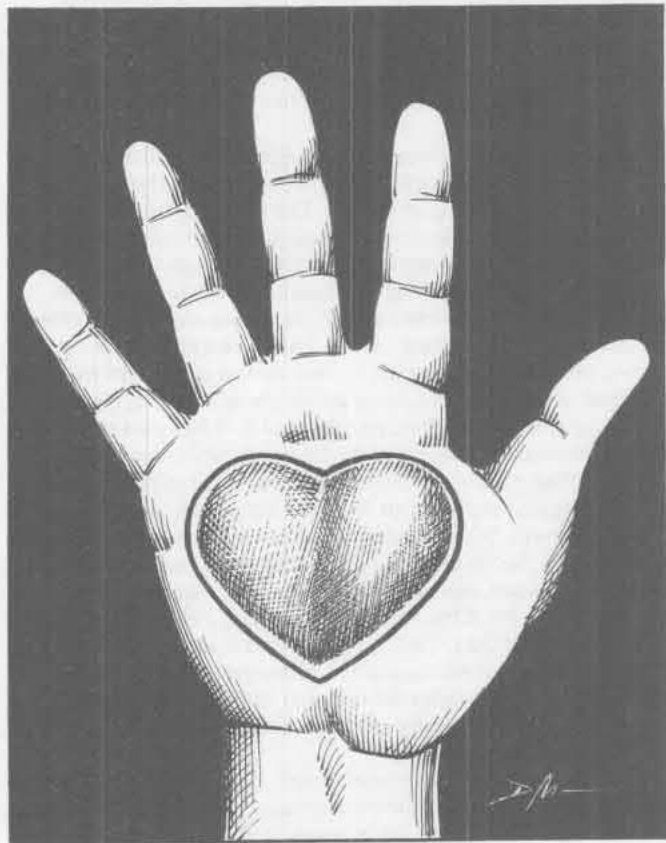
All clerics (including fighter/clerics), crusaders, monks, and specialty priests of Hextor receive Religion (Oeridian) as a bonus nonweapon proficiency. Shamans, who are always humanoids and rarely even acknowledge the other gods of the Oeridian pantheon, receive Religion (Hextor, racial pantheon) as a bonus nonweapon proficiency. All priests, except shamans, are required to take Modern Language (Old Oeridian) as well. All priests, except shamans, desiring to advance beyond 8th level are required to take the Reading/Writing (Old Oeridian) nonweapon proficiency as well.

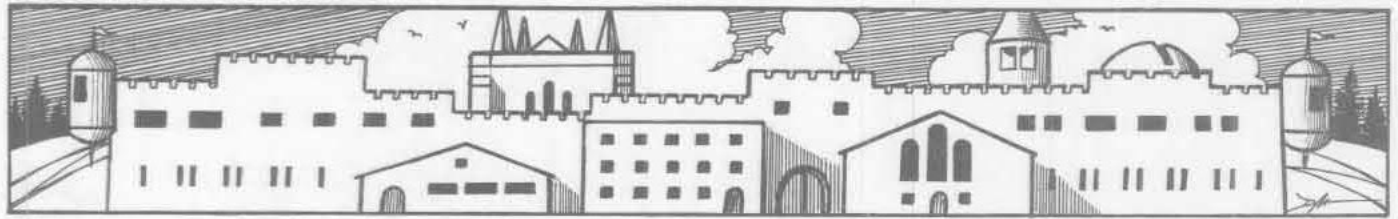
The church of Hextor is loathed in some quarters as an instrument of tyranny, but many worshipers turn to the Scourge of Battle as a source of strength, protection, and justice, albeit a harsh one. The church of Hextor attracts the most supporters in regions with a large populace of Oeridian descent where feudalism is the norm and where external dangers cause many to seek protection under the aegis of the Champion of Evil. The Scourge of Battle is revered out of fear in re-

gions where tyrants reign unchecked with the clergy's support.

Places of worship of the Champion of Evil are grim, dark, and bloody. Major shrines and temples are usually built on some field of slaughter, and the thick stone walls of such edifices often seep with the blood of slaughtered innocents. All of Hextor's houses of worship contain a bloody altar on which sacrifices to the Champion of Evil are made. Columns are often shaped in the form of monstrous bones, and carved stone skulls and the skulls of fallen warriors adorn most surfaces. Suits of armor and racks of weapons line most corridors and are commonly enchanted to animate against intruders not bearing the symbol of hate and discord (see below).

Novices of Hextor are known as the Unblooded. Full priests of the Champion of Evil are known as Discordians or, collectively, as the Bloody Host. In ascending order of rank, the titles used by Hextorian priests are Scourge of the Third Rank, Scourge of the Second Rank, Scourge of the First Rank, Champion of Tyranny, Knight Terrible, Knight Horrible, Knight Malevolent, and Knight Tyrant. Senior priests are known as Patriarchs, and those who command church armies are known as Patriarch-Generals. These titles are separate from duty-titles such as postulant, novitiate, professed priest, cloistered cleric, affirmed priest, templar, and from ranks within a temple hierarchy such as hierodeacon and abbot. In everyday discourse, senior priests are referred to as Father and Mother, and the rest of the clergy are referred to as





Brother and Sister. Since the ascendancy of the House of Naelax, the highest-ranking priest of the faith has always been the Holy Censor of Medegia, although that title technically refers to the chief cleric of the Overking, who need not be a priest of Hextor.

Specialty priests are known as battlescourges. The clergy of Hextor includes humans (82%), half-orcs (10%), and even half-ogres (3%), but other members of the clergy do not consider humanoid shamans (5%) true priests. Those of human ancestry include those of Oeridian (55%), Flan, (9%), Suloise (2%), Baklunish (1%), Olman (less than 1%), Rhennee (less than 1%), Touv (less than 1%) and mixed (32%) heritage. Hextor's clergy includes specialty priests (35%), clerics (28%), crusaders (12%), fighter/clerics (10%), thieves (6%), monks (4%), and humanoid shamans (5%). Thieves are not considered members of the clergy in every see, crusaders and monks are not found in every religious order, and shamans are never considered part of the priesthood by other priests.

Dogma: The world is a harsh and unforgiving place wherein the strong rule the weak, and power is the ultimate reward. Those who wish to prevail must prepare themselves to endure all manner of hardship. Oftentimes, the best tools are cruel and merciless in their application, and harsh in their result. Forge order from the chaos, and the rule of law over anarchy. Back the forces of tyranny, and suppress dissent in any form.

Day-to-Day Activities: The Church of Hextor is a martial faith, and followers expend much of their energy waging war and ruthlessly suppressing those who would rebel against their authority. Many priests serve tyrants grand and petty, enforcing their rule and upholding the ruthless application of the law. Other priests have worked their way into positions of power and rule as tyrants themselves. When not actively waging war or sowing discord, priests of Hextor spend endless hours improving their personal fitness for battle.

Holy Days/Important Ceremonies: The clergy of Hextor conduct most religious services in Old Oeridian, dismissing claims by scholars outside of the faith that the language has not been immune to outside influences. However, as the ranks of the faith's humanoid members grow, it has been necessary to adapt some services to Common. Most of the faith's sacred texts are written in Old Oeridian as well, necessitating that those priests of a scholarly bent or seeking to rise to the upper levels of the hierarchy learn to read and write this language as well.

The Feats of Strength are the most important individual tests undertaken by individual members of clergy. Before advancing in rank (i.e. as part of the training necessary to advance in level), all priests of the Champion of Evil must demonstrate their martial prowess, endurance, and fitness to rule by any means necessary in a clear and convincing fashion. The nature of the Feats of Strength varies from individual to individual and from level to level, but they are always revealed through prayer and divinely inspired visions. Priests who are active in the world at large are often given difficult quests to complete that further the ends of the Scourge of Battle. Cloistered members of the clergy are likely to be required to undergo tests of fortitude that can be completed with the walls of a temple, but which are no less

taxing. (In game terms, a Feat of Strength can be begun once a priest is within 10% of the total number of experience points necessary to advance to the next level of experience. The priest can continue to receive experience points before beginning or during the Feat of Strength, but his or her experience point total is capped at 10% above the total necessary to advance to the next level in any event. In addition, it is not possible to gain any of the benefits of advancing in level before the requisite Feat of Strength is completed. (The exact nature of a particular Feat of Strength should be designed by the DM.)

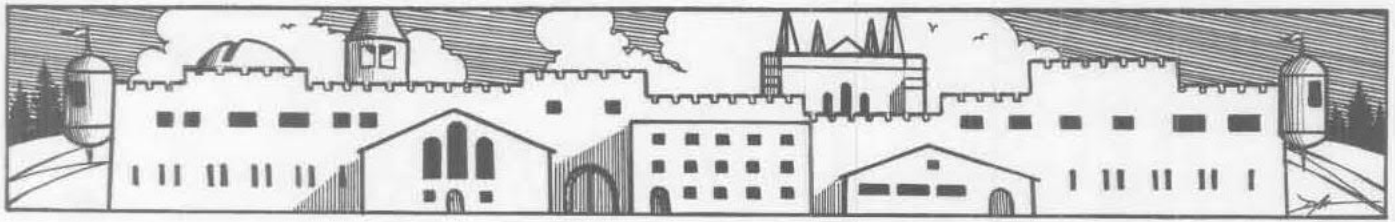
Ceremonies honoring Hextor are accompanied by a great deal of chanting. Wind instruments sound discordant tones, shouts and screams are voiced, and iron weapons are struck during such an ritual. The faithful of Hextor celebrate numerous holy days celebrating the heroes of battles past. The exact roster of holy days and festivals varies from region to region and even from temple to temple, although certain major celebrations are held throughout the faith. Of particular note are such holy days and festivals as the Bleeding, the Fist of Eternal Malachite, and Discordsmight.

The Bleeding is a weeklong festival observed during the week of Growfest. This festival has its roots in the traditional offering of blood sacrifices to the Champion of Evil before warfare commences in the spring. In the centuries it has been observed, the Church of Hextor has ritualized this observance, and the week is now observed with exhibitions of fitness and martial prowess, arena battles, and ritual bloodletting. Each night, captives who were seized in the past year but never ransomed are set free on a battlefield and then hunted by a trio of priests armed only with daggers, a ritual symbolizing the six arms of Hextor.

The Fist of Eternal Malachite commemorates the battles fought by the church armies of Hextor to ensure the ascendancy of the House of Naelax during the Turmoil Between Crowns and after the crowning of Overking Ivid I. Celebrated on Midwinter's Day, this holy day marks the ascendancy of the Church of Hextor over rival faiths, such as the Church of Pholtus and the Church of Heironeous, in the heartlands of the Great Kingdom. Since the Greyhawk Wars, regional observances of this holy day, particularly in the Great Northern Kingdom of Aerdy, have been altered to emphasize battles fought in the name of the local ruler.

Discordsmight is an ancient holy day, predating the rise of the Kingdom of Aerdy. Celebrated on the last Godsdays (the twenty-fifth day) of Ready'reat (November), this holy day commemorates a ten month war between the followers of Hextor and the followers of Heironeous. Despite a weaker tactical position, the followers of Hextor defeated overwhelming numbers of troops, levied from the general populace, to hurl back an incursion of Heironean knights who sought to overthrow the rule of law by Hextorian priests. As a result, the Medegian Bladelands expanded their influence as far west as the Flanmi River. Although a few tales of this ancient conflict survive, this holy day has evolved into a celebration of those who have been victorious in battling the followers of the Archpaladin.

Major Centers of Worship: The faith of Hextor has long been strong along the traditional routes of the Oeridian migration, particularly in the lands of the former Great King-



dom, and it has been adopted by many humanoid tribes in service to Oeridian masters. The Medegian Bladelands, located along the coast east of the Mikar River, were an early center of the faith. This religious tradition was recognized by the earliest monarchs of the Kingdom of Aerdy with the establishment of the See of Medegia under the rule of a Hextorian censor based in Rel Astra. Alone among the Oeridian faiths, the church of the Champion of Evil has grown in power as the Great Kingdom has declined. This rise was due in part to the departure of most of the church armies of rival faiths. Hextor's faithful strongly backed the House of Naelax during the Turmoil Between Crowns that began in 437 CY. This alliance led to the faith's ascendancy over all other faiths in the Great Kingdom as of the coronation of Ivid I in 446 CY, but also resulted in the church of Hextor falling under the thumb of successive overkings.

The Greyhawk Wars heralded the beginning of the Iron Schism, in which the ranks of Hextor's faithful have split into two hostile camps and numerous factions. The destruction of Medegia has seen the decline of the church's power in its traditional demesne. (Spidasa, the former Holy Censor, endures the Endless Death in the palace dungeons.) Holy Censor Pyranden (LE human male P18 of Hextor), who also retains his title as Patriarch-General, remains loyal to Ivid V in Rauxes. The Battlehall of the Unholy Bloodshield, named for its most prized magical artifact, lies within the main palace grounds. In addition to Pyranden's chambers and the vaults holding church records, monies, and the like, this temple is used by Hextor's priesthood, elite warriors, human members of the Companion Guard, and some of Ivid's advisers. Especially gruesome features of this temple are four guardian statues made entirely from coagulated blood. They have the statistics of flesh golems, but they never escape priestly control.

In the Great Kingdom of Northern Aerdy, Overking (formerly Herzog) Grenell I of House Naelax (LE human male P19 of Hextor), remains the titular leader of the faith from his capitol in Eastfair. The Cathedral of Hextor lies at the heart of Grenell's palace, known as the Cyst. This imposing church contains statues of great Aerdy warriors, superb stained-glass windows showing battle scenes, commemorative friezes and murals depicting victories of Oeridians over humanoids, Flan, and others. Access is restricted to the Herzog, his senior assistants, and those powerful folk within Eastfair known to be active worshipers of Hextor. Undead guardians throng the temple, and leaders of the orcs in the city are admitted—but only rarely, and at such times the murals depicting their kin being slain are carefully covered up with wall hangings. Sacrificial rituals are rarely practiced here, and then only in the basements which are whispered to hold a handful of prisoners whom Grace Grenell values too highly to leave rotting in the city jail. Other prominent Hextorian churches in the Great Kingdom of Northern Aerdy include the Malachite Spires, a great cathedral under construction in Delaric, and the Basilica of the Scourge, in Bellport. Krennden (LE human male P14 of Hextor), once the Patriarch of Hextor in Rel Astra, and now the Patriarch of Delaric, has pronounced the Overking insane and renounced his sacred guardianship of the Malachite Throne. Halldrem (LE human male P15 of Hextor), the Patriarch of Bellport, is a bully and coward, make him an effective agent of Grenell.

Affiliated Orders: Since the inception of the Kingdom of Aerdy, the church of Hextor has sponsored church armies led by the Patriarch-Generals of the faith and paid for by tithes and taxes levied by priests, who were themselves landholders, particularly in Medegia. Such armies are traditionally known by sacred battle relic that serves as the company standard. In the aftermath of the Greyhawk Wars, there are now few church armies left intact in Aerdy, as the Medegian armies were decimated by the overking's destruction of that land. Where they do exist, however, they are of superior quality and morale. Although this did not use to be the case, few of the troops of such church armies are actually priests or ardent followers of the faith, but they tend to have fair to good equipment, and they know that either combat magic or magical healing are routinely on hand, which helps their morale. Some of the better known church armies of Hextor still extant include the Company of the Twin Shields, the Order of the Six Severed Hands, and the Gray Knights of Great Skull.

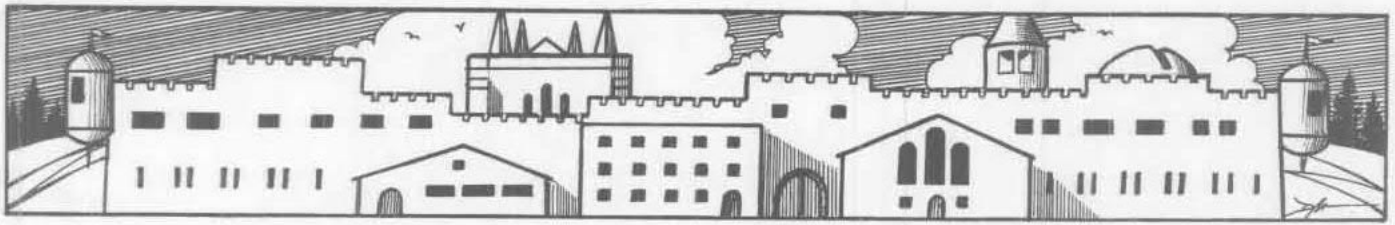
Although not considered church armies, many companies of warriors include a great number of Hextor's faithful. Well-known examples include the Bannermen (the remnant of the Glorioles Army) and the Marchers (deserters from the Imperial Regulars who now serve in Grenell's land as mercenaries).

Although monks make up but a small fraction of Hextor's faithful, all are considered members of one of the various monastic orders. The most famous such order, the Brotherhood of the Gray Hand, is dedicated to the preservation of Oeridian traditions and culture and the destruction of the Heironean brotherhood known as the Order of the Glory Everlasting.

Priestly Vestments: The ceremonial garb of Hextor's clergy includes black robes adorned with white skulls or gray visages overtop chain or scale mail. The holy symbol of the faith is an arrow of hate and discord, a device fashioned from six arrows bound near the fletching and hung from a crudely wrought iron chain. All such arrows must be fashioned from hornwood, smeared with a paste of blood and ash, used to slay a sentient being, and remain unbroken. Higher-ranking priests (of 9th level or greater), are permitted to have arrows of hate and discord dyed red from having been dipped in blood, while lower-ranking clergy are restricted to gray ones.

As a sign of their faith, priests are expected to carry six shields and/or weapons with them at all times. (Weapons requiring two hands to be wielded properly are considered to be two weapons.) This practice is believed to stem from Hextor's practice of manifesting in the form of a *battlearms* spell, as the god's teachings require his servants to be prepared.

Adventuring Garb: Although most priests favor chain mail or scale mail and a spiked buckler, the clergy of Hextor employ all forms of armor when actively adventuring. Favored weapons include bows, crossbows, flails, military forks, morningstars, scimitars, spiked bucklers, and staff-slings.



Specialty Priests (Battlescourges)

Requirements:	Strength 15 or Dexterity 15, Wisdom 9
Prime Req.:	Strength or Dexterity, Wisdom
Alignment:	LE, NE
Weapons:	Any
Armor:	Any metallic armor, any shield
Major Spheres:	All, Charm, Combat, Elemental (Fire), Healing, Law, Necromantic, Protection, War
Minor Spheres:	Divination, Summoning, Sun (reversed only), Travelers
Magical Items:	As clerics
Req. Profs:	Flail, Morningstar or Scimitar, Modern Language (Old Oeridian)
Bonus Profs:	<i>endurance</i> , two-weapon style specialization

- Battlescourges must be humans, half-orcs, half-ogres, or tieflings. While most battlescourges are humans of mixed or pure Oeridian descent, humans of every subgroup, as well as not insignificant numbers of half-orcs and half-ogres, are called to be specialty priests of Hextor's clergy.
- Battlescourges are allowed to multiclass as battlescourge/thieves or battlescourge/assassins, and if the DM allows kits for multiclassed characters, they may take an assassin kit for rogues or cleric/thieves.
- Battlescourges may take nonweapon proficiencies from the warrior group without penalty.
- Battlescourges receive Constitution hit point adjustments to their Hit Dice as if they were warriors.
- At 1st level, battlescourges can cast *cause fear* (as the reverse of the 1st-level priest spell *remove fear*) or *enlarge* (as the 1st-level wizard spell) once per day.
- At 3rd level, battlescourges can cast *cloak of fear* (as the reverse of the 4th-level priest spell) or *strength* (as the 2nd-level wizard spell) once per day.
- At 5th level, battlescourges can cast *enthrall* (as the 2nd-level priest spell) or *ray of enfeeblement* (as the 2nd-level wizard spell) once per day.
- At 7th level, battlescourges can make three melee attacks every two rounds.
- At 9th level, battlescourges can cast *battlearms* (as the 4th-level priest spell) or *enervation* (as the 4th-level wizard spell) once per day.
- At 11th level, battlescourges can cast *arouse discord* (as the 6th-level priest spell) or *flame strike* (as the 5th-level priest spell) once per day.
- At 13th level, battlescourges make two melee attacks every round.
- At 20th level, battlescourges can cast *unholy word* (as the reverse of the 7th-level priest spell *holy word*) once per day.

Hextorian Spells

At the DM's discretion, priests of Hextor may cast some of the spells available to Bane, Garagos, and Iyachtu Xvim in the FORGOTTEN REALMS setting (see *Faiths & Avatars* and *Prayers from the Faithful* or the *Priest's Spell Compendium* for details).

2nd Level

Mantle of Hextor

(Alteration)

Level: Priest 2

Sphere: Combat, Law

Range: 0

Duration: 1 turn plus 1 round/level

Area of Effect: The caster

Components: V, S, M

Casting Time: 5

Saving Throw: None

This spell enshrouds the priest in an ashen aura that leeches all color from the skin and twists his visage into a horrifying skull-like guise with lank hair and red-rimmed eyes.

For the duration of the spell, all opponents in direct melee combat with the priest make morale checks with a -2 penalty. All attempts to command undead are made as if the priest were one level higher. The priest can Hide in Shadows or Move Silently as a thief of the same level (see Table 19 in the DMG), with appropriate armor and racial adjustments. (If the priest is multiclassed as a thief, she receives a +10% bonus to all Hide in Shadows and Move Silently checks instead.) Finally, the priest is inured to magical pain and is not subject to the debilitating effects of spells that induce physical discomfort while cloaked in a *mantle of Hextor*, although damage is suffered normally.

The material components of this spell are the priest's holy symbol and a handful of paste made from ash and blood that is smeared on the face and arms.

4th Level

Battlearms

(Alteration)

Level: Priest 4

Sphere: Combat

Range: 0

Components: V, S, M

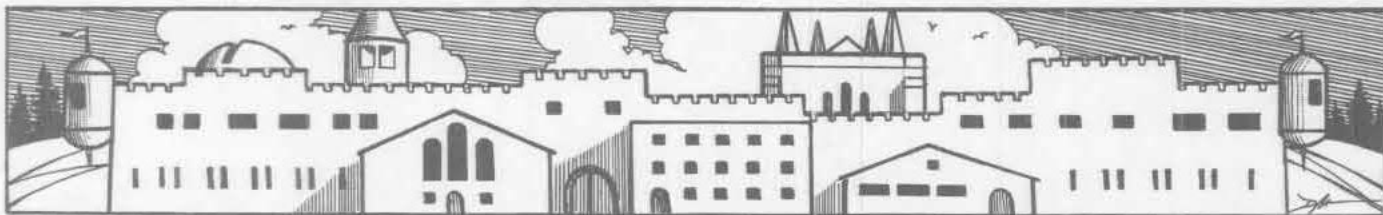
Duration: 1 round/level

Casting Time: 6

Area of Effect: The caster

Saving Throw: None

By means of this spell, the priest can create additional limbs from her upper torso, known as *battlearms*. Priests of less than 10th level may create two *battlearms*, in addition to their normal complement of limbs, while priests of 11th level or greater may create four *battlearms*, for a total of six arms.



Battlearms can be used with full proficiency when employing weapons or shields. Strength and Dexterity checks for *battlearms* are made without penalty. However, no more than one attack per round can be made with each *battlearm*..

Any armor or clothing worn when this spell is cast is magically altered to allow for the additional limbs. When the spell effect ends or if the armor or clothing is removed, the items revert back to their normal form immediately. Items carried by *battlearms* when this spell expires are immediately dropped.

If any individual *battlearm* is severed or suffers more than 8 points of damage directed specifically at that particular limb (which does not affect the priest's total), the affected *battlearm* dissolves. The spell effect does not end until the spell expires normally or all *battlearms* have been destroyed.

The material components for this spell are the priest's holy symbol and two (or four) arm bones from a humanoid skeleton. The latter are consumed in the casting of the spell.

6th Level

Arouse Discord

(Enchantment/Charm)

Level: Priest 6

Sphere: Charm

Range: 100 feet

Duration: Special

Area of Effect: 100 square feet/level

Components: V, S, M

Casting Time: 5

Saving Throw: Negates

By means of this spell, the priest sparks disagreements and inflames tensions and resentments among all creatures within the area of effect that fail a saving throw vs. spell. All affected creatures immediately fall to loud bickering and arguing. Friends argue with friends, irksome things become hatreds, and petty jealousy grows to seething rage. There is a 50% chance that affected creatures of different alignments attack each other. The bickering lasts for 5d4 rounds, the fighting for 2d4 rounds. Even a being that makes its saving throw may indirectly fall victim to this spell's effects if they are sufficiently provoked by the actions of an affected creature or if their actions serve to provoke an affected creature.

The material component of this spell is the priest's holy symbol.

Sources: Hextor was originally detailed in *DRAGON* #69, page 24. Further details are found in *World of GREYHAWK: Guide*, pages 63, 68–69, *World of GREYHAWK: Glossography*, pages 41–42, *From the Ashes: Atlas of the Flanaess*, pages 88–89, *Player's Guide to GREYHAWK*, pages 19, 21, and *On Hallowed Ground*, page 180.

The symbol of Hextor was first depicted in *From the Ashes: Reference Card #4*, and depicted in a somewhat different form on the gatefold of the *Player's Guide to GREYHAWK*.

Old Oeridian is discussed in the *Player's Guide to GREYHAWK*, page 15, as well as other sources. It seems appropriate that the lawful clergy of Hextor would preserve this tongue and insist that it has not changed since the crowning of the first Overking.

The spell arouse discord is patterned after the discord effect of the 8th-level wizard spell *symbol*, as detailed in the *Player's Handbook*..

Several of the abovementioned NPCs (augmented in level to reflect the passage of time) and temple descriptions are taken from the unpublished *Ivid the Undying*.

The Exorcise Spell

Exorcise

(Abjuration)

Level: Priest 4

Sphere: Necromantic

Range: 1

Duration: Permanent

Area of Effect: 1 creature or object

Components: V, S., M

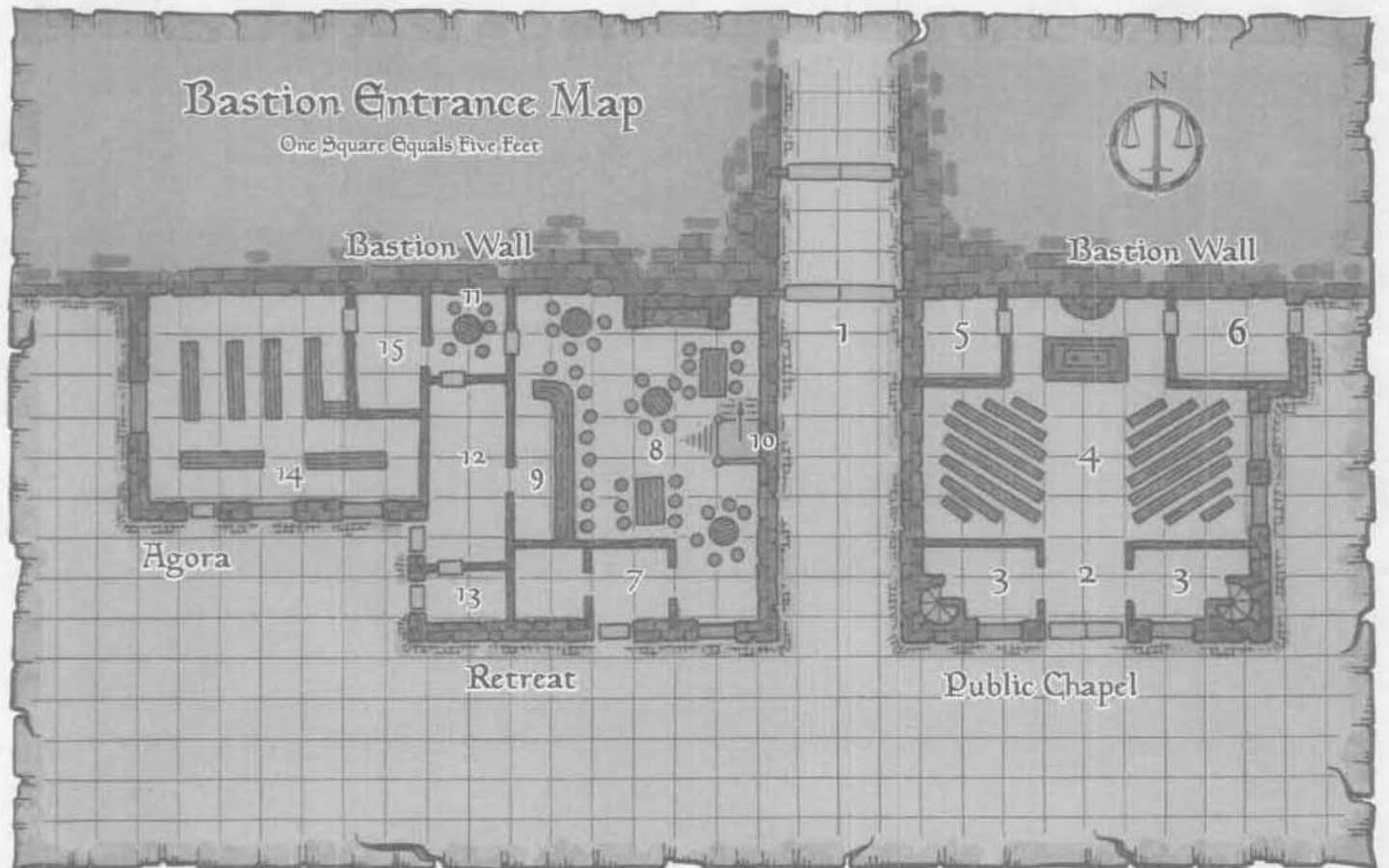
Casting Time: 1–100+ turns

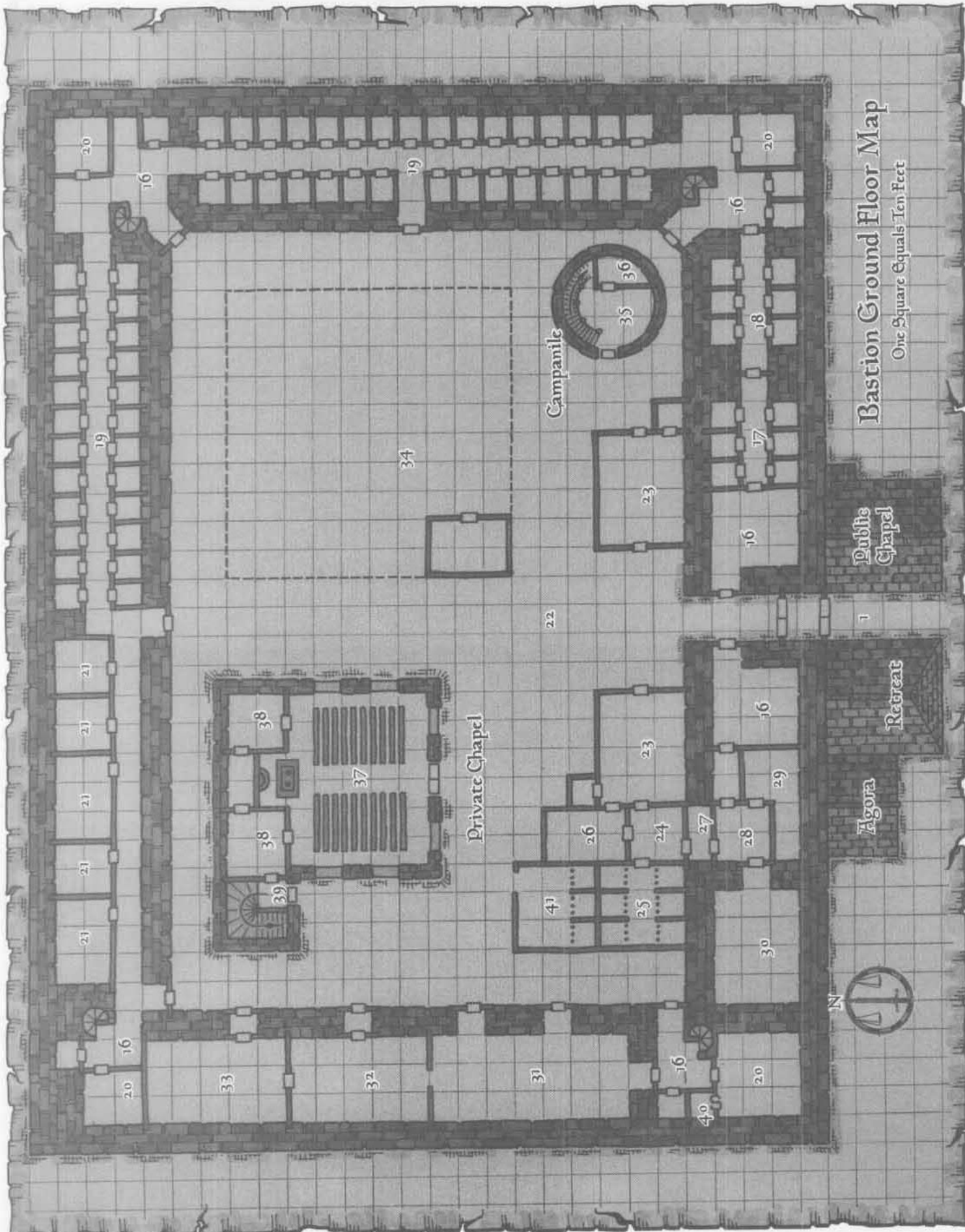
Saving throw: None

The spell of exorcism negates possession of a creature or an object by any outside or supernatural force. This includes control of a creature by some force in an object, possession by a *magic jar* spell, demonic possession, curse or even *charm*, for the *exorcism* spell is similar to a *dispel magic* spell. Furthermore, it affects a magical item if such is the object of the exorcism. Thus, a soul object of any type affected by a successful exorcism expels the life force contained, to inhabit its nearest material body, wholly and completely.

The *exorcise* spell, once begun, cannot be interrupted, or else it is spoiled and useless. The base chance for success is a random 1% to 100%. Each turn of exorcism the dice are rolled, and if the base number or less is rolled, the spell is successful. The base chance of success is modified by -1% for each level of difference between the priest's level of experience and the level of the possessor or possessing magic, where the smaller number is the priest's level. In the reverse, a +1% cumulative is added. The DM can assign a base chance according to the existing circumstances, if desired.

The material components for this spell are the holy symbol of the priest and holy water. A religious artifact can increase the chance of success by from 1% to 50%, according to its power.





Bastion Ground Floor Map

One Square Equals Ten Feet

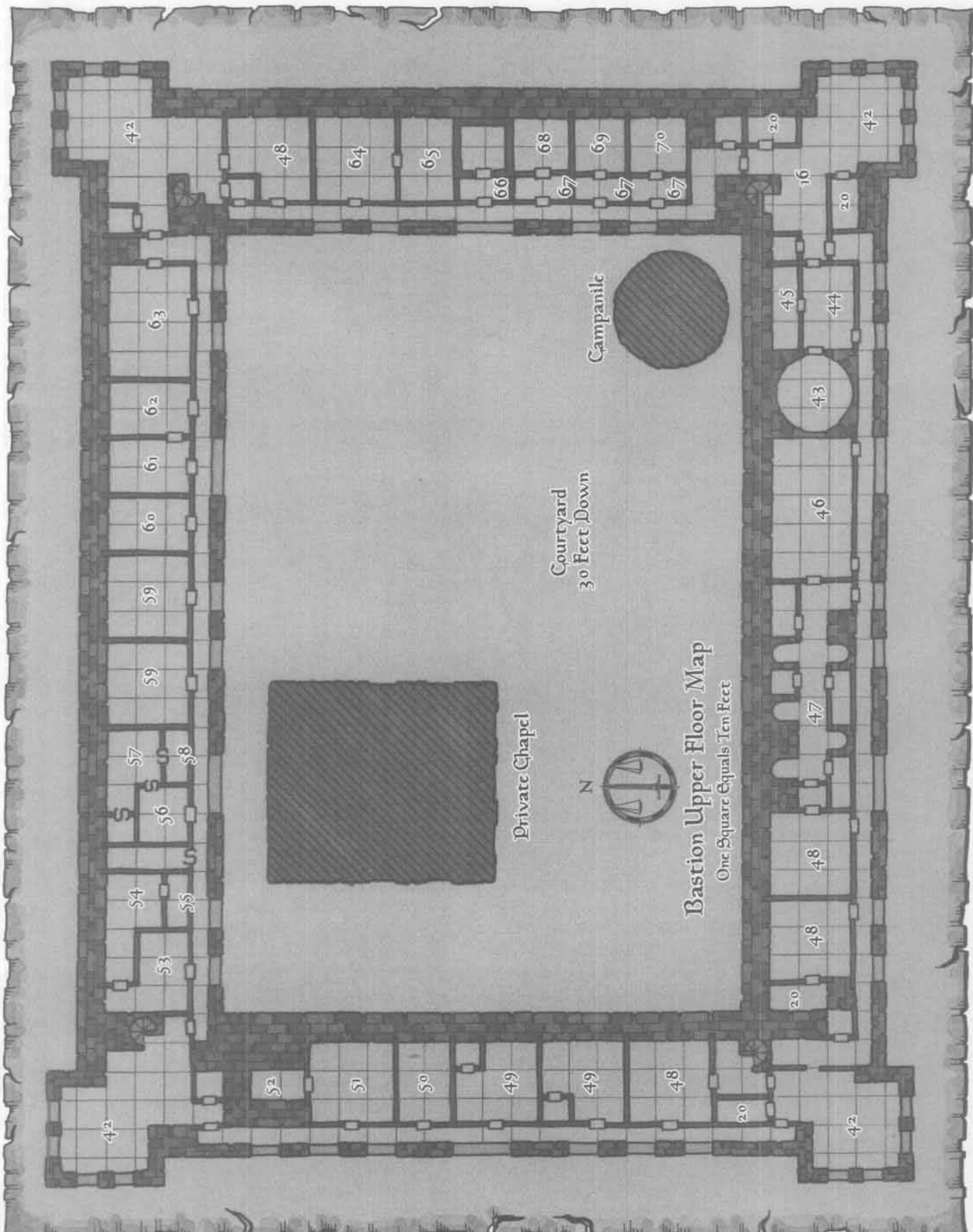
Public Chapel

Retreat

Agora

Private Chapel

Campanile



Private Chapel

Courtyard
30 Feet Down

Campanile

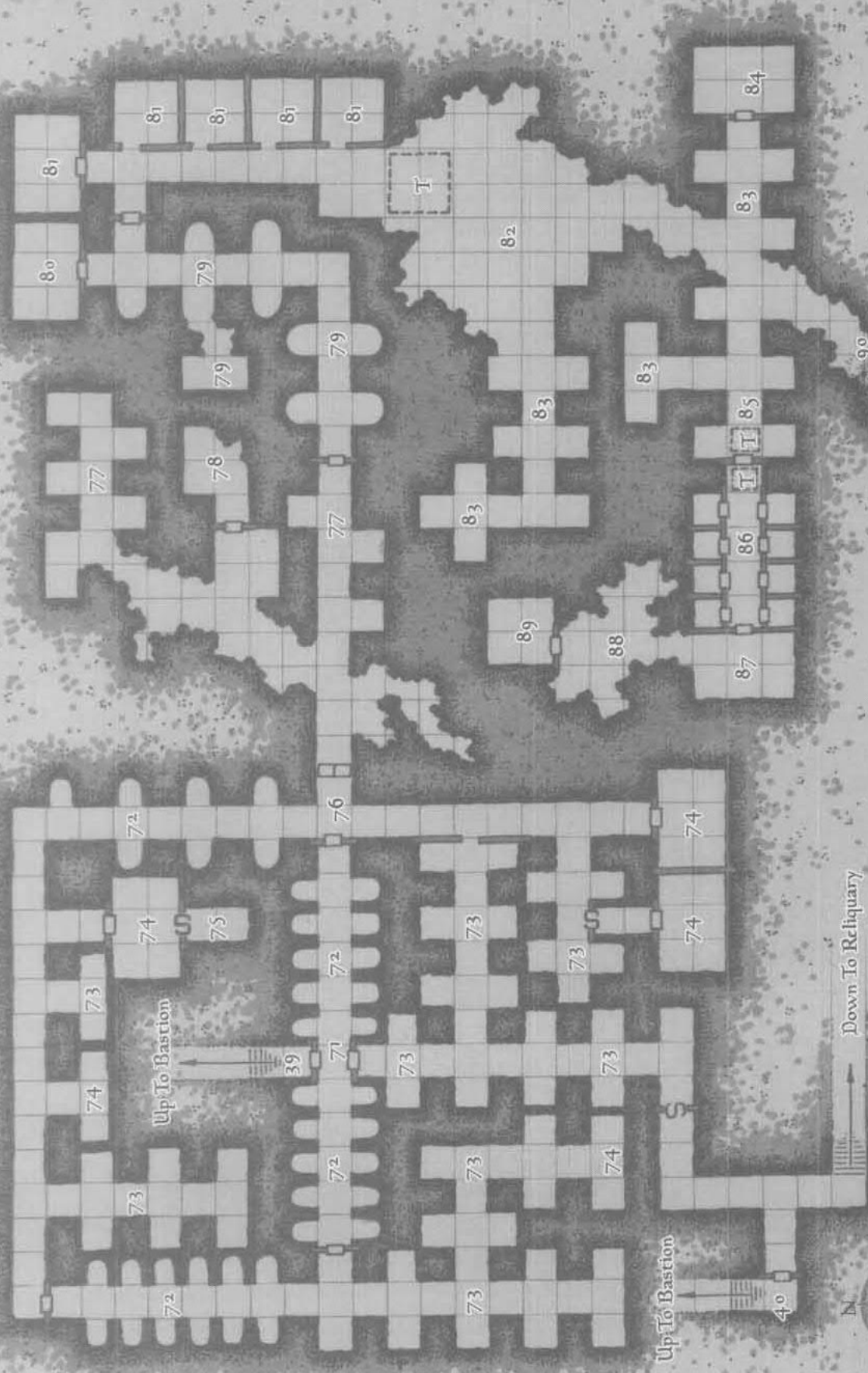
Bastion Upper Floor Map

One Square Equals Ten Feet



Catacomb Map

One Square Equals Five Feet



Bastion of Faith

Bruce R. Cordell

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