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REQUIEM FOR A GOD™

An EVENT BOOK
by
MONTE COOK

REQUIEM FOR A GOD



MALHAVOC PRESS™





REQUIEM

FOR A GOD

An event book regarding an immortal death

BY MONTE COOK

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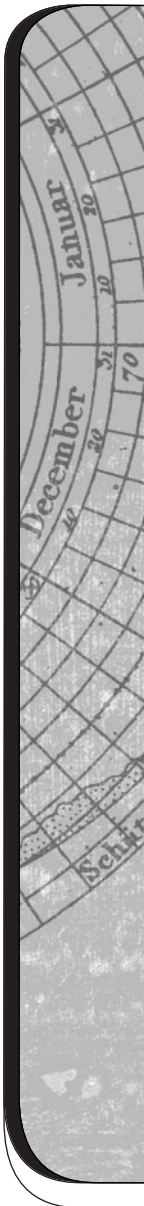
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Death of a God

God is dead! God remains dead! And we have killed him!
—Friedrich Nietzsche



R*equiem for a God* is an event book providing advice and rules support for DMs wishing to incorporate a startling and exciting happening—the death of an immortal being—into their campaigns. If you're looking for a how-to guide to implement a major event into your game, the event book line from Malhavoc Press is for you.

WHAT'S AN EVENT BOOK?

Each event book takes a major event that could have interesting repercussions on your campaign and examines it thoroughly from every angle. It provides DM advice on staging the event, involving the player characters (PCs), and making changes necessary to the campaign as natural consequences of the event. Each event book also includes new nonplayer characters (NPCs), organizations (usually with associated prestige classes), and even rules, spells, magic items, and monsters that might be involved with the event. In short, it's everything you need to make the event a part of your own game. The focus here is that it is *your* campaign—the event book merely serves as a guide. It doesn't force you into structured plots or leave you with no idea of what happens next.

Here's a short chapter-by-chapter outline showing how this book presents these guidelines:

- 1 **Preparing for the Event:** Discusses the background planning the DM must do before introducing the event into the campaign.
- 2 **Integrating the Event:** Offers a detailed look at various options for staging the god's death, as well as the event's many repercussions upon the religion, society as a whole, and beyond.
- 3 **Prestige Classes:** Provides four new prestige classes that tie into the god-death phenomenon or organizations that might involve themselves with the event.
- 4 **Godsblood Feats:** Describes a dozen new feats to offer characters whose lives the event has touched.
- 5 **Spells:** Lists 34 new spells available to clerics (or ex-clerics), as well as other classes in the game.
- 6 **Magic Items:** Presents new magical weapons, staves, wondrous items, artifacts, and more.
- 7 **Monsters:** Introduces three new creatures plus a new creature template and examples of its use.
- 8 **Adventures:** Offers seven adventure ideas suitable for various character levels and campaign styles.

HOW CAN A GOD DIE?

What event could be more profound than the death of a god? Thousands, perhaps millions of anguished worshippers cry out, their whole world-view altered. Clerics devoted to the deity suddenly lose all power, their spells draining away. Societies collapse. New creatures are given life. New gods arise.

Some readers might be saying to themselves right now, "I normally play low-level games, so this book hardly seems for me." This book doesn't deal with PCs killing gods or any such thing. The death of a god is mainly a story hook—a plot point around which to wrap the PCs' adventures.

The demise of an immortal is a paradox that shakes the very foundations of reality. When death comes to a deathless being, the primal forces of the universe clash. How can such thing happen?

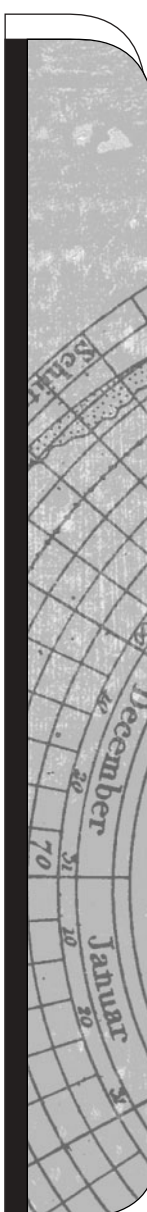
- Callori, the reptilian lord, alone and unloved in his Squamous Cathedral, fades away due to a lack of worshippers.
- Betrayed and ambushed, beset by a number of lesser deities, the great god Siemath falls in battle against his evil divine assassins.
- No longer interested in the adoration of mortals and weary of immortality, Alta Unath, goddess of the hunt, passes away of her own volition.

Gods do not die by accident. Their death is slow and agonizing—as they lose the worshippers that sustain their very existence—or it is quick, as they are slain in combat by forces wielding unimaginable power (usually other divine entities).

WHAT THIS BOOK IS NOT

In tossing around concepts like gods dying and gods' blood, this book uses the topic of the death of a god rather casually. It is not meant to imply a relation to any real-world belief or deity. Also, the concept of the demiurge introduced in Chapter One bears only a passing resemblance to the real-world use of that word.

This book is not a ready-to-run adventure about the death of a god. While it contains adventure ideas and brief scenarios (see Chapter Eight), DMs must use these guidelines to create specific adventures to suit their campaigns.



About the Author

Monte Cook started working professionally in the game industry in 1988. In the employ of Iron Crown Enterprises, he worked on the Rolemaster and Champions games as an editor, developer, and designer.

In 1994 Monte came to TSR as a game designer. As a senior game designer with Wizards of the Coast, he codDesigned the new edition of Dungeons & Dragons, authored the Dungeon Master's Guide, and designed Return to the Temple of Elemental Evil and the d20 version of Call of Cthulhu. For WizKids games, he recently designed the HeroClix system of superhero combat. The Book of Vile Darkness is his latest release from Wizards of the Coast.

A graduate of the Clarion West writer's workshop, Monte also has published short stories and two novels. In his spare time, he runs two games a week, builds vast dioramas out of LEGO building bricks, and reads a lot of comics.

About the Illustrators

Cover artist **Kieran Yanner** has always been interested in art, roleplaying games, and the fantasy/sci-fi world. Taking example from such artists as Jim Lee, Tony DiTerlizzi, and Brom, Kieran began shaping his art style long before he ever thought he would actually become a professional illustrator.

From Decipher to Malhavoc Press, White Wolf to Dream Pod 9, Kieran has produced hundreds of illustrations for the roleplaying industry and continues to do so. Kieran still considers himself a neonate to illustration and has a modest opinion of his artwork. The way he sees it, there's always something to be improved upon and people to learn from.

Sam Wood first crept out of the mists and rain of southeast Alaska and infiltrated Wizards of the Coast back in 1995. Since then he has been a few places, gotten himself educated, and done a number of different jobs for Wizards. Now settled in as a staff illustrator, he seems poised to linger on for a while, like an odd smell.

Sam's earliest work in the game industry was for the BattleTech TCG. He has since gone on to work on games like Dungeons & Dragons, Magic: The Gathering, Altermity, Doomtown, Legend of the Five Rings, and Chainmail. His most recent notable contributions have been collaborating with Todd Lockwood on D&D (spikes and all) and concepting the vast majority of the Chainmail miniatures. He currently resides in north Seattle with his lovely wife, 3.7 cats, and the family hellhound.

Malhavoc Press

Malhavoc Press is Monte's d20 System imprint devoted to the publication of unusual magic, monsters, and evocative game elements that go beyond traditional fantasy. Malhavoc Press products exhibit the mastery of the d20 System rules that only one of its original designers can offer.

Requiem for a God is the first event book from Malhavoc Press. Coming later in the year, look for Skreyn's Register: The Bonds of Magic from Malhavoc newcomer Sean K Reynolds. And as a followup to his award-winning Book of Eldritch Might, Monte Cook brings you Book of Eldritch Might III: The Nexus, coming soon.

Current titles are available to purchase in either print or electronic (PDF) format at <www.montecook.com>.

USING THIS BOOK

Because this is a "how-to" book for your game, most of the chapters contain boxed "Checklist" sidebars that boil down the guidelines in that section to a few clear steps. As you go through this book, use these checklists to help you make some notes about implementing the guidelines in your own campaign. Other boxes, labeled "Key Terms," are designed to help you keep track of the new concepts this book introduces.

Throughout *Requiem for a God*, a dagger (†) is used to signify a spell, feat, or item introduced in this book. A double dagger (‡) designates spells, items, or classes that originate in *The Book of Eldritch Might*, and two of them (‡) indicate material from *The Book of Eldritch Might II: Songs and Souls of Power*. Otherwise, all references to spells, feats, and other rules are from the three Core Rulebooks: the *Player's Handbook*, *DMG*, and *MM*.

Unless otherwise noted, the character statistics in this book use the traditional sorcerer and bard class rules, not the variant classes from other Malhavoc Press titles.

Bonus source material and ideas to augment the information in *Requiem for a God* appear on Monte Cook's website. To find the links to these free web enhancements, visit the book's product page online at the following address: <www.montecook.com/mpress__R4AG.html>.

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Preparing for the Event

... I know well I shall mourn always the vanishing of my mighty gods.
—Ralph Waldo Emerson

Before you start killing gods in your campaign, you need to give the idea some serious thought. The demise of an “immortal” being is a major event, and it deserves careful consideration—in terms of what you should do ahead of time, and the consequences of what will happen afterward.

THE DECEASED

The first decision the DM must make is choosing the god that dies. There are three different avenues to explore:

1. Kill an existing, established deity in your campaign.

This is the most dramatic choice you can make, but it is also the hardest. The changes to your game are the most profound in this scenario. The repercussions could alter your entire campaign world. The benefit comes from the dynamic feel the event will create. It will make the players realize that in this setting—as in real life—they can’t afford to take anything for granted.

If you choose a deity that a PC divine spellcaster follows, you will dramatically alter the character. (See page 13 for information on clerics of dead deities.) It is difficult to imagine that the player of a cleric won’t feel persecuted or punished if you announce the sudden death of her chosen deity. Do this with real caution. Develop a safety net of some sort: a replacement deity waiting in the wings, an easy transition to another character, or some other compensating benefit that helps make the godless cleric more than just a weak fighter with somewhat better saves.

2. Create a new deity. This is the easiest solution. When the players learn that this god has died, they will never have heard of him before. This scenario will have only the effects on the campaign that you specifically desire, because when you make up this new god, you’ll also be making up the suddenly empty temples, establishing the powerless clerics, and deciding exactly what effects this god had on the culture. And you’ll be creating all this with the knowledge that the god is dead.

You can make this “new god” seem like one that has always been around. However, through meta-game thinking, the players might be able to see what you have done. One way to use this option and not be obvious is to position the new deity as one from another culture. Then the PCs won’t be surprised that they have not heard of him before, but they can still see the effects of the event and take part in adventures around it.

3. Create a deity whom you allow to exist in the campaign for a time, then have the events of the death unfold. This is the compromise position. It probably isn’t too hard for you to introduce a deity new to your players. Perhaps they

enter a new region where worship of the god is prevalent, or perhaps it is just something that you had not yet gotten around to informing them about.

The farther ahead you set up the god, the more surprising her death will be, and the greater its impact on the PCs.

HANDLING DEITIES

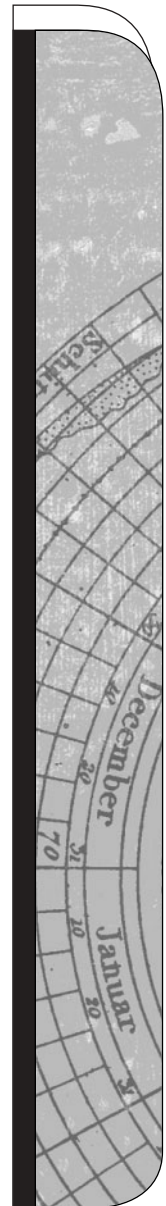
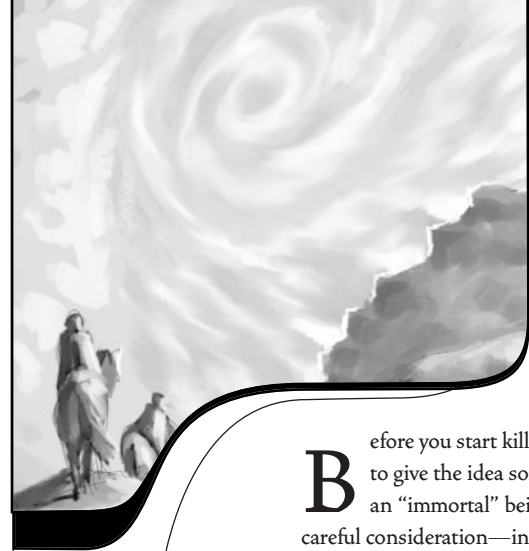
There are many ways to treat deities in your campaign. Most DMs look upon gods a little differently. For the purposes of this book, when you think about a deity—either an established one in your campaign or a new one you’re creating for this event—you should consider two godly aspects. The first is the god’s portfolio, the concepts—the sky, valor, etc.—for which this god is the patron. This is generally handled by the domains the deity grants to its clerics. Although the domains do not always reflect the god’s nature exactly, they provide a simple overview of the sorts of powers the deity commanded. Many non-core products have added new domains to the list in the *Player’s Handbook*, but this book deals with only the domains presented in the core rules. Use those presented as examples to create rules for other domains.

The second aspect to consider is the deity’s power level. For simplicity’s sake, rate this power on a scale of 1 to 20, with 1 being the lowest demigod and 20 being the highest greater god. Thus, a neutral-good-aligned lesser fire god might grant the Fire and Good domains and be described as a rating 10 god.

One thing to keep in mind, particularly when dealing with the death of a deity, is whether gods in your campaign are simply powerful beings or primal forces of nature. If the god of the rivers dies, do the rivers stop flowing? If Melikosh, “he who supports the roof of the world,” is murdered, does the sky come crashing down upon the earth? This book deals mostly with the divine energy that a dead god possessed rather than the mythological-style implications of a god’s death. Nevertheless, see “The Loss of the God” on page 20 for more information.

THE DEMIURGE

Every deity has a demiurge. The power and influence of a deity indelibly imprints itself upon the universe. The demiurge, then, is the permanent imprint that a god’s very existence leaves upon the universe. Even if the god dies, the demiurge remains. Semi-sentient, the demiurge has no physical form. It is an aspect of the god’s spiritual power and presence—a reflection, as if the universe were a mirror.



The demiurge is not an avatar, as it is not at all a physical being. It cannot be harmed, and it cannot directly harm anything, either. While the god lives, she can use her demiurge as a spiritual manifestation—when a cleric uses a *commune* spell or other means to contact the deity, the character actually is contacting the demiurge. This divine aspect is what allows a god to hear the prayers of the faithful all over the world (or many worlds) at once, while still carrying out other duties.

The demiurge is important to the topic of dead gods because this remnant is left behind when a god dies. Like a ghost, it can contact the living, speaking with the voice of the now-dead god

Checklist

- Choose a god to die in your campaign, whether an established deity or a new one created for this event.
- Establish the god's power level on a scale of 1 to 20.
- Determine the god's degree of influence in your campaign world.

and carrying a message of some undone task important to the god. Mostly, however, the demiurge of a dead god fades into obscurity. It's there to be found, but only by those who look—and look very hard.

Encountering a demiurge happens very rarely. Sometimes the demiurge finds a character to communicate with, either as directed by the living god it represents, or to carry out the last will of a dead god. The rest of the time a character seeks out a demiurge, using the spell *seek the demiurge* (see Chapter Five). A PC might even use some other, more arcane means learned from consulting sages and dust-covered, ancient tomes, or from wise old hermits who have spent their lives meditating on the demiurge.

Each encounter with a demiurge is different. A demiurge knows everything a god knows if the god is alive, but tells only what the god wishes. It knows some fraction of what the god knew if the deity is dead. All knowledge bequeathed by a demiurge, if any, is up to the discretion of the DM. This, however, is an opportunity for a character to learn at least a modicum of truly cosmic knowledge—the word that began all creation, the location of the heart of the universe, the identity of the most humble man that lives, and so on.

Token of the Demiurge

Those who come in contact with the demiurge are sometimes through divine power granted an object called a *token of the demiurge*. This object resembles a real-world item of some importance to the deity. A god of nature might have a rose as the token of its demiurge. A god of avians might use a feather. A god of war might use a dagger, while a goddess of fire might grant a small oil lamp. The *token of the demiurge* is never a direct representation of the god's holy symbol, for the holy symbol is ultimately a creation of a worshipper, not the worshipped itself.

The token grants its bearer powers based on the possessor's total character level:

Total

| Character Level | Granted Powers |
|-----------------|---|
| Level 1–4 | Possessor gains a +1 resistance bonus to all saving throws. |
| Level 5–8 | Possessor gains a +2 enhancement bonus to one ability score (chosen by the player, although it cannot be switched once chosen). |
| Level 9–12 | Possessor can cast <i>divine favor</i> at his or her character level once per day. |
| Level 13–16 | Possessor becomes immune to disease. |
| Level 17–20 | Possessor gains a <i>wish</i> , but upon taking it the token disappears forever. |

The powers are cumulative, so an 11th-level character gains the +1 resistance bonus, the +2 enhancement bonus, and can cast *divine favor* once per day as an 11th-level cleric. If a character gains a token at low level and progresses upward, the token's powers increase when the character crosses a new level threshold.

A character cannot ask for a *token of the demiurge*. It must be granted by the whim of the demiurge itself. Sometimes a character showing some trait valued by the demiurge (or the god it represents) receives one. Other times it is a reward for completing a task or a tool to aid in the completion of a task. Occasionally, the demiurge's motives cannot be fathomed. The demiurge may create more than one token at a time, but it's not recommended that a PC ever have more than one.

The token cannot be stolen or given away. If either happens, the token disappears forever. It remains only in the possession of the character it was granted to.

The *token of the demiurge* is a focus or material component for some spells. See *shield of the demiurge*, *wrath of the demiurge*, and *call on the divine remains* in Chapter Five.

THE DEATH OF MANY GODS

If the death of one god shakes the very foundation of the universe, the death of a number of gods probably causes a good portion of that foundation to crumble and collapse. A war of the gods, or a cataclysm of cosmic proportions, could result in the death of many gods. Or a whole pantheon could fade away gradually as they all lose their worshippers (or if all their worshippers should die in a similarly huge cataclysm).

The very laws of the universe—how magic works, the path from life to death, the rules of cause and effect, and so on—may change forever when many gods die at once.

Perhaps, through some cataclysmic event, all the gods die. Eventually, this could give rise to a whole new pantheon emerging from the ashes to replace them. Perhaps these replacements are mortals bestowed with the divinity of the dead gods, or maybe they are minor beings “promoted” by the disappearance of those that came before.

THE CAUSE OF DEATH

Basically, a god can die in one of two ways: by violence or through the loss of all worship or reverence.

Obviously, the death of a god by violence does not happen often. These are cosmic beings of vast, almost incalculable power. In just about every case, it takes a god to kill a god. Rumors abound of mortals so epically powerful, wielding artifacts of such might, they can challenge the gods themselves. Most likely these are simply legends. A deity might bestow power into a mortal, or into an artifact wielded by a mortal, to enable the mortal to stand against a god, but such power eventually would consume the mortal.

In any event, it is theoretically possible that a god could fall in battle or fall victim to murder. Myths tell of titanic battles of the gods, and in those battles, some gods fall. Other legends relate to divine betrayals and murders, or heroic tales of a deity giving his life for some important cause or to perform some cosmic task.

Violence bringing an end to a god causes an upheaval that disrupts the fundament of the universe. This sudden loss is felt by the thousands and millions of the deity's worshippers and servants. It causes an abrupt break in the flow of power to the clerics pledged to him.

On the other hand, the death of a god due to a lack of reverence is slow and agonizing. It can take millennia, and when the end comes, it is usually a surprise to no one. Few, if

any, clerics are cut off from their power source, because almost by definition the deity has no clerics left.

When determining which scenario to choose for your own campaign, consider whether you want the event to be a shocking one or the end to an inevitable chain of events. It is easy to foreshadow the death of a god losing worshippers, as the PCs see the crumbling ruins of temples and empty shrines. It is dramatic to have the PCs suddenly discover a well-known deity is

no more, with thousands of wailing worshippers hysterical at the loss of the object of their faith.

EXAMPLE DEATH SITUATIONS

DMs have to decide exactly how their deities will succumb. Here are a few very basic ideas of how to set up a death in a plot or story.

- A number of evil gods together fall upon a member of their own dark cabal and destroy him, so they and their servants can feed upon the power released.
- A normally innocuous minor deity learns a terrible secret and is silenced before she can spread the word.
- A god whose worshippers were wiped out as a part of a genocidal purge quickly diminishes in power and dies.
- A heroic god of good alignment gives his life sealing a terrible breach in the universe that threatens to tear all of creation inside out.
- An ancient god, imprisoned on some faraway plane for millennia, commits suicide rather than continuing to live in chains.
- Mortals of epic power, supported by the gods of good, defeat a minor evil god in his own dark, otherworldly fortress.
- Two gods, enemies forever, die with their hands at each other's throats in a final, climactic battle.

POST MORTEM

What happens when a god dies? Is there an afterlife for divinity? Some great reward or eternal punishment for immortals? This book does not actually attempt to answer such questions, at least not definitively. Certainly the answer to these questions should address whether a god can be resurrected or brought back as an undead being. A few suggestions of what happens to the consciousness or spirit of the god include the following:

- Gods are reincarnated, born again later as new, very different deities.
- Gods are reincarnated, born again as mortals—regular people, or powerful creatures like dragons.
- Gods have their own special uber-heaven and uber-hell, where they are rewarded or punished.

Key Terms

Corpus Dei: *The god's bodily remains (see page 9)*

Demiurge: *The semi-sentient imprint or reflection of a god's existence in the world, which remains even after death*

Divinity Spark: *Bits of loosed divinity fused into a larger mass (see page 24)*

Energy Well: *Self-sustaining power source arising from the release of energy at a god's death (see page 25)*

Godsblood: *Thick liquid that appears following a god's demise (see page 27)*

Godflesh: *The deity's stonelike flesh (see page 29)*

Loosed Divinity: *Bits of the god's divine energy that remain near the site of death (see page 22)*

Token of the Demiurge: *A magical item that confers granted powers from the demiurge upon the character*





- Beyond punishment or reward, gods' dead spirits all reside on a single neutral plane unreachable by mortals.
- The spirit of the deity fuses with the plane or planes that she focused upon.
- The god's spirit is forever gone, but a whole new world is given birth in its passing.
- Nothing happens. Unlike mortals, gods have no eternal soul. When they die, they simply disappear forever.

THE REMAINS (CORPUS DEI)

A physical manifestation of the dead god remains in some form or another. In most cases, a gigantic corpse of hard, crusty matter (usually called *godflesh*) and thick liquid (often called *godsblood*) remains, as well as fragments of the divine power the deity once possessed (called *loosed divinity*, an energy that coalesces into tiny starlike masses called *divinity sparks*). Each of these relics is described more fully in Chapter Two.

Size of the corpus dei can range from that of a small hill to a huge mountain to an entire island miles long, depending on the nature of the god, the nature of the death, and the whims of fate. In reality, it is simply up to the DM. Usually, the smaller the corpus dei is, the more easily recognizable it is, but the larger it is, the more dramatic it becomes. If the god died centuries earlier, and now people dwell upon his corpse without even realizing it, uncovering this fact can be an amazing revelation for the campaign. In such a case, the corpse might be covered with actual earth and rock, with deposits of godflesh and reservoirs of godsblood hidden along and under the surface.

The corpus dei may or may not be located in the place where the god actually died. In some campaigns, a god's corpse falls where he died, just like anyone else's. In others, a fallen deity returns to his otherworldly realm, the seat of his incredible power. Still other campaigns might establish a place where dead gods go—a sort of godly graveyard—located in some remote void like the Astral Plane. If such a site exists, it surely must be a place of strange wonders, not to mention intriguing treasures. Imagine an endless field in an empty void, with gigantic corpses made of stone floating in all directions, or a huge craterlike pit, the stone walls rising up all around you, with gigantic colossi—the corpses of dead gods, seemingly frozen in stone—staring down from where they stand, half embedded in the cliffs.

Thus, physically speaking, the campaign may involve two places of importance: the site of death, and the site of repose, where the god's final rest takes place. These two locations might be the same place. Godflesh and godsblood are likely to be found in either, and loosed divinity, while focused on one or both places, permeates the universe. Divinity sparks are usually found only where the god actually died—where the majority of his power erupted upon death. For specific information on godflesh, godsblood, loosed divinity, and divinity sparks, see Chapter Two.

It is also possible for a god's corpse to look like the corpse of the creature it appeared to be. That is to say, if the deity normally appeared to be a 6-foot-tall woman with seven fingers on one hand, or a three-eyed bestial giant 30 feet tall, then that is the form the corpse assumes.

No matter what form the corpus dei takes, creatures associated with the god, either directly or indirectly, are drawn to wherever it lies. The last remains of a god of nature might be surrounded by plants that grow quickly around (and on) it, and animals that make it their home and defend it with their lives. A goddess of the earth is watched over by earth elementals and subterranean creatures like umber hulks and ankhegs. Demons roost about the corpse of an evil god, while creatures of pure light (treat them as fire elementals) dance in mourning around the body of a fallen sun god.

A spiritual manifestation of the god remains as well—the demiurge. As discussed earlier, this is the part of the deity that can never really die, as it is an imprint on the universe itself created by the god's presence during life. Like a cosmic fingerprint left behind, the demiurge remains a record of the deity's existence, power, domain, and personality.

THE DEATH SITE

Where the corpus dei rests depends on the means of death. A god who faded due to lack of worshippers probably dies alone in an extraplanar citadel all but forgotten. A god slain in battle probably lies in an area laid waste by the vast amounts of power involved in the conflict.

No matter how the god died, the death site is marked forever by the event. While "Changes to the Universe" in the

The Final Rest of Theyasmalan

When Tiness and Oren, Masters of Castle Couvre in Baeless Fhor, first explored the lands to the east, they knew they were going to a land untouched by humanity. They had heard rumors from elven priests that something had happened to cut off the priests from Theyasmalan, the Fey Goddess. Of course, at the time they had no reason to think these tales had anything to do with their journey....

The wilderness east of Baeless Fhor was a rocky wasteland, dry and mostly lifeless. The two found their way through this nameless area and up into a small range of surprisingly sharp peaks not marked on any maps. Within these mountains, Tiness and Oren found a beautiful lake so clear it could only be described as invisible. At the middle of the lake was a small island covered in lush, sylvan growth. When they attempted to enter the lake and swim across, watery figures rose up menacingly. Tiness believed them to be dryads. But Oren knew that no such creatures lived in this wilderness. They tried to reason with the liquid guardians, to no avail, and found themselves forced into combat to defend themselves.

Once they reached the island, they found it full of animals, but each creature shone with an inner light, as though possessed of some supernatural energy. At the heart of the island was a tiny pool, but this time not of water. It held what appeared to be thick blood. A glowing white stag stood guard over this inner sanctum, which Tiness later described as feeling like a sad temple. Oren attempted to examine the blood in the pool, but they were driven off by the stag, who was more spirit than animal. As they retreated back to the island's shore, Tiness found a single tree, the bark of which bore images of weeping elves and sobbing faeries. Floating around the tree were tiny stars, like sparks of energy. She found that she could reach up and grasp one of the stars, and did so.

She and Oren returned by to Castle Couvre with strange tales. As years passed, Tiness' magical might grew greater and greater, though she studied little lore. When the Reddurvan horde attacked the land, she alone defended the castle and the surrounding city, even after Oren fell in battle. She credited what she called Theyasmalan's Star for her power, but she never told anyone what became of it. The secret passed away with her when she died, more than a century later.

next chapter deals with this topic, remember, too, that the flora and fauna of the area might be affected (dead, mutated, forever silenced, forever frozen, etc.), the landscape might be changed (blasted, blackened, twisted, etc.), and even the laws of physics or magic might be undone. Huge boulders might float like islands in the air, magic may cease or work intermittently, a torn rift might lead to another plane, and so on.

Clues to the events that led to the god's demise could also remain at the site. A huge magical sword might lie splintered into a dozen shards, each a magic weapon in its own right. A sundered altar marks the loss of all faith and worship. The god might even inscribe his last immortal words in huge stone tablets, in the air, or in the fabric of the universe itself.

Often creatures associated with the god find themselves as drawn to the death site as they are to the corpse (if the two are not the same place). In addition, *energy wells* frequently appear near the site of a god's death. These self-sustaining power sources arise when the release of energy at a god's death creates a flux in time and space; for more details, see page 25.

A RESURRECTED GOD

Once a deity is dead, it proves as difficult to engineer her return as it was to bring about her death in the first place. The conditions for the resurrection are nigh insurmountable. In fact, in some cases it is just not possible to restore a dead god to life (if the DM so wills it).

The requirements to raise a god from the dead vary from deity to deity. The DM should develop the conditions based on the following factors:

- The devotion and direct involvement of a multitude of followers (the exact number being as high as a million) involved in rituals or specific actions. For example, a war god might require her followers to undertake a holy war across a continent.
- The collection or retrieval of certain objects important to the god, such as actual samples of the godsblood, godflesh, and loosed divinity, as well as powerful artifacts, relics, or holy symbols of the deity. For example, to bring back Thereen, mistress of twilight, the holy obelisk dedicated to her atop Mount Yarrin must be anointed with godsblood from her remains and then submerged in Lake Somber, a spot sacred to her (and over 1,000 miles away).
- Ancient or previously unresearched high-level spells that require characters to travel to the ends of the earth—or beyond—for the information needed to cast them, as well as the costly and difficult-to-obtain components. For example, the interested parties might need to travel to the vast library of Unnad-Zin on the demiplane of Kyrst, a realm of rocky islands in a sea of fire. There, they learn that the three 9th-level spells they need to cast each requires the soul of a good-aligned mind-flayer as a component.

In short, if it is possible to bring a god back at all, the details of how to accomplish it should be extremely difficult to learn, and far harder to carry out. It should require the wealth of a nation and the resources of extremely powerful characters or groups. The task should involve great adventure, grave danger, and a high amount of risk.

AN UNDEAD GOD

A horror almost unthinkable: A god can return from the dead, an evil shell of what it once was. Animated by unholy power, rippling with negative energy, the undead deity would be a menace to all that lives. For a god to return as an undead deity, certain circumstances must occur at the time of death. The god must be killed by violence, unjustly—betrayed, attacked, and murdered by forces with their own gain in mind. In such a case, the god may (although it is incredibly rare) return of her own volition to become an undead revenant seeking revenge and destruction.

An undead god resembles the deity in life, but looks like a twisted shadow of her former self. She has only a small portion of her original intelligence and personality, existing more as a thing bent on revenge than as a deity. An undead god would truly be a horror to behold, nigh inconceivable to fight—at least from a mortal perspective.

The deceased god's clerics probably wouldn't regain their powers if their deity became undead. In rare cases, they might regain a corrupted version of their former abilities.

Checklist

- How did the god die? Choose the death scenario that best suits the needs of your campaign.
 - Should it shock and surprise the PCs?
 - Should it serve as a logical result of current events?
- When and where did the god die?
- Determine how to foreshadow the death in your game's storyline.
- Decide what happens to a god's soul in your cosmology, or consider whether deities should even have souls.
- Figure out what happened to the god's body after death.
 - Does it still lay where the god fell?
 - Was it taken elsewhere after the death?
- Establish what the *corpus dei* looks like?
 - How big is it?
 - Is it recognizable as a *corpus dei* or does it appear to be something else?
- Create the environment of the god's resting place, including notable features and unique guardians.
- Describe the site of the god's death.
 - How has the event changed the area?
 - What clues there point to the death?
 - What types of creatures live there?
- Consider the possibility of the god's resurrection and create appropriate challenges.
- Decide whether circumstances warrant the god to rise as undead.

Integrating the Event

When gods die, they always die many sorts of death.
—Friedrich Nietzsche

By now you have decided on the god that shall die and the nature of his demise. Next you must determine all the various ways to incorporate the event into your game, as well as the ramifications of doing so. These challenging issues are at the heart of this book.

STAGING THE DEATH

Essentially, you must determine how the PCs, and perhaps the rest of the world, learn of the god's death. There are many options for this revelation, but three of the best ways are: revealing the secret through an adventure, announcing it officially, and allowing the truth to come to the fore in the unraveling of a mystery.

AN ADVENTURE

First you might decide to create an adventure involving the death of the god. This is most appropriate for high-level characters, but with a little work you can design one for characters of any level. Here are some ideas for such a scenario.

'WE INTERRUPT THIS ADVENTURE...'

The PCs find the dead god unexpectedly, as a part of a different adventure. Somewhere dangerous and remote, and preferably unexpected, the PCs come upon the corpus dei. They might not know exactly what they have discovered until they investigate closely. Perhaps all they find is a colossal petrified hand, reaching up through the ground, for the actual corpse lies underground. Or they walk atop a strange hill, only to discover that it is, in fact, in the rough shape of a gigantic humanoid figure.

Before they see the body, the PCs might first come upon some relic belonging to the god: a fallen scepter, a broken crown, or something similar. Or they might first find the corpses of the god's servants, such as the giant bulls that pulled a war god's chariot, or the 20 mariliths who attended a god of chaos and evil.

In a completely different approach, a cleric character who worships the doomed god might hear, while in the midst of casting a spell like *commune*, the god calling out one last gasp. This shock comes in the middle of some other concern and alters the course of the current adventure entirely. Of course, the PC cleric would have noticed the lack of all spell power soon after anyway, but this way is much more dramatic.

PURE HAPPENSTANCE

The PCs happen to be on the scene when the god dies. While traveling the planes, wandering the wilderness, or exploring a dangerous area—or if they just happen to be in the wrong temple at the wrong time—they come upon a battle, a murder, a suicide, or the “deathbed” of dying god. There might be others about (including the deity's killers, if any) or they might find themselves alone with him.

Perhaps the god has some dying wish, command, or quest to give to the PCs, which could become the start of some grand adventure. The deity might want to be avenged, raised, or simply have some last task completed. He might want his followers cared for, a message delivered, his citadel safeguarded, or some item of importance retrieved and given as a last legacy to those who followed him.

Another variation on this idea is to have the god summon the PCs (assuming they have some relationship with him, such as being devout worshippers or champions of a similar cause) to give them his last request to fulfill. This scenario makes the death all the more dramatic, but it also runs the risk of seeming a bit forced.

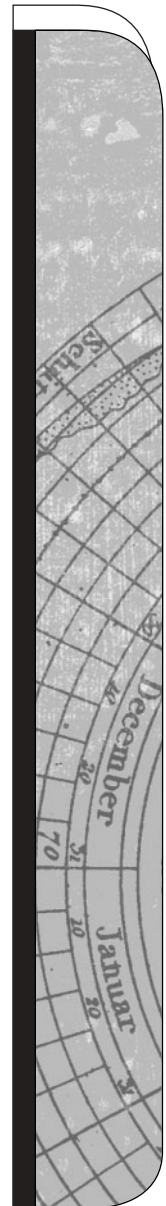
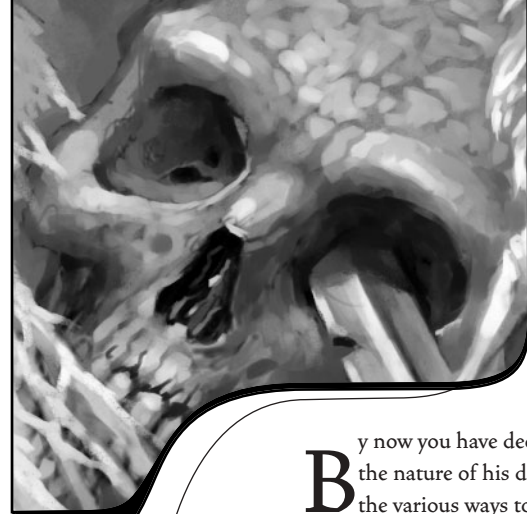
HELP OR HINDER

The PCs have a hand in aiding or attacking the god. This option could involve truly powerful (20+ level) characters, with divine aid and lots of artifacts, taking on a longstanding foe of divine stature. Or, conversely, those same characters could be summoned before their patron to help defend him or her against an overwhelming horde of godsblood-thirsty foes.

Although it is probably best, characters do not have to be artifact-laden heroes of epic proportions to help fight a god. If the DM wishes, the characters could be some extremely minor players, more witnesses than participants, in a cosmic battle that shakes the very foundations of the world. Perhaps huge armies of mortals are actually involved, with the battle fought on two levels—one among the armies and one among the warring divine patrons of those armies.

THE FIRST TO HEAR

The PCs learn about the death of the god before anyone else. They encounter a being who was there when the god died, or one who saw the corpse. This is sure to be a power-



ful event, for the character they encounter has been forever changed by the experience, and the news will almost certainly shock the PCs.

Say the god of the lizardfolk died, and the PCs encounter one of her hysterical reptilian attendants fleeing the scene near the secret, swampbound temple where it happened. Only through great diplomacy or magic can the group get

Checklist

- Choose a method for revealing the god's death to the PCs.
- Stage an adventure.
- Everyone learns the news at once.
- Clerics try to hide the truth.

any information from him at all. He might even be mad and attempt suicide while they watch. Or, while traveling through some infernal realm, the PCs meet a minor demon, dazed and

confused, but gleeful. It gladly brags that it was just summoned to help destroy a good god in a battle on the Ethereal Plane (which is a stretch of the truth—it was a member of the huge army of demons that guarded the left flank of two evil demon gods that actually did all the fighting).

AN INVESTIGATION

The PCs are investigating mysterious occurrences. When clerical abilities fail, or when nature seems to take a strange turn, the PCs follow a trail of clues—madmen, mutated animals, twisted landscapes and misheard half-told tales—until they come upon the source of the disturbance: the dead god. This could be an adventure for almost any level. The PCs do not have to know what they are actually looking for; they might expect some terrible wizard's curse, or the intervention of a devil, but never a slain immortal.

THE BIG ANNOUNCEMENT

Priests commit suicide. Worshipers cover their heads in ashes and tear at their own clothes in the street. There is wailing and moaning and gnashing of teeth. Whether it comes as a terrible rumor that spreads like a fire in the wind, a tale told by weeping angels floating in a choir of lamentation above a major city, or as an actual announcement from the head of the church hierarchy, everyone suddenly learns of the shocking news at once:

An undying being has died.

The announcement can come as a scene of social anguish, but it also could be heralded by a cosmic event—a huge explosion in the sky (or on the horizon), a bizarre storm, or an earthquake. Plants wither and die, or flames everywhere all go out at once, no matter what their strength. The wind itself seems to weep, and the rivers run dry. The sea turns red and the moon turns black, as though it has been covered

with a shroud. An eclipse of the sun proves that even the heavens are in mourning. Any or all of these signs and portents are possible.

Or, the death might occur publicly. The god's body falls to earth (perhaps right into a city) like a meteor. A battle among the gods takes place above the heads of thousands of onlookers. Or perhaps, suddenly every worshipper who ever sang the deity's praises is momentarily connected to her mentally, seeing the scene of her death in their mind's eye.

THE HIDDEN SECRET

The god dies. The clerics of the religion lose their power, but tell no one. Worship services and rituals continue, and the clerics use whatever means they have to carry on the charade that they still have power granted by their god (see the disaffected prestige class in Chapter Three). Eventually, despite their best efforts, the religion wanes, and the priesthood withdraws further and further into seclusion.

When the secret is discovered, it causes great controversy. Clearly, the deception angers some people. Others want to take advantage of the clerics' weakened defenses and raid their temples. Hopefully, by this time the clerics have come up with some new means of protecting themselves.

CHANGES TO THE RELIGION

It seems almost a foolish thing to state, but the death of a god has a profound effect on the deity's worshippers and clergy. Clerics gain their ability to cast spells and turn or rebuke undead from their patron god. If the object of their veneration and worship dies, they lose those powers. This means that suddenly some of the most powerful people in the world become little more than partially trained warriors.

The whole structure of the religion—the whole reason for the religion to exist—suddenly vanishes. The source of power, of inspiration, of faith, of trust is now dead.

Many people believe, rightly or wrongly, that temples are storehouses of treasure. With the donations required to obtain magical healing or other aid, coupled with jeweled idols, gold altars, and magical items made by the clerics, this assumption often proves correct. No matter the truth, thieves and raiders soon come barging in to what will seem to them to be a defenseless, god-bereft temple. Temples of dead gods need to employ more guards than ever before to stave off such attacks and break-ins, both because the attempts increase and because they have little or no magic to use in defense. It is understandable, then, why a religion might want to keep the event a secret, if possible.

Worshippers, on the other hand, don't actually lose powers when their god dies. But they look to their god and their

religion as the source of all the answers to the questions of life. Why are we here? Is there an order or a reason to things? What happens when we die? How did we get here? And so on. Their god is their protection, their redeemer, their source of comfort, and a place for them to turn when all others are gone. When the source of answers and comfort goes away, worshippers panic and despair.

REACTIONS OF THE FAITHFUL

It's not hard to imagine that after a tragedy like the death of a god, more tragedies follow. Suicides and riots among the worshippers are not uncommon. Crimes both petty and heinous also increase, as people come to believe that either no one exists to punish them, or that life has lost all meaning and thus morality and ethics no longer matter.

A few other courses of action are possible, any of which can lead to interesting adventures for the PCs:

- The worshippers and the clergy engage in an obsequy, or funerary rite, that lasts for days and involves thousands.
- The worshippers go on a mass pilgrimage to a faraway holy place, looking for enlightenment as to what to do next.
- The worshippers create a massive monument—a cenotaph—to mark the passing of their deity.
- The worshippers hold a mass suicide to be with their deity.
- The worshippers hold a particular individual or group (a ruling body, high-ranking cleric, etc.) responsible for the death and attempt to kill the offender(s).
- The worshippers hold themselves responsible and seek to atone by committing acts that favor the god's portfolio (starting fires for a fire god, building huge stone biers for an earth god, etc.).
- The worshippers attempt to appoint a replacement to ascend and take the fallen god's place.

CLERICS OF DEAD GODS

A cleric of a dead god is not like a wizard without his spellbooks or a fighter without her sword. A wizard can learn new spells. A fighter can get a new weapon. Worship of a specific deity is the fundamental core of the cleric. They draw on that faith for not only their spells but their inner well-being, their place in society, their life's goals, and their capacity to meet those goals.

IMMEDIATE LOSSES

Clerics without a god, particularly non-evil clerics, find themselves facing a number of losses:

Loss of Power

Obvious, direct, and instant, the loss of the ability to cast spells or affect undead hits hard. It's the kind of experience that can drive one mad. An adventuring cleric is suddenly of almost no use to his companions, and can only barely defend himself against the dangers he once routinely faced. A non-adventuring cleric loses the ability to heal the wounded and the sick. He can no longer bless those who need it or brew potions to sell to raise funds for the church. He can't even create wards to help defend the church against raiders or thieves.

Loss of Respect

Hand in hand with the loss of spells comes a loss of respect. Clerics have the ability to cure the sick and even restore life to the dead, not to mention smite their foes and protect their friends, learn any secret and travel the planes. Thus, they command respect. Loss of those abilities results in a loss of respect.

But it goes further than that. On a deeper level, clerics form the fundamental link between the mortal world and the immortal world. They are the speakers for the gods and the appointed representatives of mortality. Nonclerics who revere gods see clerics as holy people, with all that implies: somehow more blessed, more pure than others. They are heroes who use their amazing powers for the good of others. They are feared and respected wielders of godlike might, not to be questioned or trifled with. Or at least they were, before their god's demise. Clearly, they no longer hold the same status in the eyes of the people.

Loss of Social Position

The power and respect garnered by clerics frequently puts them in a position of prominence, if not real influence. Clerics are thought-leaders and opinion-makers. They sway attitudes from the pulpit because they speak with the voice of the god, and that's a difficult voice to argue with. However, once the voice is gone, the mouthpiece seems foolish and ineffectual. They lose the sway they had in social issues, and in political issues as well.

In some societies, called theocracies, the clerics *are* the rulers. They make policy as well as represent the faithful.

Clerics With No Spells

Clerics without the ability to cast spells are still fairly capable combatants, usually with good armor, decent weapons, moderate attack bonuses, and a fair number of hit points. They still have excellent saving throws. Clerics with no ability to cast spells should have a CR equal to level-1 for clerics of levels 1 to 5, CR equal to level-2 for levels 6 to 10, CR equal to level-3 for levels 11 to 15, and CR equal to level-4 for levels 16 to 20. This is a rough and inexact guideline in that it gives clerics without spells at levels 5 and 6, 10 and 11, and 15 and 16 all the same CR.

Clerics with no spells have no spell list and thus cannot use spell completion or spell trigger items. (See "An Important Decision" on page 15.)

They manage both secular and spiritual matters with equal power and aplomb. When the god behind a theocracy dies, the entire system collapses. (Theocratic clerics are among the most likely to conceal the death of their god, either to keep hold of their secular powers or simply to keep their society from falling into utter chaos.)

Sometimes priests of a dead god can lose social position to such a great degree that they become pariahs, shunned from the society that once held them in high regard.

SPECIAL CIRCUMSTANCES

A cleric who reveres a pantheon of gods rather than a single god loses no power when one god of the pantheon dies. However, if the entire pantheon dies, it affects the cleric in the same way that the loss of a single god affects a cleric of that god.

Unlike other clerics, those who revere a concept or a belief, such as “law” or “darkness,” do not face the threat of losing their god. They would fear just as greatly, however, the diminution or destruction of their concept. The final victory of chaos, for example, would be to a priest of law what the death of a god would be to a traditional cleric.

A god who dies for lack of worshippers leaves behind few or no clerics and no religious structure. The impact on the religion, as on society, is negligible at best.

Checklist

- Plan a defense (or lack thereof) for the dead god's temples.*
- Recompute Challenge Ratings for clerics without spells.*
- Determine the results of the faithful's despair, anger, and questions.*
- Note new reduced power, status, and influence of ex-clerics.*
 - Theocracies may fall.*
 - Outline major power shifts.*
 - Factor in reduced opportunities for magical healing and undead turning upon populace.*
 - Consider leaving clerics some (reduced) magical power.*
- Consider special circumstances for nonstandard clergy (pantheon- or concept-worshippers).*
- Rough out transition rules for ex-clerics' possible alternate deity selections.*
- Decide whether existing spell effects and magic items of the dead god still function.*
- Evaluate the possibility of syncretism with another faith.*

AN ALTERNATE CHOICE?

One thing to consider is whether the death of a god leaves a void in your campaign—both in regard to the god's portfolio (see “Replacing the God,” page 21) and from the point of view of the displaced clerics. Clerics of a dead god could choose an alternate but similar deity to serve, if one is available: The clerics of Hearsh, God of Light, could turn to revering Aolarad, Goddess of the Sun, for example.

If a cleric takes an alternate choice similar enough to the old god's outlook, alignment, and portfolio (in the view of the DM), the character might regain all spellcasting abilities, channeling power from the new deity, after only a few months of religious training and a crash-course in the tenets of the religion (assume one month plus one week per cleric level, as the more powerful the cleric is, the longer it takes to learn how to use that power under the new paradigm). This assumes, however, that the hierarchy of the new religion accepts these refugee clerics. Without help from existing clergy, the process of devoting oneself to a new god could take much longer—perhaps years (assume six months plus one month per cleric level, at minimum).

In any event, many look upon these clerics as being without true devotion or loyalty. Even their own new church hierarchy, if they accept the new clerics, probably won't give them the respect or responsibility that a cleric of their level deserves.

It is unlikely that the alternate god will refuse new clergy, in any case. Gods want clerics. Depending on the deity's alignment, she may not look favorably upon her existing priests treating the new ones badly.

Of course, if a deity specifically moves in to fill the place of a dead god, taking the reins of his portfolios and responsibilities, it becomes much easier for a cleric to make the switch. At the same time, however, the clerics might see the immortal newcomer as an upstart, a usurper, or an interloper. They might reject this new god more quickly than a different alternate.

VARIANT: ABANDONED CLERICS

WITH SOME POWER

DMs may wish to allow clerics of dead gods to retain some of their former power. There are three ways to handle this:

1. Low-level spells come from the cleric's skill with magic, not the god. Clerics are skilled with spells and retain the ability to tap into the dead god's loosed divinity to power 1st- and 2nd-level spells. Using this option, these spells are not “granted” but passively powered by the deity.

2. All spells come from the cleric's faith. The idea behind this option is that it is the cleric's devotion to a deity that gives her power, not the god himself. Thus, the concept of belief equaling power proves true. As long as the cleric does not know the god is dead, or does not believe it, she retains all her spellcasting power.

3. Spells come from the god, but the ability to cast them comes from the cleric. Thus, the cleric can use spell completion items and spell trigger items (scrolls, wands, etc.) of cleric spells but gets no spells per day.

SYNCRETISM

Syncretism is the attempted reconciliation of elements from two religions. A religion may attempt to incorporate and enfranchise the worshippers of a recently deceased deity. This could cause the ranks of the faithful to swell, increasing the power and prestige of the religion as a whole. Syncretism commonly occurs with two religions that are already somewhat similar and require no major dogmatic shifts to bring them together. For example, the religion of a minor lawful good god of the sea might attempt to bring in the worshippers of a dead lawful neutral goddess of streams and lakes. To do so, the existing religion changes its focus a bit (more on law than on goodness) and expands the features it deals with (all bodies of water, not just the sea). The god of the sea only rarely objects to more worshippers and, in effect, a slightly greater portfolio. In fact, if it works, the clerics who instigated the change might be rewarded.

Of course, this can go too far. If the clerics of the lawful good god of the sea instead attempt to incorporate the worshippers of a dead chaotic neutral god of music, the religion becomes confusing and loses all focus. The worshippers to be brought into the fold might reject the attempt, and the existing ranks of the faithful might leave as the tenets of their beliefs change too much from what they once were. Clearly, the architects of this change almost certainly face great punishment.

Or, the clergy or worshippers of the dead god might attempt to institute syncretism, literally worming their way into another faith and another clerical hierarchy. This has even less chance of working.

In any event, changing a religion is usually no small matter. A tiny cult with a few hundred worshippers and clerics might do so fairly easily, but a major religion with tens of thousands or more followers located across the face of the globe (or even on more than one world) does not change easily. More likely, syncretism creates a splinter religion, one based on a synthesis of both faiths, but really a part of neither.

For more on this subject, see “Replacing the God” on page 21.

CHANGES TO SOCIETY

One can see that the death of a god could lead to major societal changes. These might run from the creation of new organizations (as presented in this section) to a complete adjustment to the way people relate to deities. For example, a few changes could include the following:

- Divinely inspired or blessed rulers lose their political power.
- Important artifacts or special places of power lose all puissance.

- Frightened and confused mobs of displaced worshippers cause trouble.
- People lose faith in all gods.
- Fearing the end of the world, panicked people riot.
- Fearing great changes afoot, panicked rulers go to war.

Really, it all depends on how important the god and the religion were to society as a whole. The death of the patron of a minor cult may go almost unnoticed, while the passing of a deity sponsoring a theocracy can bring an entire civilization crashing down on itself.

Sometimes, the death of a god can result in the creation of whole new organizations, or an increased awareness of previously minor ones, suddenly brought to the fore for their expertise. Two such groups, opposed to each other, are the Cabal of the Dirge and the Memento Mori.

CABAL OF THE DIRGE

The Cabal of the Dirge believes strongly in the cycle of life and death, particularly as it applies on a greater, cosmic scale.

They believe that the universe and everything in it is slowly dying, even the “immortal” gods. They call this transition to death the “Great Dirge.” The most potent expression of the Great Dirge is the death of a god.

Thus, to pay homage to the Great Dirge, the Cabal formed to protect the remains of gods who have died—to save them from desecration and defilement.

They are not beyond using divine remnants like godsblood if it helps further their cause. However, the Cabal performs elaborate Great Dirge-related rites to honor the deity whose godsblood they consume. A small difference to some, but a large one in the minds of the Cabal of the Dirge.

The organization hunts down the location of dead gods or their death sites (if different from that of the corpus dei), and protects them. They do so by keeping the locations a secret, even if that means eliminating all those who find out about it. They also attempt to guard the sites, building fortresses nearby to watch over the area.

An Important Decision

When a god dies, his clerics lose all their spells. But what about already existing spell effects? What about magic items? Do they still function? The DM needs to decide, and be consistent with this choice. Here are some of the implications of this decision:

Existing effects and items powerless: *This is the extreme. It can make logical sense, and it truly clarifies how important a god is to a cleric if glyphs of warding already in place fade, and wands of cure serious wounds no longer function.*

Existing effects and items not powerless: *This choice makes cleric characters (PCs and NPCs) still somewhat viable, and dungeons and temples protected by the power of a dead god still remain interesting challenges. If all the glyphs of warding are gone, and the curse on those defiling the tomb fades away, it becomes easy (and therefore not interesting) to raid the mausoleum.*

Their main opponents are the Memento Mori (see page 17). Their philosophies and activities directly clash, for the Mori wish to “desecrate” the divine remains. This clash often translates into physical combat, usually initiated by the Cabal. The Memento Mori attempt to steer clear and avoid

Key Terms

Cabal of the Dirge: Group that protects the cycle of life and death, including godly deaths

The Great Dirge: The transition into death

Memento Mori: Organization that seeks dead gods to gain knowledge

Sepulcher of Heaven: Memento Mori headquarters

Syncretism: To form one new religion from two (similar) faiths

Threnody: Secret enforcers of the Cabal of the Dirge

their foes, while the Cabal of the Dirge hunts down their opponents or confronts them as they go about their business—because their business involves investigating and using exactly what the Cabal attempts to protect.

A great many clerics support the Cabal’s actions and agenda, but few of them actually

belong to the group. The Cabal of the Dirge’s membership comprises mostly rogues, sorcerers, wizards, necrotheologists (see Chapter Three), bards, and, of course, threnodies.

THRENODIES

The threnodies are the secret enforcers of the Cabal. They are infiltrators, spies, assassins, guards, and soldiers. They attune themselves with the Great Dirge and use its insight and connection to all things to grant them special powers.

Take a Cue From the Players

Pay attention to how the players react to the death of the god. Consider having at least some NPCs react similarly. The players are the best judges you have as to how people might view a particular god or religion you have presented to them.

Because of the musical nature of the Great Dirge, many bards become threnodies, calling themselves “death bards.” When not in disguise they paint their faces and bodies in black-and-white paint, with curious designs to represent the Great Dirge in ways only they can understand.

Typical threnodies fight with two weapons and often use their note of the Great Dirge ability to inflict a *ghoul touch* upon a foe (see Chapter Three).

Typical threnody*, female human Brd5/Threnody3: CR 8;

Medium humanoid; HD 5d6 + 3d8; hp 35; Init +2; Speed 30 feet; AC 13 (+2 Dex, +1 amulet); Attack +6/+1 melee (1d6+1, rapier) and +5 melee (1d4+1, dagger) or +8/+3 ranged (1d6+1, short bow); AL N; SV Fort +2, Ref +9, Will +8; Str 12, Dex 15, Con 10, Int 15, Wis 13, Cha 18

Skills and Feats: Balance +7, Bluff +6, Concentration +7, Disguise +6, Escape Artist +10, Hide +4, Intuit Direction +9,

Knowledge (arcana) +5, Knowledge (religion) +7, Move Silently +4, Perform +14, Search +5, Sense Motive +6, Swim +5, Use Magic Device +15; Ambidexterity, Godstrike†, Skill Focus (Perform), Two-Weapon Fighting, Weapon Focus (rapier)

A Note From the Great Dirge: By repeating a single note of the Dirge, she can cast any 1st- or 2nd-level necromancy spell she is aware of, regardless of whether it is divine or arcane. She must have any necessary components or foci, and she uses her threnody class level as her caster level. She can use this spell-like ability once per day.

Possessions: +1 rapier, +1 dagger, amulet of natural armor +1, wand of cure light wounds (22 charges), masterwork mighty composite short bow (+1), potions of see invisibility, cat’s grace, protection from fire, and haste

Spells Known (3/4/3): 0—detect magic, ghost sound, light, mage hand, prestidigitation, read magic; 1st—charm person, mage armor, sleep, ventriloquism; 2nd—invisibility, locate object, mirror image

* A variant-bard version of the threnody appears on page 17.

NPCs

Herodosa Maiori serves as Master of the Dirge, as she has done since her brother disappeared mysteriously six years ago searching for an energy well said to lie deep in the wilderness. All uses of divination magic have failed to find him, but Herodosa does not give up. Still, her responsibilities in managing this large organization keep her from devoting much time to finding her brother.

Despite her lofty position, Herodosa remains quite active and insists on occasionally taking on missions on behalf of the Cabal of the Dirge. She long ago established a false identity as a member of the Memento Mori, an advantage she uses to gain information about her rivals. Herodosa’s appearance has been described as plain, which makes it that much easier for her to utilize disguise and tricks to infiltrate her quarry. She has short blond hair and fair features.

In battle Herodosa typically uses a longsword and a shield. If she faces an opponent she suspects to be chaotic, however, she switches to her lawful greatsword.

Herodosa’s cohort, Buri Androsen, is a short, dark-skinned man who follows her everywhere. He secretly carries a torch for his leader, but she is aware of this fact. She uses his attraction to get him to do whatever she says—even things that are extremely dangerous or unethical. (His alignment was neutral good when he first joined her, but actions he has taken on Herodosa’s behalf have changed that.) His most prized possession is his magical staff.

Herodosa Maiori, female human Ftr12/Rog4: CR 16; Medium humanoid; HD 12d10+12 + 4d6+4; hp 104; Init +3; Speed 30 feet; AC 23 (+3 Dex, +8 armor, +2 ring) or 20 (+3 Dex, +5 armor, +2 ring); Attack +24/+19/+14 melee (1d8+10, longsword) or +22/+17/+12 melee (2d6+10, greatsword, +2d6 versus chaotic); SA +2d6 sneak attack; SQ Evasion; AL LN; SV Fort +11, Ref +14, Will +8; Str 20, Dex 16, Con 13, Int 18, Wis 14, Cha 12

Skills and Feats: Alchemy +5, Balance +10, Bluff +8, Climb +20, Craft (mapmaking) +19, Disable Device +11, Disguise +8, Escape Artist +9, Forgery +11, Handle Animal +2, Hide +3, Innuendo +4, Jump +18, Knowledge (arcana) +10, Knowledge (religion) +7, Listen +2, Move Silently +11, Ride +4, Search +5, Spot +9, Swim +16, Tumble +10; Arcane Resistance†, Blind-Fight, Bloodburst†, Combat Reflexes, Godstrike†, Improved Critical (greatsword), Improved Critical (longsword), Leadership, Lightning Reflexes, Power Attack, Weapon Focus (longsword), Weapon Focus (greatsword), Weapon Specialization (longsword), Weapon Specialization (greatsword)

Possessions: +3 leather armor, +2 small shield, +1 lawful greatsword, +3 longsword, gauntlets of ogre power, ring of protection +2, +1 cloak of resistance, figurine of wondrous power (serpentine owl), two potions of cure moderate wounds, one potion of sneaking

Buri Androsen, male human Sor12: CR 12; Medium humanoid; HD 12d4+24; hp 57; Init +1; Speed 30 feet; AC 11 (+1 Dex); Attack +7/+2 melee (1d6+1, staff), or +7/+2 ranged (1d6, light crossbow); AL N; SV Fort +6, Ref +5, Will +9; Str 12, Dex 12, Con 14, Int 20, Wis 12, Cha 19

Skills and Feats: Alchemy +15, Concentration +19, Craft (metalworking) +7, Diplomacy +5, Hide +2, Knowledge (arcana) +14, Knowledge (religion) +10, Listen +2, Profession (goldsmith) +14, Scry +20, Spellcraft +20, Spot +5, Wilderness Lore +6; Brew Potion, Combat Casting, Divine Resistance†, Extend Spell, Heighten Spell, Spell Affinity† (teleportation)

Possessions: Staff of fire (29 charges), headband of intellect +2, scroll of disintegrate, potion of cure serious wounds, light crossbow, 12 bolts

Spells Known (6/7/7/7/5/3): 0—arcane mark, dancing lights, detect magic, ghost sound, light, mage hand, prestidigitation, ray of frost, read magic; 1st—charm person, chill touch, detect godsblood†, identify, mage armor; 2nd—blur, invisibility, mirror image, see invisibility, web; 3rd—fly, haste, lightning bolt, suggestion; 4th—dampert†, summon monster IV, wall of fire; 5th—Mord's faithful hound, teleport; 6th—chain lightning

USING THE CABAL IN YOUR CAMPAIGN

The Cabal description assumes that more than one god has died in the history of the universe. If that's not true for your campaign, the Cabal is probably a very new organization formed in the aftermath of the first god-death. Alternatively, they could be travelers from another alternate plane, aware of deity deaths and moving in to protect and preserve this latest one.

The Cabal of the Dirge serves the campaign as guardians of regions where a dead god lies. PCs investigating a dead god might need to deal with Cabal members diplomatically, by sneaking past them, or by fighting them. The Cabal might even get involved with PCs trying to learn more about dead gods in general by stealing books, threatening sources of information to keep them quiet, or making other trouble. They could become an ongoing threat to PCs interested in far more than just straightforward combat, which they resort to only as a last option.

MEMENTO MORI

Members of the Memento Mori don't always agree on why they do what they do. Some do it to pay homage to the dead gods, forgotten by all but the Memento Mori. Some do it to study a fascinating bit of lore that is utterly unique in the universe. Others do it purely for personal gain. Each member has his or her own reason for seeking the corpses of dead gods and taking, studying, and using anything worthwhile they find.

An extremely loose-knit group, the Memento Mori has a headquarters called the Sepulcher of Heaven, a series of tall towers joined with bridges high above the ground. Rumors say that vault-like storehouses beneath the towers hold vast quantities of godsblood and god-flesh. The Sepulcher of Heaven houses a library of lore about

Variant Bard Threnody

This version of the threnody is based on the variant bard class presented in Book of Eldritch Might II: Songs and Souls of Power.

Typical threnody, female human Brds/Threnody3: CR 8; Medium humanoid; HD 5d6 + 3d8; hp 35; Init +2; Speed 30 feet; AC 13 (+2 Dex, +1 amulet); Attack +6/+1 melee (1d6+1, rapier) and +5 melee (1d4+1, dagger) or +8/+3 ranged (1d6+1, short bow); SV Fort +2, Ref +9, Will +8; AL N; Str 12, Dex 15, Con 10, Int 15, Wis 13, Cha 18

Skills and Feats: Balance +10, Bluff +10, Concentration +7, Disguise +8, Escape Artist +10, Hide +7, Intuit Direction +9, Knowledge (arcana) +6, Knowledge (religion) +7, Move Silently +6, Perform +14, Search +5, Sense Motive +6, Swim +5, Use Magic Device +15; Ambidexterity, Godstrike†, Skill Focus (Perform), Two-Weapon Fighting, Weapon Focus (rapier)

A Note From the Great Dirge: By repeating a single note of the Dirge, she can cast any 1st- or 2nd-level necromancy spell she is aware of, regardless of whether it is divine or arcane. She must have any necessary components or foci, and she uses her threnody class level as her caster level. She can use this spell-like ability once per day.

Possessions: +1 rapier, +1 dagger, amulet of natural armor +1, wand of minor healing (30 charges), masterwork mighty composite short bow (+1), potions of see invisibility, cat's grace, protection from fire, and haste

Spellsongs## Known (7 notes, 1 chord): Notes: misdirected sound, momentary charm, momentary disappearance, momentary protection; Chords: slumber

gods who no longer exist—perhaps the greatest collection of “useless” holy tomes and prayer books in the world. This same library holds shelf after shelf of books about what happens when a god dies, from the exact process of the transformation of the remains to the rate of loosed divinity propagation.

The group attempts to gather all the information it can to store in this library. They even pay others hefty fees for reports, maps, or samples. They dispatch harvester of divinity

agents (see prestige class in Chapter Three) to uncover information, explore new areas for dead god relics, and learn the secrets of gathering more power.

Clearly, the Memento Mori is no friend to the Cabal of the Dirge, although some of its members do believe—like the Cabal—that what they do honors the god and his memory. The Cabal of the Dirge looks upon the Memento Mori as

scavengers, defilers, and thieves. The Memento Mori simply attempts to avoid the Cabal and its agents, for its members see little profit in fighting. If they do need to fight, they try to find someone else to do it for them.

All classes are represented among the ranks of the Memento Mori, but a great many members are harvesters of divinity or necrotheologists (see Chapter Three).

HARVESTERS OF DIVINITY

While harvesters of divinity are not unique to the Memento Mori—other groups employ them as well—these clever, capable investigators play a key role in the functioning of this organization.

Typical Harvester of Divinity, male human Ftr4/Wiz2/

Harvester of Divinity3: CR 9; Medium humanoid; HD 4d10+4 + 2d4+2 +3d8+3; hp 54; Init +5; Speed 30 feet; AC 12 (+1 Dex, +1 ring); Attack +10/+5 melee (1d8+3 longsword) or +9/+4 ranged (1d8+2 composite longbow); AL N; SV Fort +8, Ref +3, Will +9; Str 15, Dex 13, Con 12, Int 15, Wis 15, Cha 12

Skills and Feats: Climb +6, Concentration +9, Hide +3, Jump +7, Knowledge (arcana) +8, Knowledge (religion) +10, Move Silently +3, Open Lock +3, Scry +4, Search +5, Spot +4;

Blind-Fight, Bloodsight†, Combat Reflexes, Expertise, Improved Initiative, Scribe Scroll, Weapon Focus (longsword), Weapon Specialization (longsword)

Sense Divine Energy. Using a standard action, a harvester of divinity can sense divine energy and its sources within 60 feet. The harvester of divinity instantly identifies all divine spellcasters in that area as well as the presence of active divine magic spell effects (see *detect magic*), divine magic items, divinity sparks, godsblood, godflesh, and energy wells. The harvester of divinity can distinguish from among any of these different sources of divine energy.

Harvest Lesser Energy. Once per day as a supernatural ability, a harvester of divinity can take 10 minutes to concentrate on ambient loosed divinity and draw it into himself. He must make a Concentration check (DC 20) to succeed. During this time, he gains one of the following benefits, which he chooses at the time:

- Heals 3d6 points of the harvester of divinity’s hit point damage
- Rids the harvester of divinity’s body of any nonmagical disease
- Cures 1 point of the harvester of divinity’s ability score damage
- Removes one of the harvester of divinity’s negative levels (not lost levels)
- Rids the harvester of any curses (as *remove curse*)
- Grants a +1 divine bonus to the harvester of divinity’s attacks and saving throws for 30 minutes beginning after the concentration period ends

Divinity Strike. Once per day, the harvester of divinity can bolster a melee or ranged physical attack (not a spell). The harvester of divinity gains a +1 bonus to attack and damage rolls. This is a free action and a supernatural ability.

Possessions: +1 longsword, +1 ring of protection, mighty masterwork composite longbow (+2), 20 arrows, wand of shield (30 charges), potion of cure serious wounds

Spells (4/3): 0—*daze, detect magic, mage hand, read magic*; 1st—*burning hands, comprehend languages, mage armor*

NPCs

Lauil Starsoul is ancient even by elven standards. He has devoted his 746 years to the study of gods from a scientific point of view, as opposed to a religious one. Only in the last 30 years or so has he turned his attention to the topic of dead gods. He joined the Memento Mori simply to get access to the group’s library. In only 10 years, he found himself moving up the ranks of the group’s limited hierarchy. Now he serves as the undisputed leader.

Lauil takes a particularly hands-off approach. He sees the organization as a loose confederation of individual seekers

Checklist

- Determine the natural results of the death upon political states, artifacts and divine sites, other religions, wars, morale, and so on.
- Let the players’ reactions help guide you.
- How do various organizations respond?
- Rough out the Cabal of the Dirge’s response to the death.
- Plan the Memento Mori’s response to the death.
- Outline the benefits the PCs can gain from allying with each of these groups
- Describe the threat that each of these groups could present to PCs who oppose them.

and researchers rather than a tightly knit group. Most of the membership appreciates that opinion and respects Lauil for it. Only in times of real need does he use his authority to tell others what to do.

Characters are most likely to encounter him alone, in the Sepulcher of Heaven. In a hostile situation, Lauil attempts to flee or get his assailants to flee or stop attacking. If he must resort to violence, he attempts to deal with a threat quickly, such as with a *prismatic spray*.

Lauil Starsoul, male elf Wiz (Div)7/Loremaster8/Necrotheologist: CR 16; Medium humanoid; HD 7d4-7 + 8d4-8 + 1d8-1; hp 28; Init +3; Speed 30 feet; AC 14 (+3 Dex, +1 Dodge bonus); Attack +4 melee or +10 ranged; AL LN; SV Fort +6, Ref +7, Will +16; Str 4, Dex 16, Con 9, Int 23, Wis 16, Cha 15

Skills and Feats: Alchemy +20, Appraise +14, Concentration +17, Knowledge (arcana) +24, Knowledge (history) +18, Knowledge (the planes) +14, Knowledge (religion) +26, Listen +9, Search +12, Spellcraft +20, Spot +13; Bloodsight†, Brew Potion, Craft Wondrous Item, Heighten Spell, Scribe Scroll, Silent Spell, Skill Focus (Knowledge [religion]), Spell Affinity† (mind-affecting)

Loremaster Abilities: Instant Mastery (Appraise), +1 Dodge bonus to AC, +1 bonus to Fortitude saves, Newfound Arcana (+1 1st-level spell), Lore, Greater Lore

Necrotheology. A necrotheologist gains a +2 competence bonus on Knowledge checks involving dead gods, gods-blood, divinity sparks, energy wells, and so on. This is an extraordinary ability.

Possessions: *Headband of intellect* +4, *robe of stars*, *glove of storing*, *vibrant purple prism ioun stone* (stores water breathing and haste), *wand of shield* (14 charges), *potion of invisibility*, *scroll of fear*

Wizard Spells (5/8/7/6/6/6/5/3/2): 0—*detect magic* (2), *mage hand*, *read magic* (2); 1st—*charm person* (2), *comprehend languages*, *mage armor*, *magic missile*, *message*, *obscuring mist*, *shield*; 2nd—*detect thoughts*, *endurance*, *levitate*, *locate object*, *resist elements*, *see invisibility*, *whispering wind*; 3rd—*clairaudience/clairvoyance*, *dispel magic*, *gaseous form*, *lightning bolt*, *suggestion*, *tongues*; 4th—*arcane eye*, *dimension door*, *locate creature*, *screaming stoneskin*, *wall of ice*; 5th—*contact other plane*, *Mord's faithful hound*, *prying eyes*, *Roy's telepathic bond*, *telekinesis*, *wall of stone*; 6th—*analyze dweomer*, *eyebite*, *legend lore*, *repulsion*, *true seeing*; 7th—*ethereal jaunt*, *greater screaming*, *prismatic spray*; 8th—*discern location*, *heightened suggestion*

Prohibited School: Illusion

Necrotheologist Spells (3): 1st—*detect divinity spark†*, *divine favor*, *protection from evil*



USING THE MEMENTO MORI IN YOUR CAMPAIGN

As with the Cabal of the Dirge, you have two basic ways to use the Memento Mori in your campaign: as a new group formed to study a recently deceased god, or as an older group with knowledge of other dead gods as well. Beyond that, you need to decide whether the organization will ally with or oppose the player characters—or perhaps the PCs will decide that for you by their actions and opinions.

As allies, the Memento Mori can be a source of great information and aid for those exploring the secrets of a dead god. They might even commission the PCs to investigate the

corpus dei for them, paying them handsomely for good information or relics brought back. Of course, such a dangerous mission could bring the PCs into conflict with the Cabal of the Dirge.

As enemies, the Memento Mori can serve as rivals for the treasures of a dead god, or—if the PCs side with

the Cabal of the Dirge—they might be seen as raiders and defilers. Members of the Memento Mori are usually neither vengeful nor do they make pre-emptive strikes against their foes. Instead, they scheme and create elaborate plans to avoid or trick their opponents.

CHANGES TO THE UNIVERSE

The loss of a single being of godly power sends ripples and repercussions throughout the universe. It is an event that shakes creation to its core. DMs are justified in making virtually any change to their campaign world or the plane in which it lies as a result of the death of a god. The way magic works, the way the laws of physics work, the races and character classes available—any of these things could change. Of course, at the same time, you should carefully consider the implications of any such changes.

A god's death can cause earthquakes that shatter whole mountain ranges and tear open vast canyons that fill with water to make inland seas in just a few weeks. If the god's corpse lies at the bottom of such a new sea, the PCs must face whole new challenges to get to it to find divinity sparks or godsblood.

The death of a god can open up a portal to another plane in the spot where the god died, potentially creating a stream

of traffic through the portal. Not so bad if the portal connects to a good-aligned plane, but one leading straight to Hell can bring apocalypse. A portal to another world might introduce a new intelligent race into the campaign for the player characters to interact with. Perhaps it is a new race that becomes available for PCs.

A deity's death could, in fact, herald the creation of an entire plane. This new realm, given life by the death of a god, might come with all new creatures and environments, probably accessible through a portal at the death site.

No matter what happens as a result of the deity's demise, the god's demiurge remains. This ghostly presence can attempt to take an active role in events, trying to carry out some last task of the god, or it can recede into obscurity.

Certain by-products (for lack of a better term) also result from the death of a god. Loosed divinity, divinity sparks, energy wells, godsblood, and godflesh, as introduced in the last chapter, all prove extremely valuable as sources of great power. They are the reason why, despite the risks, adventurers seek the bodies and death sites of fallen gods. Each of these power sources is described more fully in its own section later in this chapter.

THE LOSS OF THE GOD

Of course, each god has duties, obligations, and tasks to undertake. The loss of the god means that those actions might go uncompleted. Sometimes a god works to keep some great evil (or some great good) imprisoned or in check. Other times, a god manages some important natural event or events, like the tides, the winds, or the eruption of volcanoes. For example, if Yannel, Mistress of the Morning, dies, the following days may dawn dark and gloomy, until the morning sun can be restored. Sometimes the changes discussed here may resemble the effects of loosed divinity, described a bit later. The difference is that the problems wrought by the absence of the deity might never be fixed—they might never fade. They are logical results based on what a god does, not on the god's divine might.

This issue proves an unending source of interesting plot hooks for the campaign. However, because they deal specifically with the dead god and her nature and portfolio, only you can devise them for your campaign. Here are a few more examples to inspire you:

- Red Ferrith was the goddess of thieves. When she died, the city watch in the capital was able to find the grand and ancient thieves guild. The leaders were apprehended and the members scattered to the four corners of the earth. The guild will do anything to reorganize, even if it means somehow resurrecting Red Ferrith or gathering her loosed divinity.

- When Sheed, Lord of the High Palace, was alive, he imprisoned the great serpents Ral and Kest in the dungeons beneath his immortal home. With Sheed dead, Ral and Kest are free once again to resume their attacks upon the very heart of the world. Should they succeed, the world will die a slow, cold death.
- Nuadet, goddess of fertility, has died. The crops begin to wither and die too, as though they were a part of her. If something is not done, everyone will eventually starve in a terrible famine.
- Upon the death of Echoro, god of magic, arcanists everywhere began failing at certain spells. Terrible accidents with magic abound, long-chained demons now run loose, and the rampant, uncontrolled magical energy that Echoro once monitored and maintained causes havoc everywhere.

The absence of the god might also mean that her former home now lies empty. Some planar citadel, cosmic realm, or an entire plane itself may be abandoned. The deity might have left behind servitors, guards, assistants, or even family. On the other hand, the place might stand vacant, waiting for some plane-traveling thieves to plunder it. But what wards might a god place upon her treasure? Probably ones that blast the sanity of a thief, disintegrate him, or imprison him in a hellish nether world forever. With great reward comes great risk.

THE REACTIONS OF OTHER GODS

Even the gods learn to mourn when one of their number passes away. This is doubly true if the deceased was from a close-knit pantheon or divine family. A deity's funeral is a celestial event remembered for centuries. The gods might put a new constellation in the sky or carve out a new mountain range as a remembrance.

If a deity was murdered, those close to her might attempt to avenge her death, resulting in still more divine demises. A war of the gods might ensue, threatening the whole universe and everything that lives. Gods usually strive to avoid such a conflict due to the risks involved, but sometimes high emotions lead them to ignore those risks. Conversely, some manipulative god of destruction might engineer the death of a god just to start such a war.

The gods themselves might take steps to keep defilers and interlopers from getting at the corpse (and the gods-blood, etc.).

REPLACING THE GOD

A question that arises soon after the demise of a divinity is whether another god will move in to replace the deceased.

The need for a replacement can seem great—in the minds of the worshippers, in the managing of a portfolio, or as a position within a pantheon. The proposition can also cause difficulties, however. Yet even the rise of a replacement does not alter physical changes to the universe caused by the original god's death, such as the creation of loosed divinity. The replacement god gains his or her own divine power.

Essentially, there are four basic scenarios to explore when replacing a deceased god.

DIVINE HEIR

The god's divine or semi-divine offspring ascend (literally) to the throne. Often the most peaceful resolution to the issue of replacement, a god might actually have bequeathed his position and power to his offspring as he died. Like a royal line of succession, this process can be straightforward. Yet, again like a royal line of succession, it can be complicated and contested. Wars among divine children and heirs to the throne can cause as much death and destruction as the demise of the parent. It can tear apart the faithful worshippers and followers of the original deity, causing religious schisms and holy wars.

USURPER

The killer usurps the god's portfolio and position. If the deity was murdered, the murderer might attempt to take up his power and station. That may be why the god was killed in the first place. In some campaigns, DMs may allow mortal characters that slay gods to take the god's place. In others, only another deity could accomplish such a task. In any event, it is not beyond the realm of possibility that a god might be murdered specifically for his portfolio.

Imagine this scenario: The evil god Melitorranon, Lord of the Frozen Waste, plots and schemes to gain influence over the warmer lands. He looks upon his brother, Baerathanon, God of the Field and Farm, and crafts a scheme of murder and betrayal. He kills Baerathanon and takes his portfolio, becoming master over fields everywhere—from the fertile plains to the cold northlands.

A KINDRED GOD

Another, closely related god attempts to replace the deceased. When the god of fire dies, the goddess of the sun attempts to assimilate his worshippers, followers, position,

Key Terms

Cosmic Locality: *The entire plane in which the god died, plus its neighboring planes*

Immediate Locality: *The world in which a god died, or perhaps just a portion of it*

and power. She might do this out of a craving for might or for benevolent reasons, seeing an unfulfilled need. The dead god may have willingly bequeathed his might and position to another similar deity, or the replacement may come about with the usurping god's initiative after the death.

UNRELATED INHERITOR

An unrelated god moves in to take the position. Sometimes, this scenario can cause confusion among the faithful wor-

shippers (see "Syncretism," page 15). If the goddess of time takes on the position of the recently deceased god of merchants and money, she suddenly has a mixture of portfolios with seemingly little in common. On the other hand, mythology is not without examples of gods with a strange mixture of portfolios, such as Poseidon, god of horses and the sea. The synthesis of two portfolios might create a whole new area of influence for a god. A deity combining the portfolios of thieves and the sky might become known as the mysterious Star-Thief.

The goddess of flame taking on the position of a dead mountain god would become goddess of volcanoes.

LOOSED DIVINITY

When a god dies, the divine power he possessed escapes into the universe. Most of this incredible might is simply lost. Some of this energy draws the attention of creatures like divinity parasites (see Chapter Seven), which feed upon it, or learned characters like the disaffected (see Chapter Three), the harvesters of divinity, or someone with a *divinity collector*—people who know how to collect and tap into the power and use it for themselves.

The loosed divinity can cause unpredictable and strange effects in the surrounding area. Some of these prove positive, as the power of the god infuses the surroundings. Others are negative, as the absence of the god's control over the divine power allows the energy to run amok. The range

of the effects depends on the power of the god. A greater god's death affects the entire cosmic locality where she held influence. The death of a lesser god, a demigod, or any other divine being with a 1-to-20 power rating of 15 or less simply affects the immediate locality—usually a land where she enjoyed great power or near where she died. Sometimes the effects of loosed divinity can grip a whole world or plane(s).

EFFECTS OF LOOSED DIVINITY

The following list, based on the domains in the god's portfolio, offers possible effects of the loosed divinity that emerged upon the god's death. Some are positive and some negative, but all result from the god's energy flooding into the universe. Where possible, the effect carries an associated game mechanic, but many of them require in-depth DM adjudication. The DM should decide which of the god's domain-based effects should occur (or if all of them should), and whether they should be positive or negative. A random determination would suggest a 50/50 chance for either.

Air—*Positive*: The air becomes rich and bolstering, granting a +2 divine bonus to all creatures' Constitution scores for a week. *Negative*: Terrible storms lay siege to the immediate locality for weeks.

Animal—*Positive*: A few animals in the immediate locality become awakened. *Negative*: A massive, seemingly natural die-off of many animals occurs. Perhaps a few animal species particularly important to the deceased god disappear altogether.

Chaos—*Positive*: Freedom and creativity abound. All Craft and Perform skill checks gain a +4 circumstance bonus for a month. *Negative*: Totally random and unpredictable events plague the area for two weeks. Strange things pop into being, and others simply disappear.

Death—*Positive*: Monsters and other unwanted creatures and people die. *Negative*: A plague spreads through the locality, resistant to cures and spells, for three months.

Destruction—*Positive*: A huge landslide uncovers a lost city within a mountain. *Negative*: Buildings collapse. Fires spread through both cities and forests for a month.

Earth—*Positive*: Stone grows harder and sturdier. Add +2 to the hardness of stone for a year. *Negative*: An earthquake of great severity lays waste to the immediate locality.

Evil—*Positive*: Evil creatures gain a +1 circumstance bonus to saves, ability checks, and skill checks for a week. *Negative*: Plagues spread, food rots, and crops wither. Famine and pestilence abound for three months.

Fire—*Positive*: Fires burn hotter, inflicting a +1 bonus to damage per die of damage. Forges work better, adding +1 circumstance bonus to any related Craft or Profession checks for six months. *Negative*: Fires spread through both cities and forests for a month.

Checklist

- Determine cosmological effects of the god's demise in your campaign world.
- What changes are there to the way magic works, the laws of physics, and available races and character classes?
- Did the death create or destroy cosmic features such as portals or planes?
- Decide between a cosmic locality and immediate locality for death-effects.
- What constitutes a "neighboring plane"?
- Identify cosmic problems that might occur due to the god's absence.
- Consider the fate of the god's celestial home or realm.
- Outline how the other gods respond to the death.
- Determine whether the god may be replaced.
- If so, how and by whom?

Good—*Positive*: Good creatures gain a +1 circumstance bonus to saves and ability and skill checks for a week. *Negative*: Positive energy floods the area, destroying animated undead.

Healing—*Positive*: All creatures are filled with life and healing energy, allowing them to heal twice as fast as normal for two weeks. *Negative*: Minor creatures that should die do not, creating an abundance of insects that eat crops and cause other problems for three months.

Knowledge—*Positive*: A hidden tomb is found to contain ancient secrets and long-lost knowledge. *Negative*: The greatest library in the world collapses and burns, taking with it great secrets and lore.

Law—*Positive*: Order reigns. Lawkeepers and enforcers (like city guards) gain a +1 circumstance bonus to attacks, damage, saves, ability checks, and skill checks for a month. *Negative*: Stagnation reigns as change grinds to a halt and creativity suffers. Artisans receive a –2 circumstance penalty to all Craft and Perform checks for a month.

Luck—*Positive*: Good luck ascends. All creatures gain a +1 luck bonus to attacks, damage, saves, ability checks, and skill checks for a week. *Negative*: Bad luck prevails. All creatures suffer a –1 luck penalty to attacks, damage, saves, ability checks, and skill checks for a week.

Magic—*Positive*: Those who use magic burgeon with extra power. Those able to cast 1st-level spells gain the ability to cast an additional 1st-level spell daily for a week, as if they had a *pearl of power*. *Negative*: Magic becomes difficult to control. All spellcasters, divine or arcane, incur a 10 percent spell failure chance (which stacks with existing spell failure chances) for a week.

Plant—*Positive*: A few trees or other plants in the immediate locality become awakened. *Negative*: A massive, seemingly natural blight affects many plants. Perhaps a few species of plant particularly important to the god disappear altogether.

Protection—*Positive*: All are granted a +1 deflection bonus to Armor Class for a week. *Negative*: Doors seal, bonds tighten, and barriers grow stronger. All Escape Artist and Open Lock checks—as well as checks to break open doors, break through walls, bend bars, and so on—suffer a –2 circumstance penalty for two weeks.

Strength—*Positive*: All are granted a +2 enhancement bonus to their Strength scores for a week. *Negative*: Only those with a Strength score under 10 are granted a +2 enhancement bonus to Strength.

Sun—*Positive*: The sun nourishes everyone whom its rays touch. Any living creatures outside during the day gain a +2 enhancement bonus to their Constitution scores for a week. *Negative*: The sun's all-too-strong rays dry up crops and cause famine for six months. The temperature during the day remains above 95 degrees Fahrenheit the whole time.

Travel—*Positive*: Roads grow smooth, as do the seas. Travel times for distances greater than a mile decrease by 50 percent for two weeks. *Negative*: Roads grow rough, as do the seas. Travel times for distances greater than a mile increase by 50 percent for two weeks.

Trickery—*Positive*: All creatures gain a +1 circumstance bonus to Bluff and Disguise checks. *Negative*: Distrust erupts among creatures in the immediate locality. Conflicts escalate and violence runs rampant for a month. Projects requiring cooperation, such as the raising of a building, suffer during that time.

War—*Positive*: All creatures gain a +1 circumstance bonus to attack and damage rolls. *Negative*: Conflicts escalate and violence runs rampant for a year, during which time at least one major war occurs.

Water—*Positive*: Water welcomes all who enter. Those with a swim speed gain +50 percent in speed. Those without a swim speed gain a circumstance bonus of +2 to Swim checks. These effects last for a month. *Negative*: Storms rock the seas, making sea travel almost impossible for a month.

USING LOOSED DIVINITY

Some spells, such as *call upon the divine remains*^f, draw upon loosed divinity to power them. They only work, however, during the first few years after the god has died (a number of years equal to three times the 1-to-20 power rating of the dead god). Some individuals, such as harvesters of divinity and necrotheologists (see Chapter Three), learn to tap into loosed divinity to gain powers. Some magic items, such as the *divinity collector* (see Chapter Six), either collect or draw on loosed divinity for their own source of energy.

Some believe a mortal can become a god by absorbing loosed divinity. Through a ceremony called the Ritual of Ascendancy, they attempt to claim the power as their own and rise to the heavens as a god. The ritual has many names and takes many forms, often requiring vast human sacrifice (or the sacrifice of other intelligent beings), a huge temple or other site—sometimes the size of a city—in which to perform the rite, months if not years of preparation, use of many artifacts, a vast expenditure of power, and all manner of other necessities.

Usually only evil characters attempt this ritual, since most non-evil creatures would not selfishly desire godhood at any price. Some say that good-aligned mortals occasionally ascend to divinity, but that evil mortals are expected to claw their way there if they want it.

The specifics of the Ritual of Ascendancy—and whether it is even possible—are up to the individual DM. It ought to be the stuff of an epic adventure: to stop the lich-lord,

evil sorceress, or powerful tyrant from achieving godhood. Regardless of the alignment of its subject, the Ritual of Ascendancy often lays waste to the surrounding land(s), so it is generally in everyone's best interests to stop it from happening.

DIVINITY SPARKS

Small bits of loosed divinity sometimes coagulate into balls of energy that look a little like tiny stars. These balls, called divinity sparks, are both desirable and dangerous. Divinity

sparks represent a concentration of divine power. Those in the know can use the power in these sparks to their own ends.

The death of a god releases some divinity sparks right away, a number equal to $1d20$ + the deity's 1-to-20 power rating. About 10 percent of these immediately flit off into the Astral Plane, where they eventually get lost, recoverable only through extensive searching with magical aid. Another 10 percent tend to fade away (disappear into the Astral Plane, move off elsewhere in the universe, or become absorbed by someone or something) about every six months. Thus, the divinity spark phenomenon eventually disappears altogether from the site of the god's death.

If the god's corpse does not remain at the

site of the demise (see "Post Mortem" in Chapter One), an additional $1d6+1$ divinity sparks hover about the actual corpse dei, beyond those released upon death.

Difficulties may arise when characters try to find and capture divinity sparks. Sometimes they are only visible under certain circumstances, such as at a particular time of day, by those of a specific alignment or outlook, from a certain angle, or only by using magic. Further, divinity sparks have an Armor Class of 25 (+4 due to size, +5 due to

swiftness/Dexterity, +6 due to magical deflection), which makes them hard to grab. While not intelligent, they do normally resist those attempting to touch them, unless some pre-set conditions favor it.

DMs should decide ahead of time whether they want to create any special conditions for finding or grabbing divinity sparks around a particularly deity. Keep in mind that these sparks are the most valuable of a dead god's treasures. They likely have guardians, such as spectres of the divine or creatures with the divinely infused template (see Chapter Seven). You should make the challenge of getting a divinity spark equal to the spark's worth.

Divinity sparks feel tingly to the touch, and ever-so-slightly warm. Anyone touching one automatically knows the alignment of the dead god that loosed the power to make it.

USING DIVINITY SPARKS

Once it's captured, a character can store away a divinity spark in some safe container, absorb it, or transfer it to another creature or object. Most people use small, locked iron boxes to contain a spark, but anything will do.

A stored divinity spark grants its possessor one of the following effects:

- Grants a +2 divine bonus to one ability score of the creature's choosing. Once it's chosen, the character cannot change the ability score. The spark must be in the possession of the character for the bonus to be in effect.
- Activates the abilities of a disaffected (see Chapter Three)
- Serves as an experience source for making magic items or casting spells requiring an experience-point component. A divinity spark can offer a total of 1,000 XP in this way.

Once the possessor chooses a function for a stored divinity spark, the choice cannot be changed. For example, a character who uses it to activate his ability to become a disaffected cannot later use it to gain a bonus to an ability. He can, however, give it to another to use to gain any of the three effects.

A creature can absorb a divinity spark into itself, or cause a divinity spark to be absorbed into an object. A creature absorbing a divinity spark gains a +2 permanent, inherent bonus to an ability score one time only. A character who absorbs two sparks gains no additional abilities beyond those granted by the first one, even if they come from different deities. Absorbing three divinity sparks negates the inherent bonus but confers upon the creature the divinely infused creature template (see Chapter Seven). Only if all the sparks come from the same god, such a creature takes on the alignment of the dead god who generated the sparks.

Checklist

- Establish the effects of loosed divinity upon the immediate locality.
- Which of the god's domain-based effects occur?
- Are they positive or negative?
- Consider the specifics of the Ritual of Ascendancy.
- Is it possible to rise to godhood via this rite?
- If so, what components and preparations does it require?
- Roll for the number of divinity sparks around the death site.
- Number of sparks = $1d20$ + deity's 1-to-20 power rating, less 10 percent.
- Add $1d6+1$ sparks around the corpse dei, if not present at death site.
- Decide whether special conditions modify the difficulty of finding or seizing a spark.
- Are there guardians?
- Determine whether any NPCs have already gained sparks.
- What have they done with them?
- What will they do?
- What effects did the spark confer upon these possessors?
- Have any been absorbed to create divinely infused creatures?
- Have any been absorbed to form intelligent items or artifacts?

A divinity spark absorbed into a dead body acts as a *true resurrection* spell, bringing the creature instantly back to full life and health with no loss of level. This use does not grant the other benefits of absorbing a spark, however.

Divinity sparks can become the source of intelligence and power for intelligent magic items or artifacts. Although the details are left up to each individual DM and should vary from item to item, the powers bequeathed by a divinity spark should equal about 100,000 gp worth of an item's market value (but not the experience points involved). This burst of divine essence often proves strong enough to change a powerful item into an artifact-class item, or to grant an item intelligence and the special capabilities that come with intelligence, as described in the DMG.

A divinity spark can be neither dispelled nor suppressed. It has a market value of 55,000 gp. Someone with the Create Divinity Spark† feat can create an artificial divinity spark from ambient loosed divinity (see Chapter Four).

ENERGY WELLS

Sometimes, the release of the nigh immeasurable might of a god at death creates a flux in space and time, resulting in an energy well. Energy wells have been likened to pinprick holes punched in the fabric of reality itself, from which pours potent energy on a continual basis. But a hole to where? Where does the energy come from? Even the most learned planar sages seem unsure. Some, however, say that an energy well is not a hole at all, but rather an area infused with so much energy that

it somehow begins to produce its own energy: a self-sustaining power source. This theory doesn't actually explain why energy wells have been known to die out and disappear after a long existence, however. Further study is needed.

Energy wells almost always occur near the site of a god's death (as opposed to near the *corpus dei*, which may or may not be the same locale). Thus, they often lie in remote locations or on distant planes far removed from the prime plane.

The death of a god does not always result in an energy well.

However, a powerful spell (see *create energy well*) can create one artificially if there is enough loosed divinity about.

The heart of an energy well is a visible vortex of swirling power, usually ranging from about 10 to 1,000 feet in diameter. Matter coming into contact with this vortex is lost forever, similar to what happens when someone places a *bag of holding* within a *portable hole*. Anyone touching the heart of an energy well must make a Fortitude saving throw (DC = 20 + the god's 1-to-20 power rating) or be sucked into the void and forever lost. Even those who succeed at the save suffer 10d6 points of damage.

The effects of an energy well spread much farther than one can see in its heart, however. The range of an energy well's effects varies based on the power of the dead god, but they never extend beyond the immediate locality.

Key Term

Ritual of Ascendancy: A rite that allows a character to harness loosed divinity to ascend to godhood



God's**Power Rating**

5 or less

6–10

11–15

16–20

Range of Effects

1 mile x the god's rating

10 miles x the god's rating

100 miles x the god's rating

The entire world

EFFECTS AROUND AN ENERGY WELL

It is quite possible to be within the effects of an energy well and not realize it. Its effects are generally long-term and

subtle: The number of magical beasts and creatures with magical natures or powers slowly grows over time. The number of people born with natural talent for magic (sorcerers) also increases. Portals to other planes, magical pools, cursed or blessed areas, antimagic areas, and other locales of a sorcerous nature spring into being in the affected area, but slowly—sometimes over years. In short, an energy well can transform a fairly

mundane land into one with a reputation for magic and the supernatural. It becomes a haven for fey creatures and magical races and monsters.

Alternatively, sometimes an energy well can “burn out” an area. Too much magical energy slowly kills off the plants and animals in the region, transforming it into a barren wasteland rich in magic but not in life or fertility.

USING AN ENERGY WELL

Powerful spellcasters can tap into an energy well to direct more power specifically to them. Further, they can channel that tapped power to another person, granting someone else great might. Such spellcasters can hide or protect energy wells with spells. They can even destroy an energy well forever. See *channel energy well*, *destroy energy well*, *hide energy well*, *seal energy well*, and *tap energy well* in Chapter Five. Some magic items also manipulate the power of an energy well.

Even casters who do not use the above spells can make use of an energy well. Casters aware of the well's presence can attempt to use its power rather than their own to fuel their spells. To accomplish this task, a caster must make a

Concentration check with a DC equal to 20 plus the level of the spell. Each time a caster uses this ability in a single day, the DC increases by another 2 points. Thus, someone attempting to cast a 5th-level spell using the power of the well rather than his own power, after attempting to cast three other such spells in this way earlier that day, must succeed at a Concentration check with a DC of 31 (20 + 5 + 6). Failure means the caster must use his own power to cast the spell (which is how it normally works) and suffers 1 point of temporary damage to his spellcasting key ability score due to burnout. The DC resets at the end of the day.

Nonspellcasters can use the power of an energy well, but they must first attempt a Concentration check, which is often difficult for them (except perhaps for monks). If they succeed at the check (DC 25) while in an energy well, they can draw power into themselves and gain a +1 divine bonus to one of the following:

- Attack rolls
- Saving throws
- Ability/skill checks

If the Concentration check succeeds, they gain the bonus for a full day. If they fail, they suffer a –1 penalty to all three of the above for the day.

Neither of these uses is possible if the energy well is sealed by a *seal energy well* spell (see Chapter Five). In that case, only the caster who sealed the well can attempt to draw upon it to power spells.

AN UNSTABLE WELL

Sometimes an energy well becomes unstable. This can happen on its own—there is about a 1 percent chance each year—or it can happen as a result of outside forces. A god, for example, could destabilize a well, as could a very powerful spellcaster with a *destabilize energy well* spell.

An energy well can also become destabilized if one of these events occurs within its area of effect:

- Someone attempts to draw enough power from it to cast a 9th-level spell (1 percent chance of destabilization).
- Two or more 8th-level or higher spells are cast within 1 mile and one hour of each other within the well's area of effect (2 percent chance of destabilization).
- A gate to another plane remains open for more than one day within its area of effect (3 percent chance of destabilization—check only once per gate).
- Someone destroys an artifact within its area of effect (3 percent chance for destabilization).
- Another energy well affects the same area (3 percent chance for destabilization of both wells each year).

Checklist

- Decide whether an energy well formed at the site of the god's death.*
- Determine the range of its effects.*
- Note the danger involved in touching the heart of an energy well.*
- Figure out whether anyone uses the well currently.*
 - Who uses it?*
 - Is it sealed?*
- Choose whether to have a stable or unstable well.*
 - If unstable, how did it get that way?*
- Decide how many wells have appeared (usually one).*

- A god physically manifests within its area of effect (5 percent chance for destabilization).
- A god dies within its area of effect (25 percent chance for destabilization).

An unstable well affects all spellcasters in its area of effect as if someone had cast a *curse of power* spell upon them (cannot be avoided by a successful saving throw). Further, after a month of instability, the power of the well starts to move in cycles. This cyclical power “spin”—often described as an ebb and flow—has both of these effects:

1. Every other day, all spells operate as if cast by someone two levels higher than normal. On other days, all spells operate as if cast by someone two levels lower than normal.
2. Every other day, all creatures gain a +2 enhancement bonus to Strength. On other days, all creatures suffer a –2 enhancement penalty to Strength.

Unstable wells have the same chance of stabilizing on their own as stable wells have of destabilizing. The spell *stabilize energy well* can also be of use. The willful act of a god also could stabilize an energy well.

MULTIPLE ENERGY WELLS

If more than one god died in a particular area, two (or more) energy wells might develop in close proximity to one another. If this happens, expect some strange effects.

First of all, there is a fair chance that one or both of the energy wells will become unstable. Multiple unstable energy well effects stack.

Further, in the area occupied by both (or all) of the energy wells, spell effects dependent upon the caster level become 1d20 rolls instead. So if someone casts *pass without trace*, instead of affecting one creature per level for 10 minutes per level, it affects 1d20 creatures for 1d20x10 minutes. A *fireball* spell inflicts 1d20 d6 (maximum 10d6) damage. A Spellcraft check (DC 20 + spell level) allows a cast spell to function normally, but if the Spellcraft check fails, the player uses a d10 rather than a d20 to determine level effects. A *wish* or *miracle* spell can transform this overlapping effect into a purely beneficial or detrimental one—where spells cast in the overlapping area operate as if the caster were either 1d6 levels higher or lower (depending on the desire stated when casting the *wish* or *miracle*.)

GODSBLOOD

Although authorities often can trace the origin of relics and artifacts back to the actual physiognomy of a god, perhaps the most useful by-product of the corpus dei is the fluid the

corpse exudes. This fluid, often collected in sacred receptacles or otherwise blessed containers, is called godsblood.

Godsblood’s appearance and qualities depend on the nature of the deceased deity. It could appear as black, tarry ooze; a thick, viscous paste; or a clear, bubbling watery substance.

Godsblood is usually found in a small pool or oozing out from godflesh (see page 29). Such a find normally yields 1d12 + 1 ounces of the stuff. A typical corpus dei might spawn 1d6 such

pools, but this number varies wildly with each individual god and the circumstances around the death. Many pools are hidden, invisible until certain conditions are met, or they might just be extremely hard to get to. Simply digging down into a corpus dei will not automatically produce godsblood. (It doesn’t work that way.) These pools are usually not found farther than 500 yards from the corpse.

Godsblood is potent stuff. Anyone at the source imbibing at least an ounce for the first time is affected as though by a *heal* spell, as well as *bull’s strength*, *cat’s grace*, and *endurance* spells—all cast at 20th level. Later draughts—even godsblood from a different god—do not grant any special benefits. The god’s alignment does not affect the nature of the godsblood in any way.

Further, characters who drink the godsblood or coat their flesh with it also gain access to the godsblood feats described in Chapter

Galathak’s Grave

The tower appeared overnight.

The meteor had struck a few days before. The impact destroyed the village of Yellowrock and everyone who lived there. Those that saw the falling star and lived said that it looked more like a man—or a giant—falling from the heavens than a star. A few wizards said that strange energies were coming from the meteorite’s impact crater, so Queen Reatha positioned an elite force of eldritch warriors to watch the crater and assess any threat.

The morning after they arrived, a tower was growing up out of the middle of the crater. Its smooth, rocky sides seemed like flesh, and cracks in the sides of the tower oozed a thick, dark red—almost black—liquid. Rising up from the top of the tower were five pointed protrusions, making the entire structure resemble a clawed arm reaching up out of a pit.

The tower pulsed with dark energy, occasionally emitting tiny, dark motes that traveled up into the sky or sank down into the ground.

Occasionally, the watchers spotted large insect-things scuttling about outside the tower and down in the crater. The leader of the eldritch warriors sent two of his force down into the crater to investigate further. They never came back.

On the next day, when the followers of Galathak appeared, the eldritch warriors realized what was happening—and what they stood next to.

The clerics of the evil god of darkness and destruction clearly had no power, but they were well armed with magical devices. They sought to get at the tower and drink its seeping blood. They craved the power pulsing from the tower and the sparks of energy that leapt out of it.

They desired to feast on the remains of their own dead god.

The eldritch warriors attacked the evil horde and their black dragon ally. The battle was great. So great, in fact, that many blame it for the creation of the energy well and the spells and powers unleashed that day. In any event, the heart of that energy surge consumed them all. The tower cracked but did not crumble. Now known as Galathak’s Grave, the crater and the tower rising up from it form the center of a city devoted to wickedness and evil. Resident sorcerers and necromancers draw upon the energy loosed from it.

Four. Even an inadvertent exposure to godsblood can grant access to these feats.

Godsblood bottled or carried away from the source loses some of its potency. Those drinking it are affected as if a *cure serious wounds* spell had

been cast upon them. But again, only the first drink does any good. After that, the curing effect does not occur. A bottled ounce of godsblood can be sold for 700 gp.

Godsblood is also a very useful material component for potent spells. (See Chapter Five.) Certain individuals, such as the disaffected or necrotheologists, can create a weak form of artificial godsblood (see the prestige classes in Chapter Three).

below) the character gets based on those domains. A character not directly opposed to the goals or outlook of the god (DM's discretion) could even gain multiple abilities. This ability cannot be removed or dispelled by any force short of another god.

Air: The character can *levitate* 1/day for a number of days equal to the god's 1-to-20 power rating, as if he cast the spell as a sorcerer of his level.

Animal: The character can cast *animal friendship* once. If already able to cast this spell, he can use it to affect an additional number of Hit Dice of animals equal to the god's 1-to-20 power rating.

Chaos: The character can use *confusion* once, as if she cast the spell as a sorcerer of her level.

Death: The character can kill a creature of her Hit Dice or lower once, by touch. The victim gains a Fortitude saving throw of 10 plus the god's 1-to-20 power rating.

Destruction: The character can cast *shatter* 1/day for a number of days equal to the god's 1-to-20 power rating, as if he cast the spell as a sorcerer of his level.

Earth: The character ignores the hardness rating of non-magical stone for a number of days equal to the god's 1-to-20 power rating.

Evil: The character gains a +6 enhancement bonus to Charisma-related skill checks involving evil-aligned creatures for a number of days equal to the god's 1-to-20 power rating.

Fire: The character can cast *burning hands* 1/day for a number of days equal to the god's 1-to-20 power rating, as if he cast the spell as a sorcerer of his level.

Checklist

- Locate 1d6 godsblood pools around the corpus dei.
- Are they hidden or readily accessible?
- Determine the fluid's exact appearance.
- Determine the size of each pool (1d12 + 1 oz.).
- Figure out whether an NPC has become saturated in godsblood.
- Select a temporary granted ability based on domain.
- Is there a chance for godsblood poisoning?
- Decide where characters might find godflesh.
- Does the campaign contain items made of godflesh?
- Can one purchase it locally?

GODSBLOOD SATURATION

In addition to the above effects, a character who imbibes and bathes in at least 10 ounces of godsblood gains a temporary supernatural ability based on the dead god's domains. The DM should choose which domain-related ability (described



Good: The character gains a +6 enhancement bonus to Charisma-related skill checks involving good-aligned creatures, for a number of days equal to the god's 1-to-20 power rating.

Healing: The character heals normal damage at the subdual damage rate for a number of days equal to the god's 1-to-20 power rating.

Knowledge: The character can gain the answer to a single yes/no question (as if she cast *commune*) 1/day for a number of days equal to the god's 1-to-20 power rating, as if she cast the spell as a cleric of her level.

Law: The character can cast *calm emotions* 1/day for a number of days equal to the god's 1-to-20 power rating, as if she cast the spell as a cleric of her level.

Luck: The character can reroll one die roll 1/day for a number of days equal to the god's 1-to-20 power rating.

Magic: The character casts all spells at one level higher than his actual level for a number of days equal to the god's 1-to-20 power rating.

Plant: The character can give a single plant a permanent hardness of 8, one time only.

Protection: The character gains a +2 deflection bonus to Armor Class that lasts a number of days equal to the god's 1-to-20 power rating.

Strength: The character gains a +2 enhancement bonus to his Strength score that lasts a number of days equal to the god's 1-to-20 power rating.

Sun: All undead suffer a -2 divine penalty to attack rolls, Armor Class, and turn resistance within 20 feet of the character, for a number of days equal to the god's 1-to-20 power rating.

Travel: The character can *teleport* once, as if he cast the spell as a sorcerer of his level.

Trickery: The character gains a +2 divine bonus to her Bluff checks for a number of days equal to the god's 1-to-20 power rating.

War: The character gains a +1 divine bonus to attack rolls, which lasts a number of days equal to the god's 1-to-20 power rating.

Water: The character can breathe underwater for a number of days equal to the god's 1-to-20 power rating.

GODSBLOOD POISONING

A character who attempts godsblood saturation twice in the same six-month period (imbibing up to 20 ounces) must make a Fortitude saving throw (DC equal to 20 plus the god's 1-to-20 power rating). Failure means that, not only does the character not gain a new ability, he or she suffers a permanent 2d6-point drain to all ability scores. Immunity or special resistance to poison does not help

against this penalty. If the saving throw succeeds, the character gains the benefits as normal.

GODFLESH

Godflesh does not actually resemble flesh at all. Rather, to most observers it looks like stone or clay. It is in fact tougher than normal stone, with a hardness of 10 and 25 hit points per inch of thickness. This quality makes it more difficult to work with than stone (treat as working with stone, but apply a -4 circumstance modifier), and it remains immune to any spell that affects stone (like *stone shape*) since it is not actually stone.

The god's alignment does not affect the nature of the godflesh in any way. Godflesh used to craft a magic item increases the price of the item by 10 percent, but the item's caster level automatically goes up one level. Those wishing to purchase godflesh by the pound must pay the market price of 50 gp per pound.

The spell *transform godflesh* makes the stone into a metal that resembles adamantine. This transformation raises the price of the godflesh to that of adamantine.

From the Journal of Sera the Green

The first bubbling pool of the effervescent liquid Eriadal calls "godsblood" was easy to find. He drank from the pool immediately, and it clearly filled him with divine energy that coursed through his muscles and flesh. Vaz drank when Eriadal was finished. As I watched, his wounds healed—even his eye. Perhaps the stories we had heard in Tarsis were true. Perhaps we did stand upon Yallisor's corpse.

The next pool was very difficult to find. The land's strange topography made me feel that we were not standing upon a hill, but on a giant. A upraised column of rock looked just like a clenched fist. Eriadal said that it was a column of pure godflesh. That term shocked and terrified me.

Near the "fist" we found the next bit of godsblood. For some reason, only I could see the small trickle that oozed from the "palm" and down the "arm." When I pointed it out, Eriadal said I must be more in tune with the nature of the deity than he. It is true that I try to maintain the ways of the goddess Kalim, whose teachings are not all that different from Yallisor's.

The two of them bade me climb up the rock column and drink. I moved closer, and suddenly two gigantic wolves rounded either side of the stone. From the way they glistened with might, it was clear that they, too, had partaken of the blood.

Now we were in trouble.

Prestige Classes

Whether or not God is dead: It is impossible to keep silent about him who was there for so long.

—Elias Canetti

The four prestige classes in this chapter are all involved in some way with dead gods—guarding them, exploiting them, or maybe something in between. They most likely exist only in a universe where at least one god has died.

THE DISAFFECTED

The disaffected are those who once followed a god, drawing upon the deity's power for their own use, but have since lost that power. Many disaffected are the clerics of those gods who have died. Others have just fallen away from the faith of their chosen patron.

Disaffected are, by nature, slippery, somewhat devious individuals. Bereft of their station and power, they do not seem content to live with the situation. They celebrate a special rite called the Transference Ritual that allows them to use loosed divinity to replicate their lost divine magic powers. Meanwhile, many disaffected continue to pretend to be priests or representatives of living gods. Others forgo the charade but can convince people they are other than what they appear if needed.

NPC disaffected sometimes work in groups, particularly if they all served the same recently deceased god. Rarely, one can find an entire church hierarchy of disaffected—all former clerics and even ex-paladins—still posing as their previous positions. Sometimes individual disaffected spend their time investigating dead gods.

As they rely on loosed divinity, disaffected cannot exist if no gods have ever died in the universe.

THE DISAFFECTED

| Class Level | Base Attack Bonus | Fortitude Save | Reflex Save | Will Save | Special | Spells |
|-------------|-------------------|----------------|-------------|-----------|--------------------------|-----------------------------------|
| 1 | +1 | +2 | +0 | +2 | Transference Ritual | — |
| 2 | +2 | +3 | +0 | +3 | Look of the past +1 | +1 level of existing divine class |
| 3 | +3 | +3 | +1 | +3 | Counterfeit domain power | — |
| 4 | +4 | +4 | +1 | +4 | Look of the past +2 | +1 level of existing divine class |
| 5 | +5 | +4 | +1 | +4 | Turn/rebuke undead | — |
| 6 | +6 | +5 | +2 | +5 | Look of the past +3 | +1 level of existing divine class |
| 7 | +7 | +5 | +2 | +5 | Fabricate godsblood | — |
| 8 | +8 | +6 | +2 | +6 | Look of the past +4 | +1 level of existing divine class |
| 9 | +9 | +6 | +3 | +6 | Divine resistance | — |
| 10 | +10 | +7 | +3 | +7 | Look of the past +5 | +1 level of existing divine class |

REQUIREMENTS

To qualify to become a disaffected, a character must fulfill all the following criteria:

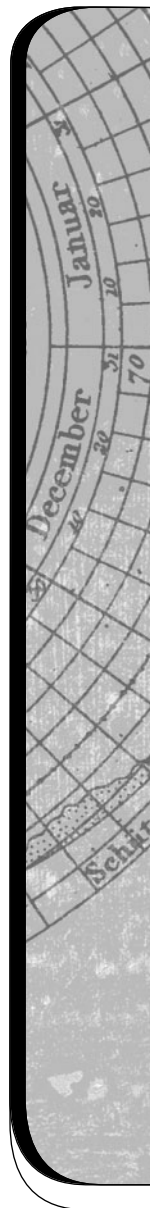
| | |
|------------------------------|--|
| Alignment: | Any nonlawful |
| Bluff: | 2 ranks |
| Knowledge (arcana): | 4 ranks |
| Knowledge (religion): | 8 ranks |
| Feats: | Iron Will |
| Special: | Must have been able to cast divine spells at one time, but no longer |
| Special: | Must have touched a divinity spark |
| Special: | Once a character takes a level of disaffected, he can never again take levels of a divine spellcasting class (the gods won't accept him as a worshipper any longer). |

Hit Die: d8

CLASS SKILLS

The disaffected's class skills (and the key ability for each skill) are: Alchemy (Int), Bluff (Cha), Climb (Str), Concentration (Con), Craft (Int), Diplomacy (Cha), Disguise (Cha), Forgery (Int), Heal (Wis), Knowledge (arcana) (Int), Knowledge (religion) (Int), Ride (Dex), Scry (Int), and Spellcraft (Int). See the *Player's Handbook*, Chapter Four, for skill descriptions.

Skill Points at Each Level: 4 + Intelligence modifier





CLASS FEATURES

Weapon and Armor Proficiency. Disaffected are proficient with all simple weapons and with all armor and shields.

Transference Ritual. Beginning at 1st level, a disaffected learns to use the Transference Ritual to tap into the ambient loosed divinity that permeates the universe. Using this ritual every morning takes a half-hour. Afterward, the disaffected can utilize his lost divine spellcasting powers (but not other lost class abilities, such as turning undead or using domain abilities) as if he had never lost them. For example, a 5th-level cleric/1st-level disaffected can cast spells as a 5th-level cleric. This is a supernatural ability.

Spells. When a disaffected gains 2nd level, and at every other level after that, the character gains new spells per day as if he had also gained a level in whatever divine spellcasting class he belonged to before he added the prestige class. He does not, however, gain any other benefit a character of that class would have gained (improved chance of controlling or rebuking undead and so on). This essentially means he adds the new level of disaffected to the level of his other spellcasting class, then determines spells per day, spells known, and caster level accordingly. For example, if Josham, an 8th-level cleric, earns his second level as a disaffected, he gains new spells as if he had risen to 9th level in cleric, but uses the other disaffected aspects of level progression such as attack bonus and save bonus. He cannot take new levels of cleric, and can advance in cleric spells only by taking further disaffected levels.

If a character had more than one divine spellcasting class before he became a disaffected, he must decide to which class he adds the level of disaffected.

Look of the Past. At 2nd level, the disaffected gains a +1 bonus to Bluff and Disguise attempts when trying to pose as a member of the class for which he lost his divine spellcasting abilities. For example, if Josham, a former cleric with two disaffected levels, attempts to pretend to be a cleric again, he gains the bonus.

The look of the past bonus increases by +1 every other level afterward.

Counterfeit Domain Power. The disaffected no longer has access to domain granted powers he might have once had. Using the Transference Ritual, however, the 3rd-level disaffected and higher can choose one domain power each day, from any domain power he knows of, and use it as his own. For purposes of powers based on level, use the disaffected's class levels plus half the character's number of cleric levels (if any). This is a supernatural ability.

Turn/Rebuke Undead. The disaffected no longer can turn or rebuke undead as he may once have done. At 5th level and higher, however, he can use the Transference Ritual to gain a semblance of that ability. Like clerics, good disaffected turn undead, while evil disaffected rebuke them. Neutral disaffected can do one or the other (player's choice), depending on whether the character is more proficient at wielding positive or negative energy. Once the player makes this choice, it cannot be reversed. The disaffected turns or rebukes undead (as described in the *Player's Handbook*) as a cleric of his prestige class level plus any cleric levels he might have. This is a supernatural ability.

Fabricate Godsblood. Since disaffected excel at using loosed divinity to replicate divine powers and spells, beginning at 7th level a disaffected can actually create an ounce of an artificial substance similar to godsblood once per day. This "godsblood," which lasts only 24 hours, is not potent enough to grant one the special abilities involved with imbibing godsblood (see Chapter Two), nor does it allow an imbiber to take the godsblood feats (see Chapter Four). It can, however, act as a substitute for spells that require godsblood as a material component. This is a supernatural ability.

Divine Resistance. In their honing of their false divine abilities, the disaffected learn the ins and outs of divine power. Thus, they gain a special +2 competence bonus to all saving throws versus divine spells.

HARVESTER OF DIVINITY

Checklist

- ❑ *Rough out any NPCs with these prestige classes that the PCs may encounter in the campaign.*
- ❑ *Refer back to the Cabal of the Dirge and Memento Mori sections of Chapter Two to determine how these characters involve themselves in those groups' plans.*
- ❑ *Decide which of these prestige classes to recommend for player characters to take.*

The harvesters of divinity are the heart and soul of the Memento Mori. These agents visit the site of a god's death to explore, study, and bring back valuable remains. They draw on loosed divinity to grant them greater power, which they use to their own ends. This is a dangerous task, however, so harvesters of divinity learn to defend themselves quite capably. They even learn to gather loosed divinity into themselves to heal or improve themselves, or to fight more effectively.

Characters as diverse as fighters and wizards or sorcerers sometimes become harvesters of

divinity. Ironically, clerics qualify easily to become harvesters of divinity, but such an act violates the tenets of certain religions, since the character is drawing divine power from a source other than her god.

Many harvesters of divinity belong to the Memento Mori and work with this organization, although free agents exist as well. Harvesters of divinity frequently work with necrotheologists (see page 34), as their knowledge and powers complement each other nicely.

Note: DMs who do not wish to use the Memento Mori in their games can adopt the harvester of divinity as a more general prestige class, or adapt it to another organization of their choosing.

REQUIREMENTS

To qualify to become a harvester of divinity, a character must fulfill all the following criteria:

| |
|---|
| Base Attack Bonus: +5 |
| Knowledge (arcana): 5 ranks |
| Knowledge (religion): 5 ranks |
| Concentration: 5 ranks |
| Feats: Weapon Focus |
| Special: Must have been to the site of a god's death |
| Special: Divine spellcasters must get permission from a higher-ranking cleric or a representative of their deity (if applicable) before taking levels in this class. Otherwise, they risk offending their god and losing their spellcasting abilities. |

Hit Die: d8

CLASS SKILLS

The harvester of divinity's class skills (and the key ability for each skill) are: Alchemy (Int), Climb (Str), Concentration (Con), Craft (Int), Heal (Wis), Jump (Str), Knowledge (arcana) (Int), Knowledge (the planes) (Int), Knowledge (religion) (Int), and Spellcraft (Int). See the *Player's Handbook*, Chapter Four, for skill descriptions.

Skill Points at Each Level: 2 + Intelligence modifier



HARVESTER OF DIVINITY

| Class Level | Base Attack Bonus | Fortitude Save | Reflex Save | Will Save | Special |
|-------------|-------------------|----------------|-------------|-----------|---|
| 1 | +0 | +2 | +0 | +2 | Divine sustenance, sense divine energy |
| 2 | +1 | +3 | +0 | +3 | Harvest lesser energy |
| 3 | +2 | +3 | +1 | +3 | Divinity strike 1/day |
| 4 | +3 | +4 | +1 | +4 | Sense divine energy (200 feet) |
| 5 | +3 | +4 | +1 | +4 | Bonus feat, divinity strike 2/day |
| 6 | +4 | +5 | +2 | +5 | Harvest greater energy |
| 7 | +5 | +5 | +2 | +5 | Sense divine energy (500 feet), divinity strike 3/day |
| 8 | +6 | +6 | +2 | +6 | Bonus feat |
| 9 | +6 | +6 | +3 | +6 | Stutter strike, divinity strike 4/day |
| 10 | +7 | +7 | +3 | +7 | Harvest major energy |

CLASS FEATURES

Weapon and Armor Proficiency. Harvesters of divinity are proficient with all simple and martial weapons, with light armor, and with shields.

Divine Sustenance. Starting at 1st level, a harvester of divinity feeds off the ambient energy of dead gods that fills the universe. She does not need to eat, drink, or even breathe. This is a supernatural ability.

Sense Divine Energy. Beginning at 1st level, a harvester of divinity can use a standard action to sense divine energy and its sources within 60 feet. The harvester instantly identifies all divine spellcasters in that area, as well as the presence of active divine magic spell effects (see the third round of *detect magic*), divine magic items, divinity sparks, godsblood, godflesh, and energy wells. The harvester can distinguish from among all these different sources of divine energy.

At 4th level, the harvester of divinity can use this power with a 200-foot range. At 7th level, the range increases to 500 feet.

Harvest Lesser Energy. Starting at 2nd level, once per day as a supernatural ability, a harvester of divinity can take 10 minutes to concentrate on ambient loosed divinity and draw it into herself. She must make a Concentration check (DC 20) to succeed. During this period, she gains one of the following benefits, which she chooses at the time:

- Heals 1d6 points of the harvester of divinity's hit point damage per class level
- Rids the harvester's body of any nonmagical disease
- Cures 1 point of the harvester's ability score damage
- Removes one of the harvester divinity's negative levels (not lost levels)
- Rids the harvester of any curses (as *remove curse*)
- Grants a +1 divine bonus to the harvester of divinity's attacks and saving throws for 10 minutes per class level beginning after the concentration period ends

Divinity Strike. Once per day for every two class levels, the 3rd-level and higher harvester of divinity can bolster a melee or ranged physical attack (not a spell). The harvester of divinity gains a bonus to the attack roll equal to her Charisma bonus (if positive) and a damage bonus equal to half her harvester of divinity level. This is a free action and a supernatural ability.

Bonus Feat. At 5th and 8th level, the harvester of divinity gets a bonus feat in addition to the feats the character normally gets. These bonus feats must come from the following list: Ambidexterity, Blind-Fight, Combat Reflexes, Dodge (Mobility, Spring Attack), Exotic Weapon Proficiency, Expertise (Improved Disarm, Improved Trip, Whirlwind Attack), Improved Critical*, Improved Initiative, Improved Unarmed Strike (Deflect Arrows, Stunning Fist), Mounted Combat (Mounted Archery, Trample, Ride-By Attack, Spirited Charge), Point Blank Shot (Far Shot, Precise Shot, Rapid Shot, Shot on the Run), Power Attack (Cleave, Improved Bull Rush, Sunder, Great Cleave), Quick Draw, Two-Weapon Fighting (Improved Two-Weapon Fighting), Weapon Finesse*, Weapon Focus*.

Feats dependent on other feats are listed parenthetically under the prerequisite feat. A character can select a feat marked with an asterisk (*) more than once, but it must be for a different weapon each time. Characters must still meet all prerequisites for a feat, including ability score and base attack bonus minimums. These feats are *in addition to* the feat that a character of any class gets every three levels.

Harvest Greater Energy. Beginning at 6th level, once per day as a supernatural ability, a harvester of divinity can take one minute to concentrate on ambient loosed divinity and draw it into herself. She must make a Concentration check (DC 25) to succeed. During this period, she gains one of the following benefits, which she chooses at the time:

- Any benefit gained by the harvest lesser energy ability
- Heals 1d6 points of the harvester of divinity's ability score damage
- Removes all the harvester's negative levels (not lost levels)
- Heals 1d6 points + the harvester's class level in hit point damage on another (by touch) using positive energy
- Rids another's body of any nonmagical disease (by touch)
- Heals 1 point of another's ability score damage (by touch)
- Grants a divine bonus of +1 per two class levels to all the harvester of divinity's skill and ability score checks for 10 minutes/class level, beginning after the concentration period ends

Stutter Strike. As a full attack action, once per day per class level, the 9th-level and higher harvester of divinity can make a single attack at her highest attack bonus with a weapon she uses with the Weapon Focus feat. When she makes a successful, damaging strike, divine energy causes her to immediately strike the foe again and possibly again (1d2 more times after the first strike). Visually, it appears as if the harvester of divinity strikes the foe repeatedly in exactly the same fashion—as though time stutters. Roll damage as though each attack with that weapon struck normally. If the first strike scored a critical hit, so does the second strike (and third, if there is one). When using this ability, the harvester does not get to make her normal iterative attacks.

(*Note to Player:* This ability proves useful against foes with a high Armor Class, when you are unlikely to hit with your character's normal iterative attacks with lower bonuses.)

Harvest Major Energy. Starting at 10th level, once per day as a supernatural ability, a harvester of divinity can take 1 round to concentrate on ambient loosed divinity and draw it into herself. She must make a Concentration check (DC 30) to succeed. During this period, she gains one of the following benefits, which she chooses at the time:

- Any benefit gained by the harvest lesser energy or harvest greater energy abilities
- Heals all the harvester's hit point damage
- Heals all the harvester's ability score damage
- Heals 1d6 points of another's ability score damage (by touch)
- Rids another of any curses (as *remove curse*, by touch)
- Grants a divine bonus of +5 to all the harvester's attack, damage, saving throw, skill, and ability score checks for one hour beginning after the concentration period ends

NECROTHEOLOGIST

The necrotheologist specializes in the study of dead gods. Despite their studious approach, however, they are also usually hardy and capable individuals, able to call upon the lore they have mastered to aid them in battle and other situations. Their accumulated knowledge grants them a strange amalgam of spells and powers drawn from the loosed divinity and essence of dead gods themselves. They know a bit about the undead, divination, magical attacks and defenses, and other uses of divine energy.

To begin the path of necrotheology, a character must imbibe godsblood. Sorcerers, wizards, and bards make excellent necrotheologists, as do clerics, although they must be wary of delving too deep into the study of dead gods or risk offending their deity. Ex-clerics, or clerics who have lost their god, excel as necrotheologists.

Both the Memento Mori and the Cabal of the Dirge welcome necrotheologists into their ranks. Others work alone or in their own small groups. One frequently encounters them around or at the site of a god's death.

REQUIREMENTS

To qualify to become a necrotheologist, a character must fulfill all the following criteria:

| |
|---|
| Knowledge (arcana): 5 ranks |
| Knowledge (the planes): 5 ranks |
| Knowledge (religion): 8 ranks |
| Scry: 4 ranks |
| Feats: Any godsblood feat (see Chapter Four) |
| Special: Divine spellcasters must get permission from a higher-ranking cleric or a representative of their deity (if applicable) before taking levels in this class. Otherwise, they risk offending their god and losing their spellcasting abilities. |

Hit Die: d6

CLASS SKILLS

The necrotheologist's class skills (and the key ability for each skill) are: Alchemy (Int), Appraise (Int), Bluff (Cha), Concentration (Con), Craft (Int), Decipher Script (Int), Diplomacy (Cha), Gather Information (Cha), Intuit Direction (Wis), Knowledge (any) (Int), Move Silently (Dex), Scry (Int), and Spellcraft (Int). See the *Player's Handbook*, Chapter Four, for skill descriptions.

Skill Points at Each Level: 2 + Intelligence modifier



CLASS FEATURES

Weapon and Armor Proficiency. Necrotheologists are proficient with all simple weapons, with light armor, and with shields.

Spells. Necrotheologists can cast a strange mix of divine spells that deal with necromancy, divinity, and more. They draw the power for these spells from loosed divinity. Characters prepare and cast these spells just as clerics would (though a necrotheologist may not spontaneously cast *cure* or *inflict* spells). If the entry in the class table on the next page reads “—” for a given level of spells, the character may not cast any spells of that level, regardless of bonus spells. If a character has “o” spells of a given level, the character may cast bonus spells of that level. If the entry is a number, the character may cast that many spells plus any bonus spells. Bonus spells for necrotheologists are based on Wisdom, and a necrotheologist must have a Wisdom of at least 10 + a spell’s level to cast that spell.

Necrotheology. Starting at 1st level, a necrotheologist gains a +2 competence bonus on Knowledge checks involving dead gods, godsblood, divinity sparks, energy wells, and so on. This is an extraordinary ability.

Past Vision. In order to discover more about a dead god or other important topics, a 2nd-level or higher necrotheologist learns to peer into the past. Using this ability takes a full minute and requires a Scry check with a DC of 20 + 1 for each year into the past the character is trying to view. The character may pick any time in the past and, if successful, views one minute of that time period. The point of view is set at the spot where the necrotheologist stands when he begins his attempt, so no spatial change is possible. The character cannot in any way affect what he sees, change his perspective, or alter the time period once chosen. The necrotheologist can use this spell-like ability once per day.

Necrotheistic Summons. Using the power drawn off dead gods, a 3rd-level or higher necrotheologist can call forth a spectre of the divine (see Chapter Seven) as though he cast a *summon monster* spell. This is a spell-like ability usable every other day.

Bonus Feat. At 4th and 8th level, the necrotheologist gets a bonus feat in addition to the feats the character normally gets. These bonus feats must be drawn from the following list: Arcane Resistance†, Bloodblend†, Bloodsight†, Brew Potion, Combat Casting, Craft Magic Arms and Armor, Craft Rod, Craft Staff, Craft Wand, Craft Wondrous Item, Divine Resistance†, Empower Spell, Enlarge Spell, Extend Spell, Forge Ring, Heighten Spell, Maximize Spell, Overwhelming Presence†, Quicken Spell, Scribe Scroll, Silent Spell, Skill Focus*, Spell Affinity*, Spell Enhancement, Spell Focus*, Spell Penetration, Still Spell.

A character can select feats marked with an asterisk (*) more than once. Characters must still meet all prerequisites for a feat, including ability score and base attack minimums. These feats are *in addition* to the feat that a character of any class gets every three levels.

Dead God’s Charm. Beginning at 5th level, the necrotheologist gains a +2 competence bonus on Bluff, Diplomacy, and Gather Information checks involving dead gods, their worshippers, their servants, spectres of the divine, the demiurge, the disaffected, harvesters of divinity, threnodies, other necrotheologists, and so on. This is an extraordinary ability.

Fabricate Godsblood. Since these characters know a great deal about the corpus dei and loosed divinity, 6th-level or higher necrotheologists can

NECROTHEOLOGIST

| Class Level | Base Attack Bonus | Fortitude Save | Reflex Save | Will Save | Special | Spells | | | |
|-------------|-------------------|----------------|-------------|-----------|-----------------------|--------|---|---|---|
| | | | | | | 1 | 2 | 3 | 4 |
| 1 | +0 | +2 | +0 | +2 | Necrotheology | 1 | — | — | — |
| 2 | +1 | +3 | +0 | +3 | Past vision | 1 | 0 | — | — |
| 3 | +2 | +3 | +1 | +3 | Necrotheistic summons | 2 | 1 | — | — |
| 4 | +3 | +4 | +1 | +4 | Bonus feat | 2 | 1 | 0 | — |
| 5 | +3 | +4 | +1 | +4 | Dead god's charm | 2 | 2 | 1 | — |
| 6 | +4 | +5 | +2 | +5 | Fabricate godsblood | 3 | 2 | 1 | 0 |
| 7 | +5 | +5 | +2 | +5 | Speak with dead god | 3 | 2 | 2 | 1 |
| 8 | +6 | +6 | +2 | +6 | Bonus feat | 3 | 3 | 2 | 1 |
| 9 | +6 | +6 | +3 | +6 | Necrotheistic shield | 4 | 3 | 2 | 1 |
| 10 | +7 | +7 | +3 | +7 | Affinity for the past | 4 | 3 | 3 | 2 |

actually create an ounce of an artificial substance similar to godsblood once per day. This “godsblood,” which lasts only 24 hours, is not potent enough to grant the special abilities involved with imbibing godsblood (see Chapter Two), nor does it allow an imbiber to take the godsblood feats (see Chapter Four). It can, however, act as a substitute for spells that require godsblood as a material component. This is a supernatural ability.

Speak With Dead God. Starting at 7th level, a necrotheologist can use an extremely powerful and dangerous ability that allows him to speak with a dead god. This works like *Speak with Dead*, cast at the necrotheologist’s class level, except it involves no saving throw. Instead, to succeed the necrotheologist must make a Diplomacy check with a DC of 20 plus the god’s 1-to-20 power ranking. This DC receives a +5 modifier if the necrotheologist does not share the dead god’s exact alignment. This spell-like ability can be used once per week.

Necrotheistic Shield. Exploring and investigating a dead god is dangerous. Beginning at 9th level, a necrotheologist can call forth an extremely powerful defense identical to the spell *Shield of the Demiurge* (see Chapter Five), except that it does not require a focus and the necrotheologist adds his Intelligence modifier to the Armor Class and spell resistance provided. The character can use this spell-like ability once per week.

Affinity for the Past. A 10th-level necrotheologist gains a +100 competence bonus to Scry checks involved with the past vision special ability.

NECROTHEOLOGIST SPELLS

1st—*detect divinity spark*, *detect godflesh*, *detect godsblood*, *detect undead*, *divine favor*, *ghoul touch*, *invisibility to undead*, *protection from chaos/evil/good/law*, *ray of enfeeblement*, *sense energy well*, *spectral hand*

2nd—*charge spell*, *clairvoyance/clairaudience*, *detect thoughts*, *gentle repose*, *halt undead*, *negative energy protection*, *obsequy deity*, *spiritual weapon*

3rd—*death ward*, *dispel magic*, *enervation*, *imbue creature with bloodpower*, *magic jar*, *screaming*, *Speak with Dead*, *true seeing*

4th—*control undead*, *dismissal*, *divine power*, *grant life*, *plane shift*, *seek the demiurge*, *shield of the demiurge*, *wrath of the demiurge*

THRENODY

Everything dies—even gods. The Cabal of the Dirge wishes neither to interfere with this process nor exploit it. In fact, its members strive to enforce the principle and keep others from breaking the cycle of life and death. Threnodies serve as the infiltrators and enforcers of the Cabal of the Dirge.

Threnodies are sometimes called death bards or dirge warriors because their skills seem to meld those of a fighter and a bard—particularly if the character was a bard before becoming a threnody—with those of a necromancer. They draw their power from their knowledge of the Great Dirge, the deathsong of everything that exists. This allows them not only to continue with any previous spellcasting abilities and enhance their combat training, but to draw upon necromantic powers as well.

Threnodies work primarily for the Cabal of the Dirge, for that is where they gain their initial training. The organization sends them on various missions to infiltrate the opposition, obtain lost artifacts, guard the corpses of fallen deities, or even eliminate enemies. They sometimes work in small groups to accomplish these tasks, and sometimes they go it alone.

Due to the threnodies’ necromantic knowledge, they occasionally employ the aid of undead. Usually only non-good threnodies do so, and only for very short periods of time, for commanding these creatures risks obstructing the

Great Dirge. Undead created by a threnody are used and then returned to their natural, dead, state.

Note: DMs who do not wish to use the Cabal of the Dirge in their games can adopt the threnody as a more general prestige class, or adapt it to another organization of their choosing.

REQUIREMENTS

To qualify to become a threnody, a character must fulfill all the following criteria:

| |
|--------------------------------------|
| Base Attack Bonus: +3 |
| Knowledge (arcana): 3 ranks |
| Knowledge (religion): 5 ranks |
| Perform: 8 ranks |
| Feats: Skill Focus (Perform) |

Hit Die: d8

CLASS SKILLS

The threnody's class skills (and the key ability for each skill) are: Alchemy (Int), Bluff (Cha), Climb (Str), Concentration (Con), Craft (Int), Escape Artist (Dex), Diplomacy (Cha), Disguise (Cha), Gather Information (Cha), Hide (Dex), Innuendo (Wis), Jump (Str), Knowledge (arcana) (Int), Knowledge (religion) (Int), Listen (Wis), Move Silently (Dex), Perform (Cha), Read Lips (Wis), Ride (Dex), Scry (Int), Speak Language, Spellcraft (Int), and Tumble (Dex). See the *Player's Handbook*, Chapter Four, for skill descriptions.

Skill Points at Each Level: 4 + Intelligence modifier

CLASS FEATURES

Weapon and Armor Proficiency. Threnodies are proficient with all simple weapons, light armor, and shields.

Spells. When a threnody gains her first level, and at every third level after that (4th, 7th, and 10th), the character gains new spells per day as if she had also gained a level in whatever spellcasting class she belonged to before she added the prestige class. She does not, however, gain any other benefit a character of that class would have gained (improved chance of controlling or rebuking undead, bonus feats, and so on). This essentially means she adds the new level of threnody to the level of her other spellcasting class, then determines spells per day, spells known, and caster level accordingly. For example, if Alianah, a 7th-level bard, gains her first level in threnody, she gains new spells as if she had risen to 8th level in bard, but uses the other threnody aspects of level progression such as attack bonus and save bonus.

If a character had more than one spellcasting class before she became a threnody, she must decide to which class she adds the level of threnody.

A Note From the Great Dirge. At 2nd level, a threnody begins the process of mastering her attunement to the Great Dirge. With a single note repeated from it, she can cast any 1st- or 2nd-level necromancy spell she is aware of, regardless of whether it is divine or arcane. She must have any necessary components or foci, and she uses her class level as her caster level. She can command this spell-like ability once per day for every three threnody levels, with a



THRENODY

| Class Level | Base Attack Bonus | Fortitude Save | Reflex Save | Will Save | Special | Spells |
|-------------|-------------------|----------------|-------------|-----------|---|----------------------------|
| 1 | +0 | +0 | +2 | +2 | — | +1 level of existing class |
| 2 | +1 | +0 | +3 | +3 | A note from the Great Dirge 1/day | — |
| 3 | +2 | +1 | +3 | +3 | Bonus feat | — |
| 4 | +3 | +1 | +4 | +4 | — | +1 level of existing class |
| 5 | +3 | +1 | +4 | +4 | A line from the Great Dirge 1/day | — |
| 6 | +4 | +2 | +5 | +5 | Bonus feat, a note from the Great Dirge 2/day | — |
| 7 | +5 | +2 | +5 | +5 | — | +1 level of existing class |
| 8 | +6 | +2 | +6 | +6 | Awareness of the Great Dirge | — |
| 9 | +6 | +3 | +6 | +6 | Bonus feat, a note from the Great Dirge 3/day | — |
| 10 | +7 | +3 | +7 | +7 | One with the Great Dirge, a line from the Great Dirge 2/day | +1 level of existing class |

minimum of one use per day (gaining extra uses at levels 6, 9, and so on). Any saving throw DCs needed are equal to 10 + spell level + the threnody's Charisma modifier.

Bonus Feat. At 3rd, 6th, and 9th level, the threnody gets a bonus feat in addition to the feats the character normally gets. These bonus feats must be drawn from the following

- list: Ambidexterity, Blind-Fight, Combat Casting, Combat Reflexes, Dodge (Mobility, Spring Attack), Exotic Weapon Proficiency, Expertise (Improved Disarm, Improved Trip, Whirlwind Attack), Improved Critical*, Improved Initiative,

Improved Unarmed Strike (Deflect Arrows, Stunning Fist), Mounted Combat (Mounted Archery, Trample, Ride-By Attack, Spirited Charge), Point Blank Shot (Far Shot, Precise Shot, Rapid Shot, Shot on the Run), Power Attack (Cleave, Improved Bull Rush, Sunder, Great Cleave), Quick Draw, Two-Weapon Fighting (Improved Two-Weapon Fighting), Weapon Finesse*, Weapon Focus*.

Feats dependent on other feats are listed parentheti-

cally under the prerequisite feat. A character can select a feat marked with an asterisk (*) more than once, but it must be for a different weapon each time. Characters still must meet all prerequisites for a feat, including ability score and base attack bonus minimums. These feats are *in addition to* the feat that a character of any class gets every three levels.

A Line From the Great Dirge. At 5th level, a threnody continues the process of attuning herself to the Great Dirge. With a line repeated from it, she can cast any 4th-level or lower necromancy spell she is aware of, regardless of whether it is divine or arcane. She must have any necessary components or foci, and she uses her class level as her caster level. She can command this spell-like ability once per day for every five threnody levels.

Awareness of the Great Dirge. At 8th level, a threnody moves closer to attuning herself to the Great Dirge. Once every other day, she can use *commune* without experience-point loss to learn information from the Great Dirge. This is a spell-like ability.

One With the Great Dirge. At 10th level, a threnody masters her attunement to the Great Dirge. She can cast any 8th-level or lower necromancy spell she is aware of, regardless of whether it is divine or arcane. She must have any necessary components or foci, and she uses her class level as her caster level. She can command this spell-like ability once per day.

Key Terms


Disaffected: A prestige class for ex-clerics or ex-paladins

Necrotheologist: A prestige class for imbibers of godsblood who specialize in the study of dead gods.

Transference Ritual: A half-hour rite a disaffected character completes daily to gain powers that mimic those of a cleric

Godsblood Feats

Gods die with men who have conceived them. But the god-stuff roars eternally, like the sea, with too vast a sound to be heard.
— D. H. Lawrence.



Only those who have infused themselves with godsblood can gain most of the feats presented in this chapter. These special godsblood feats are accessible only by those who have anointed themselves with or imbibed at least an ounce of godsblood, an activity called godsblood infusion. Thus, characters who have not had access to godsblood cannot choose these feats.

All godsblood feats are supernatural in nature.

ARCANE RESISTANCE (GODSBLOOD)

You gain a particular resistance to arcane spells.

Prerequisite: Godsblood infusion

Benefit: You gain a +2 competence bonus to saving throws versus arcane spells.

BLOODBLEND (GODSBLOOD)

You infuse your magic items with energy to improve their power.

Prerequisite: Godsblood infusion, Charisma 15+

Benefit: All magic items in your possession increase in caster level by 1—because you are infused with godsblood power, you transfer small amounts of it to them. For some items, this simply means they are harder to suppress with *dispel magic*. For others, such as a *wand of fireball*, it increases the amount of damage you inflict when you use it.

You may take this feat multiple times, each time increasing the caster level of your items by 1.

BLOODBURST (GODSBLOOD)

You infuse a melee weapon with the power to create a burst of energy.

Prerequisite: Godsblood infusion, Godstrike, Charisma 15+

Benefit: When you use the Godstrike feat (see page 40), you also inflict 1 point of damage per level upon all within 10 feet of the foe (except yourself).

BLOODSHOT (GODSBLOOD)

You infuse a ranged weapon with the power to create a burst of energy.

Prerequisite: Godsblood infusion, Godstrike, Charisma 13+

Benefit: Using a standard action, you charge a ranged weapon (not a spell or spell-like ability, even if it allows an

attack roll) with power drawn from the godsblood you once imbibed. On the following round, your next ranged attack inflicts +1 point per level of damage and inflicts 1 point of damage per level upon all within 10 feet of the foe (except you, if applicable). You can perform this feat once per level per day.

BLOODSIGHT (GODSBLOOD)

You use inherent power to view normally invisible auras of power.

Prerequisite: Godsblood infusion, Wisdom 15+

Benefit: Using a standard action, you see magical auras and power emanations for 1 round. This functions as *detect magic* (going immediately to the third round; see spell description) except that it also detects potential auras. That is, you also see around any creature able to cast spells (or use spell-like or supernatural abilities) a particular aura indicating this potential. No indication of strength or type of the potential aura appears. You can perform this feat once per level per day.

CREATE DIVINITY SPARK (ITEM CREATION)

You take the loosed divinity ambient within the universe and force it to congeal into a divinity spark.

Prerequisite: Spellcaster level 10+, Intelligence 15+, Wisdom 15+, Charisma 21+

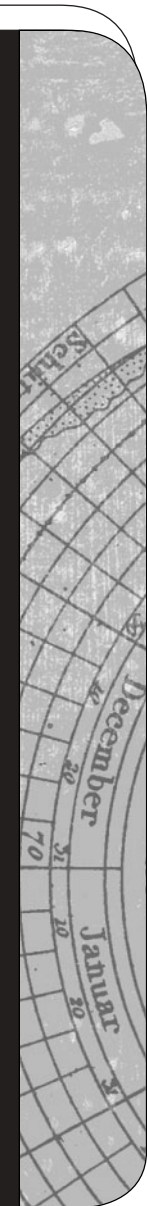
Benefit: Taking a full week of concentration, you create a divinity spark of neutral alignment from loosed divinity. In order to accomplish this, you need a *divinity collector* (see Chapter Six) and you must expend 2,200 of your own experience points in the process. This feat works only for a number of years after a deity's death equal to three times the god's 1-to-20 power rating, or longer if used within an energy well's area of effect.

DIVINE RESISTANCE (GODSBLOOD)

You gain a particular resistance to divine spells.

Prerequisite: Godsblood infusion

Benefit: You gain a +2 competence bonus to saving throws versus divine spells.



GODSTRIKE (GODSBLOOD)

You infuse a melee weapon with the energy to inflict more damage than normal.

Prerequisite: Godsblood infusion, Charisma 13+

Benefit: Using a standard action, you charge a melee weapon (or your own fist for an unarmed attack) with power

drawn from the godsblood you once imbibed. On the following round, you inflict +1 point/level damage with your attack. You can perform this feat once per level per day.

Checklist

- Determine whether any new NPCs in the campaign require these feats.
- Create opportunities for the PCs to gain godsblood if you want them to be able to use these feats later in the campaign.

OVERWHELMING PRESENCE (GODSBLOOD)

You use the godsblood infused within you to exude an aura of great power.

Prerequisite: Godsblood infusion, Charisma 15+

Benefit: Using a standard action, you radiate power that causes creatures of your type within 30 feet to become stunned with awe for 1 round unless they make a successful Will saving throw (DC 10 + half your level + your Charisma modifier). You can perform this feat once per level per day.

SPELL AFFINITY (GODSBLOOD)

You become more effective with a single type (descriptor) of spell.

Prerequisite: Godsblood infusion

Benefit: You choose a descriptor of spells, such as fire, good, mind-affecting, or teleportation. You gain a special ability when casting spells with that descriptor, because you use the power of godsblood to grant you a particular affinity for them. The various benefits include:

Acid: If you manage to inflict 10 or more points of damage on a target with an acid spell, the target must make a Fortitude save versus the spell's original Difficulty Class or be blinded for 1d10 minutes in addition to the damage. Creatures without eyes are immune to this effect.

Chaotic: Your chaos spells affect all nonchaotic targets as if they were lawful.

Cold: If you manage to inflict 10 or more points of damage on a target with a cold spell, the target must make a Fortitude save versus the spell's original Difficulty Class or be *slowed* (as the spell) by the cold for 1d3 rounds in addition to the damage.

Darkness: All darkness spells you cast are not canceled or suppressed by light spells.

Death: Those targets making a successful saving throw against a death spell you cast are still shaken for 1d3 rounds (this is a fear effect).

Electricity: If you manage to inflict 10 or more points of damage on a target with an electricity spell, the target must make a Fortitude save versus the spell's original



Difficulty Class or become stunned for 1 round, in addition to the damage.

Evil: Your evil spells affect all non-evil targets as if they were good.

Fear: All fear spells you cast last twice as long as described, unless the duration is instantaneous or permanent.

Fire: If you manage to inflict 10 or more points of damage on a target with a fire spell, the target must make a Fortitude save versus the spell's original DC or catch fire, in addition to the damage.

Force: Add 2 to the Difficulty Class of all dispel checks to dispel your force spells. If the spell inflicts damage (such as *Mord's sword* or *magic missile*), it enjoys a bonus of +1 damage per die of damage.

Good: Your good spells affect all nongood targets as if they were evil.

Language-Dependent: All language-dependent spells you cast last twice as long as described, unless the duration is instantaneous or permanent. This effect stacks with mind-affecting affinity for three times the normal duration where applicable.

Lawful: Your lawful spells affect all nonlawful targets as if they were chaotic.

Light: All light spells you cast are not cancelled or suppressed by darkness spells.

Mind-Affecting: All mind-affecting spells you cast last twice as long as described, unless the duration is instantaneous or permanent. This effect stacks with language-dependent affinity for three times the normal duration where applicable.

Sonic: If you manage to inflict 10 or more points of damage on a target with a sonic spell, the target must make a Fortitude save versus the spell's original DC or be deafened for 1d100 minutes in addition to the damage.

Teleportation: When you cast a teleportation spell, you travel twice as far as described in the spell or, if in casting the spell you would end up in a place other than your designated

target, you go nowhere. For example, if Seruin has this feat and casts *teleport* to a place he's viewed once, with a result of 82, he normally would end up off target. Instead he goes nowhere (since *teleport* has no limit to how far he can go, this is his only option for that spell). If he casts *dimension door*, he can go twice as far as he normally could, thanks to this affinity.

Special: This feat can be taken multiple times, choosing a different descriptor each time. Spells with multiple descriptors can have stacking effects.

SPELL ENHANCEMENT (GODSBLOOD)

You infuse a spell with the energy to give it more power.

Prerequisite: Godsblood infusion, Charisma 17+

Benefit: Using a standard action, you charge a spell with power drawn from the godsblood you once imbibed. On the following round, the spell you cast acts as though it were affected by the Empower Spell metamagic feat, although the level of the spell does not change. Further, the saving throw DC to resist the spell gains a +2 enhancement bonus. You can perform this feat only once per day.

If a spell enhanced by this feat is subject to the Empower Spell feat, the effects normally increased by 50 percent go up by 100 percent instead. This feat does not affect casting times.

WORK GODFLESH

You are able to work easily with godflesh.

Benefit: Your training and experience allows you to work with godflesh as if it were normal stone (no circumstance penalty) and with transformed godflesh (see *transform godflesh* in Chapter Five) as if it were iron.

Key Terms

Godsblood Feat: A type of feat available only to those who have experienced a godsblood infusion

Godsblood Infusion: Anointing oneself with at least an ounce of godsblood, or imbibing a similar amount

Spells

*Gods fade; but God abides and in man's heart
Speaks with the clear unconquerable cry
Of energies and hopes that can not die.
—John Addington Symonds*

A few of the spells in this chapter tap directly into the power released when a god dies. Since that power spreads throughout the universe, this is not a spatial requirement for the caster, but it is a temporal one. As the loosed power of a dead god fades over time, spells that tap into it cease to function after a while. The period of time is a number of years after the god's death equal to three times the god's 1-to-20 rating (assuming another god has not died in the intervening time).

The exception to this rule occurs when the death of a god creates a self-sustaining energy well (see Chapter Two). Then, if cast within the well's area of effect, the spells can be used as long as the well exists.

Similarly, a great many of the spells presented here require an ounce of godsblood, a divinity spark, or a *token of the demiurge* either as a material component or a focus. (See Chapter Two for details on godsblood and divinity sparks and Chapter One for more on *tokens of the demiurge*.)

Incorporating these spells into your game is meaningless without these substances or the death of a god. Each is balanced based on the rarity of the component or situation. To simply do away with the component or requirement may hurt the balance. That said, having the PCs find a spell in a spellbook requiring an ounce of godsblood before they've ever heard of the stuff would be an interesting bit of foreshadowing.

Many sorcerers or bards may consider it too extravagant to spend one of their limited known-spell slots on a spell with such a rare material component or focus. This is certainly understandable. Wizards, however, may not find it overly costly to add one of these spells to their spellbooks, and it costs a cleric or druid nothing to be able to prepare these spells.

If the god who dies in the campaign is the first or first known dead god, many of these spells will have been very newly developed by groups such as the Memento Mori.

BLESSING OF POWER

Evocation

Level: Clr 7

Components: V, S

Casting Time: One action

Range: Touch

Target: One creature

Duration: One hour/level

Saving Throw: Will negates (harmless)

Spell Resistance: Yes (harmless)

This spell works only for a number of years after the god's death equal to three times the god's 1-to-20 power rating, or longer if an energy well exists. You infuse a target with ambient divine power of a beneficial and controllable nature. The creature gains the ability to cast a single spell of 6th level or lower that you can cast. The subject can cast it once, using the divine energy of a deceased deity. The subject casts the spell as if you had cast it, using your level and ability score modifiers where appropriate.

CALL SPECTRE OF THE DIVINE

Conjuration (Calling)

Level: Clr 6

Components: V, S

Casting Time: 10 minutes

Range: Close (25 feet + 5 feet/two levels, see text)

Target: One spectre of the divine

Duration: See text

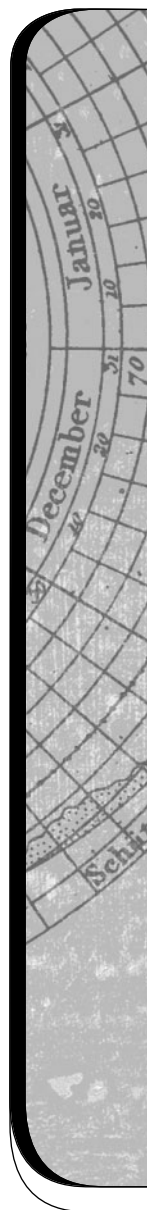
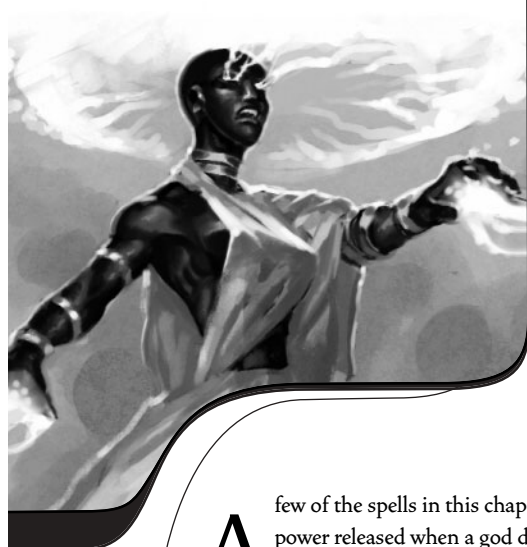
Saving Throw: None

Spell Resistance: No

This spell works only for a number of years after the god's death equal to three times the god's 1-to-20 power rating and only within 10 miles of the spot where the deity succumbed. By casting this spell, you call a portion of a dead deity's spirit to take form near you. You must know the name of the deity, however.

You may ask the summoned spirit to perform one action for you, and the spirit may request some service in return. The more demanding your request, the greater the return favor the spirit seeks. This bargaining takes at least 1 round, so any actions by the spirit begin in the round after it arrives. If you agree to the service, the spirit performs the action you requested, reports back to you afterward (if possible), and departs. You are honor bound and compelled (no save) to perform the return favor.

The spirit always requests a service on your part in return for its assistance, never a payment in gold or magic. The task will always be one the deity was unable to complete before he or she died, such as rewarding a valued follower, delivering a message, punishing an offensive creature, building a temple, and so on.



CALL UPON THE DIVINE REMAINS

Evocation

Level: Clr 9, Sor/Wiz 9**Components:** V, S, M**Casting Time:** One minute**Range:** See text**Area:** See text**Duration:** See text**Saving Throw:** See text**Spell Resistance:** See text

This is a spell that you are unlikely to cast more than once. Using the *token of the demiurge* of a dead god, you summon all of that deity's remaining loosed divinity and channel it into one specific purpose. The limitations of this spell are few, although the DM has the final say regarding its particular effect.

This spell can do any of the following:

- Duplicate any spell of up to 9th level
- Undo the effects of virtually any other spell, even a *wish* or *miracle*
- Create any effect with a power level in line with the above effects

Alternatively, you can direct the energy to accomplish something more powerful, outside the bounds of a normal spell. Examples of this sort could include:

- Swinging the tide of a battle in your favor by raising fallen allies to continue fighting until the battle's end
- Moving you and your allies, with all your gear and theirs, from one plane to another through planar barriers to a specific locale with no chance of error
- Protecting a city from an earthquake, volcanic eruption, flood, or other major natural disaster

Duplicated spells allow saves and spell resistance as normal (but the save Difficulty Classes are for 9th-level spells). When a *call upon the divine remains* spell duplicates a spell with an experience-point cost, you do not need to pay that cost, nor do you need any components required, other than those stipulated for this spell.

Casting this spell consumes all of a god's loosed divinity, leaving none. The godflesh of the deity crumbles to dust. The godsblood of that deity disappears. The token is destroyed. Consuming loosed divinity can have lasting implications on the campaign world, and can incur the wrath of those who would use it for other means. This is particularly true if casting this spell consumes the last bit of loosed divinity in the universe (from any god). Because of this spell, harvesters of divinity and necrotheologists fear those who possess *tokens of the demiurge* and seek to destroy them.

Material Component: A *token of the demiurge* of a dead god

CHANNEL ENERGY WELL

Transmutation

Level: Clr 8, Sor/Wiz 8**Components:** V, S, M**Casting Time:** One day**Range:** Touch**Target:** One creature**Duration:** One hour/level (D)**Saving Throw:** None**Spell Resistance:** Yes (harmless)

You take the power of an energy well that you have tapped (see *tap energy well*) and transfer it to another being, bequeathing one of the following advantages:

- +6 enhancement bonus to all physical ability scores (Strength, Constitution, and Dexterity)
- +6 luck bonus to one physical ability score (Strength, Constitution, or Dexterity)
- 100 temporary hit points
- +5 deflection bonus to Armor Class and +5 enhancement bonus to attacks and damage
- +8 deflection bonus to Armor Class
- +7 enhancement bonus to attacks and damage
- +7 resistance bonus to saving throws

Once you choose which effect you channel to the target, you cannot change the effect without recasting the spell. Once you have channeled the power to another being, you cannot draw upon the energy or channel it to another until the duration of *channel energy well* expires. If you or the target leave the area of the energy well, the spell immediately ends.

A powerful magic item, the *crystal diadem*, allows for multiple taps, and thus potentially multiple channels. (See Chapter Six.)

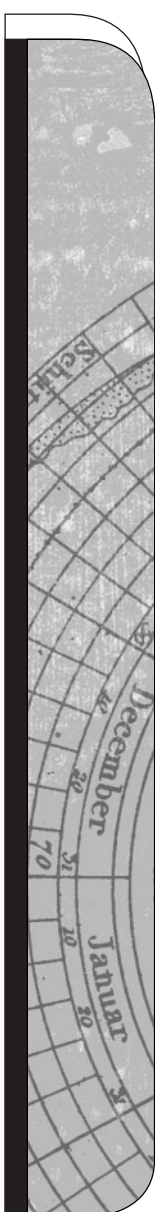
Material Component: A 2-foot wand of pure iron, tipped with a diamond worth at least 5,000 gp

CHARGE SPELL

Transmutation

Level: Clr 2, Necrotheologist 2, Sor/Wiz 2**Components:** V, S, M**Casting Time:** One action**Range:** Personal**Target:** You**Duration:** 1 round/level**Saving Throw:** None**Spell Resistance:** No

You charge the next spell you cast within the duration with extra potency drawn from a bit of godsblood. You have two options when casting the charged spell. You may cast the spell as though you were four levels higher than your actual caster level, or (if the spell is damage inflicting) you inflict 2d6 points of additional force damage with the spell. You cannot take advantage of both options.



Charge spell affects only the next spell you cast, not all spells within the duration.

Material Component: An ounce of godsblood

CREATE ENERGY WELL

Conjuration (Creation)

Level: Sor/Wiz 9

Components: V, S, M

Casting Time: One day

Range: Touch

Effect: An energy well

Duration: Instantaneous

Saving Throw: None

Spell Resistance: No

This spell works only during a number of years after the god's death equal to three times the god's 1-to-20 power rating, and only within 10 miles of the spot where the deity succumbed. You cannot create an energy well based on the existence of another energy well or based on a god whose death created that well. You can create an energy well near an existing energy well if more than one deity

died in the same locality (see "Multiple Energy Wells" in Chapter Two).

The created energy well obeys all the same rules as a normal energy well (see page 25). Once created, you have no special attachment to the well and must tap into it normally if you wish to access its power directly (see *tap energy well*). Energy wells created by this spell have twice the chance of becoming unstable as naturally occurring wells.

The destruction of the material component (a

magic item) triggers the influx of divine power that forms the heart of the energy well. This time, and this time only, presents the one moment when it is safe to touch the heart of an energy well. After the spell is completed, such an act is no longer safe.

Material Component: A magic item worth at least 50,000 gp

CURSE OF POWER

Evocation

Level: Clr 6

Components: V, S

Casting Time: One action

Range: Touch

Target: One creature

Duration: See text

Saving Throw: Will negates (and see text)

Spell Resistance: Yes

This spell works only during a number of years after the god's death equal to three times the god's 1-to-20 power rating, or longer if an energy well exists. You use it to infuse a target with ambient divine power.

Each time the target attempts to cast a spell or use a spell completion magic item, she must make a Spellcraft check (DC 15 + spell level; taking 10 not allowed). If the check fails, ambient energy overloads the spell and the caster loses control of it. The spell fails, the energy released inflicts upon the target 1d6 points of damage per level of the failed spell, and it inflicts 1d4 points + half the level of the failed spell in temporary Intelligence damage.

Lastly, the caster of the failed spell must make a Will save against the *curse of power* or fall into a coma for a number of days equal to 1d4 plus the level of the failed spell. A successful Will save ends the *curse of power spell*.

DAMPER

Evocation

Level: Clr 4, Sor/Wiz 4

Components: V, S, M, DF

Casting Time: One action

Range: Close (25 feet + 5 feet/two levels)

Target: One magic item

Duration: One minute/level

Saving Throw: Fortitude negates

Spell Resistance: Yes

In a way similar to *dispel magic*, you can use *dampener* to suppress all the magical abilities of a magic item. The duration of this spell is much longer than *dispel magic*, however. You make a level check (d20 + level) against the caster level of the magic item, or level of the intelligent magic item (11 + caster level or item level). For the spell's duration, the item has no magical power (although a magic sword is still a sword and can be used as such). Artifacts remain immune to this spell.

Material Component: An ounce of godsblood

Checklist

- Create opportunities for the PCs to gain tokens of the demiurge, godsblood, or other components/foci of these spells if you want them to be able to cast them.
- Evaluate which of these spells might prove useful to new and/or established NPCs.
- Make opportunities for the PCs to find some of these spells in scrolls or in NPCs' spellbooks.
- Consider whether forces seeking to prevent characters from casting call upon the divine remains come after PCs who hold tokens of the demiurge.
- Determine whether any of the energy wells you've established are subject to channel energy well, stabilize energy well, hide energy well, or seal energy well.
- Consider using the *requiescat* spell to end a religious conflict stemming from the god's death.

DESTABILIZE ENERGY WELL

Transmutation

Level: Clr 9, Sor/Wiz 8**Components:** V, S, M**Casting Time:** One day**Range:** Touch**Target:** An energy well**Duration:** One day/level (D)**Saving Throw:** None**Spell Resistance:** No

You make an energy well become unstable. The effects of an unstable energy well are described on page 26. This spell counters and dispels *stabilize energy well*.

Material Component: An ounce of godsblood

DESTROY ENERGY WELL

Transmutation

Level: Sor/Wiz 9**Components:** V, S, M**Casting Time:** 10 minutes**Range:** Touch**Target:** An energy well**Duration:** Instantaneous**Saving Throw:** None**Spell Resistance:** No

You destroy an energy well by touching its heart (an experience you may or may not survive). You do not need to be tapping the well yourself during the casting.

The well is destroyed utterly, and anyone currently tapped into the well automatically suffers 10d6 points of force damage and becomes *feeble-minded* for 1d6 + 4 days. All effects related to the well end instantly.

Material Component: A 1-lb. chunk of godflesh

DETECT DIVINITY SPARK

Divination

Level: Brd 1, Clr 1, Drd 1, Necrotheologist 1, Sor/Wiz 1**Components:** V, S**Casting Time:** One action**Range:** Medium (100 feet + 10 feet/level)**Area:** A quarter-circle emanating from you to the extreme of the range**Duration:** Concentration, up to one minute/level**Saving Throw:** None**Spell Resistance:** No

You detect the presence of a divinity spark. The amount of information revealed depends on how long you study a particular area or subject:

1st round: Presence or absence of divinity sparks

2nd round: Number of different divinity sparks

3rd round: Location of each divinity spark

Note: Each round, you can turn to detect sparks in a new area. The spell can penetrate barriers, but 1 foot of stone, 1 inch of common metal, a thin sheet of lead, or 1 yard of wood or dirt blocks it.

A deity does not register as a divinity spark.

DETECT GODFLESH

Divination

Level: Brd 1, Clr 1, Drd 1, Necrotheologist 1, Sor/Wiz 1**Components:** V, S**Casting Time:** One action**Range:** Medium (100 feet + 10 feet/level)**Area:** A quarter-circle emanating from you to the extreme of the range**Duration:** Concentration, up to one minute/level**Saving Throw:** None**Spell Resistance:** No

You detect the presence of godflesh, in either its pure or metal (transformed) form. The amount of information revealed depends on how long you study a particular area or subject:

1st round: Presence or absence of godflesh

2nd round: Number of different instances of godflesh

3rd round: Location of each instance and whether it is transformed

Note: Each round, you can turn to detect godflesh in a new area. The spell can penetrate barriers, but 1 foot of stone, 1 inch of common metal, a thin sheet of lead, or 1 yard of wood or dirt blocks it.

A deity does not register as an instance of godflesh.

DETECT GODSBLOOD

Divination

Level: Brd 1, Clr 1, Drd 1, Necrotheologist 1, Sor/Wiz 1**Components:** V, S**Casting Time:** One action**Range:** Medium (100 feet + 10 feet/level)**Area:** A quarter-circle emanating from you to the extreme of the range**Duration:** Concentration, up to one minute/level**Saving Throw:** None**Spell Resistance:** No

You detect the presence of godsblood, either in the open or infused within a creature. The amount of information revealed depends on how long you study a particular area or subject:

1st round: Presence or absence of godsblood

2nd round: Number of different instances of godsblood

3rd round: Location of each instance, and whether it is infused in a creature

Note: Each round, you can turn to detect godsblood in a new area. The spell can penetrate barriers, but 1 foot of stone, 1 inch of common metal, a thin sheet of lead, or 1 yard of wood or dirt blocks it.

A deity does not register as an instance of godsblood.

DIVINE POWER REINFORCEMENT

Transmutation

Level: Clr 3

Components: V, S, M

Casting Time: 10 minutes

Range: Close (25 feet + 5 feet/two levels)

Area: One object or up to one 10-foot cube of nonliving matter, whichever is smaller

Duration: Permanent

Saving Throw: None

Spell Resistance: No

By sprinkling godsblood on a material you increase its hardness by +1 per three levels (up to a maximum of +5). This spell can affect one Large object, or up to a 10-foot cube of a Huge or larger object (such as a castle wall, building, etc.)

Material Component: An ounce of godsblood

DRAW FROM THE WELL

Evocation

Level: Sor/Wiz 5

Components: V, S

Casting Time: One action

Range: Long (400 feet + 40 feet/level)

Area: A line 10 feet wide

Duration: Instantaneous

Saving Throw: Reflex half

Spell Resistance: Yes

You release a potent blast of power drawn from an energy well that you have tapped (see *tap energy well*—that spell must be cast currently with you as the recipient in order for this one to function). The blast inflicts 1d6 points of force damage per caster level (maximum 20d6). Those failing their saving throws are also knocked prone and remain stunned for 1 round. You must be within the area of an energy well for this spell to function.

GRANT LIFE

Conjuration (Healing)

Level: Drd 5, Necrotheologist 4

Components: V, S, F

Casting Time: 10 minutes

Range: Touch

Target: Dead creature touched

Duration: Instantaneous

Saving Throw: None

Spell Resistance: No

You restore life to a deceased animal, beast, magical beast, humanoid, monstrous humanoid, plant, fey, or giant. You can *grant life* to creatures that have been dead only up to one day per caster level. In addition, the subject's soul must be free and willing to return. If the subject's soul is not willing to return, the spell does not work; therefore, subjects who want to return receive no saving throw.

Creatures affected by this spell have 1 hp. Any ability scores damaged to 0 or lower are raised to 1. Normal poison and normal disease are cured in the process of raising the subject, but magical diseases and curses are not undone. While the spell closes mortal wounds and repairs lethal damage of most kinds, the body of the creature to be granted life must be whole. Otherwise, missing parts remain missing when the creature is brought back to life. This spell does not affect the dead creature's equipment or possessions in any way.

A creature that has been made undead or killed by a death effect can't be granted life by this spell. The spell cannot bring back a creature that has died of old age.

Coming back from the dead is an ordeal. The subject of the spell loses one level when she is granted life, just as if she had lost a level to a level-draining creature. This level loss cannot be repaired by any spell. If the subject is 1st level, she loses 1 point of Constitution instead. A character who died with spells prepared has a 50 percent chance of losing any given spell upon being granted life, in addition to losing spells for losing a level. A character with spellcasting capacity (such as a sorcerer) has a 50 percent chance of losing any given spell slot, in addition to losing spell slots for losing a level.

Note: This spell is a more limited form of *raise dead* available to different classes.

Focus: A divinity spark

HIDE ENERGY WELL

Transmutation

Level: Clr 8, Sor/Wiz 8

Components: V, S, M

Casting Time: One hour

Range: Close (25 feet + 5 feet/two levels)

Target: One energy well

Duration: One week/level (D)

Saving Throw: None

Spell Resistance: No

You make the heart of an energy well invisible and conceal the presence of its power from divination spells below 8th level. The effects of an unstable energy well are not concealed, nor does this spell attempt to use the power of an energy well or tap one (although the caster somehow must know the well is there).

Material Component: 1,000 gp worth of powdered amethyst

IMBUE AREA WITH BLOODPOWER

Transmutation

Level: Drd 2**Components:** V, S, M**Casting Time:** 10 minutes**Range:** Touch**Area:** 100-foot radius of an outdoor, above-ground, natural setting, centered on you**Duration:** Permanent**Saving Throw:** None**Spell Resistance:** No

You take a bit of godsblood and use it to fill a natural area with power. The area remains fertile even in the worst of times, and plants that grow within the area become immune to all nonmagical disease, blight, and similar maladies.

Material Component: An ounce of godsblood

IMBUE CREATURE WITH BLOODPOWER

Transmutation

Level: Clr 4, Drd 4, Necrotheologist 4**Components:** V, S, M**Casting Time:** One action**Range:** Touch**Target:** One creature**Duration:** 10 minutes/level**Saving Throw:** None**Spell Resistance:** No

You take a bit of godsblood and use it to fill another with power. The recipient gains a +2 enhancement bonus to Strength, Constitution and Dexterity, and enjoys full use of the Bloodburst and Godstrike feats (see Chapter Four).

Material Component: An ounce of godsblood

INHERIT THE EARTH

Transmutation

Level: Drd 7**Components:** V, S, M**Casting Time:** One action**Range:** Touch**Area:** 100-foot radius, centered on you**Duration:** Instantaneous**Saving Throw:** None**Spell Resistance:** No

You take all the divine energy within a divinity spark and saturate the ground with it. Henceforth, you know the name, race, level, and class of any creature entering the area, no matter where you are. One type of creature that you choose at the time of the casting (as though you were choosing the bane of a magic weapon, as described in the DMG), suffers a –2 circumstance penalty on all attack rolls, saving throws, skill checks, and ability checks while in the area. Once per week, you can *teleport* to the area from anywhere on the same plane,

carrying up to 50 lbs. of gear with no chance of failure.

Druids use this spell to create a particularly potent sacred grove.

Material Component: A divinity spark

MASS GRANT LIFE

Conjuration (Healing)

Level: Drd 8**Components:** V, S, F**Casting Time:** One action**Range:** Close (25 feet + 5 feet/two levels)**Target:** Up to one dead creature per level**Duration:** Instantaneous**Saving Throw:** None**Spell Resistance:** No

You restore life to all deceased animals, beasts, magical beasts, humanoids, monstrous humanoids, plants, fey creatures, and giants in range.

In all other respects, this spell functions as *grant life*.

Focus: A divinity spark

OBSEQUY DEI

Necromancy [Mind-Affecting]

Level: Clr 2, Necrotheologist 2**Components:** V, S, DF**Casting Time:** 10 minutes**Range:** Close (25 feet + 5 feet/two levels)**Targets:** One creature per level (see below)**Duration:** One hour/level**Saving Throw:** None**Spell Resistance:** No

This spell works only for a number of years after the god's death equal to three times the god's 1-to-20 power rating, or longer if an energy well exists. You bestow a special blessing upon allies who worship(ped) a dead god. By performing this funeral rite for the god, you grant the worshippers a +1 morale bonus to saving throws, skill checks, and ability checks.

REQUIESCAT

Divination

Level: Clr 9**Components:** V, S, DF, XP**Casting Time:** One day**Range:** Touch**Target:** One dead god**Duration:** Instantaneous**Saving Throw:** None**Spell Resistance:** No

This extremely powerful spell puts a dead god to rest. All spectres of the divine (see Chapter Seven) are forever put to rest, and the god's demiurge recedes nigh into oblivion, found only by a *seek the demiurge* spell. Those with godsblood

feats or powers based on loosed divinity are unaffected, but any remaining unextracted godsblood or godflesh is consumed. You must touch the corpse of the god, or stand in the place of death if that is not possible.

All worshippers of the dead god (if any), wherever they may be, find themselves filled with a feeling of peace and closure, granting them a +1 morale bonus on one significant attack roll, saving throw, or check within the next month. On a large scale, this bonus could yield a burst of skilled craftwork, decide the end of an otherwise evenly matched war, or some similar historically significant result.

XP Cost: 1,000 XP plus 500 XP per point of the god's 1-to-20 power rating

SEAL ENERGY WELL

Transmutation

Level: Sor/Wiz 9

Components: V, S

Casting Time: One hour

Range: Close (25 feet + 5 feet/two levels)

Target: An energy well

Duration: One day/level (D)

Saving Throw: None

Spell Resistance: No

Your magic prevents everyone but you from tapping an energy well or using its powers in any way. (Chapter Two describes how casters can use an energy well.)

SEEK THE DEMIURGE

Divination

Level: Clr 6, Necrotheologist 4

Components: V, S, DF

Casting Time: One day

Range: Unlimited

Area: One plane

Duration: Instantaneous

Saving Throw: None

Spell Resistance: No

You can determine the location on a plane where a character might encounter and communicate with the demiurge of a specific god. You must specify the god's name when you cast the spell. You also must specify the plane on which you *seek the demiurge*. You do not need to be on that plane to cast the spell, however.

You have a 5 percent chance per caster level of succeeding with the spell, although even a success might end up generating an unsatisfactory result if no such location exists on the plane you searched. Thus, the caster might receive any of these possible replies: a location, a response of "no such location," or no reply at all (meaning the spell failed). The details of the location are quite specific, but the spell does not provide directions to that location.

SENSE ENERGY WELL

Divination

Level: Brd 1, Clr 1, Drd 1, Necrotheologist 1, Sor/Wiz 1

Components: V, S

Casting Time: One action

Range: Personal

Target: You

Duration: Concentration, up to one minute/level

Saving Throw: None

Spell Resistance: No

You sense whether you are currently within the effect of an energy well. If you are, this spell points you in the direction of the heart of the energy well.

SEVER THE TIE

Transmutation

Level: Clr 7, Sor/Wiz 7

Components: V, S

Casting Time: One action

Range: Close (25 feet + 5 feet/two levels)

Target: One creature

Duration: Permanent

Saving Throw: Will negates

Spell Resistance: Yes

You cut off a creature from any ties it has to godsblood, a divinity spark, loosed divinity, or an energy well. Godsblood feats do not function for that creature, a tapped energy well becomes untapped, and the subject cannot use spells requiring godsblood, a divinity spark, or loosed divinity.

SHIELD OF THE DEMIURGE

Abjuration

Level: Clr 5, Necrotheologist 4, Sor/Wiz 6

Components: V, S, F

Casting Time: One action

Range: Personal

Target: You

Duration: One minute/level (D)

Saving Throw: None

Spell Resistance: No

Developed by the Memento Mori, this spell provides a great deal of protection at the cost of being able to cast other spells. While in effect, *shield of the demiurge* provides a +10 deflection bonus to Armor Class as well as spell resistance 20. However, during this time you cannot cast spells, use spell-like abilities, or use spell completion or spell trigger magical items. The shield's power simply absorbs and negates any such attempts (spells cast or charges used while the shield remains active are lost as if used).

Members of the Memento Mori use this spell to avoid the guardians and dangers around dead gods to get at the deity's associated treasures: godsblood, divinity sparks, and so on.

Focus: A token of the demiurge

SPARK SPECTRE

Conjuration (Calling)

Level: Sor/Wiz 7

Components: V, S, F

Casting Time: 10 minutes

Range: Close (25 feet + 5 feet/two levels; see text)

Target: One spectre of the divine (see Chapter Seven)

Duration: See text

Saving Throw: Will negates

Spell Resistance: Yes

By casting this spell, you call a portion of a dead deity's spirit to take form near you. You must know the name of the deity and possess a spark of its divinity to attempt the casting.

You may command the summoned spectre of the divine to perform one action. The spectre can attempt to resist with a saving throw. The more demanding your request (DM's discretion), the greater the bonus to the spectre's saving throw.

| Request | Modifier | Examples |
|---------|----------|---|
| Easy | -2 | Attack a foe within sight until the foe or the spectre is destroyed |
| Normal | 0 | Seek out a named foe within 10 miles and attack until the foe or the spectre is destroyed |
| Hard | +2 | Accompany and protect the caster for six hours |
| Taxing | +4 | Retrieve a well-guarded and valuable object or bit of information within 10 miles |
| Extreme | +6 | Any of the above commands requiring the spectre to travel more than 10 miles or any task requiring more than 24 hours to complete |

When deciding how demanding a request is, base your ruling not so much on the spectre's ability as on the time and effort required. The saving throw modifier is a measure of demand, not difficulty.

If the spectre fails the save, it performs the action, reports back to you afterward (if possible), and departs. If the spectre succeeds at the save, it attacks you immediately. The vengeful spectre remains immune to turning or *banishment* for 24 hours.

Focus: A divinity spark

STABILIZE ENERGY WELL

Transmutation

Level: Sor/Wiz 7

Components: V, S, M

Casting Time: One minute

Range: Touch

Target: An energy well

Duration: One hour/level (D)

Saving Throw: None

Spell Resistance: No

You calm the wild effects of an unstable energy well. For the duration, all unstable energy well effects are suppressed. This spell counters and dispels *destabilize energy well*. It can be made permanent by a caster of at least 15th level who spends 3,500 XP to do so.

Material Component: An ounce of godsblood

TAP ENERGY WELL

Transmutation

Level: Clr 7, Sor/Wiz 7

Components: V, S, M

Casting Time: One day

Range: Personal



Target: One energy well

Duration: One day/level (D)

Saving Throw: None

Spell Resistance: No

You tap into the power of an energy well. You can use its energy to grant yourself more power, manifested in a number of ways. Choose an option from this list of effects; once you select one, you cannot change the effect without recasting the spell.

- +6 levels of spells to cast per day (assigned as you wish at the beginning of the day)
- +4 luck bonus to caster level checks made to penetrate a creature's spell resistance
- +4 enhancement bonus to all mental ability scores (Intelligence, Wisdom, and Charisma)
- +4 enhancement bonus to all physical ability scores (Strength, Constitution, and Dexterity)
- +4 luck bonus to one physical ability score (Strength, Constitution, or Dexterity)
- +4 luck bonus to one mental ability score (Intelligence, Wisdom, or Charisma)
- 50 temporary hit points
- +2 deflection bonus to Armor Class and + 2 enhancement bonus to attacks and damage
- +4 deflection bonus to Armor Class
- +3 enhancement bonus to attacks and damage
- +3 resistance bonus to saving throws

If you leave the energy well's area of effect, the spell immediately ends. You cannot tap into multiple energy wells at the same time—or the same one multiple times. (For an exception to this rule, see the *crystal diadem* in Chapter Six.)

Material Component: Platinum rod worth at least 5,000 gp

TRANSFORM GODFLESH

Transmutation

Level: Sor/Wiz 6

Components: V, S, M

Casting Time: 1 hour

Range: Touch

Target: 1 lb. of godflesh/level

Duration: Instantaneous

Saving Throw: None

Spell Resistance: No

You transform an amount of godflesh into a super-hard, sparkling metal identical in all ways to adamantine. Thus it has a hardness of 20 and 40 hit points per inch of thickness. This spell confers no special ability to work the super-hard metal, but whatever means exist to work adamantine prove effective on this new transformed godflesh metal as well.

If cast upon a godflesh golem (see Chapter Seven) by a caster of at least 16th level, this spell improves the construct's natural Armor Class bonus by + 4, but it lasts for only one hour per level. This spell has no effect if cast upon a god.

Material Component: Adamantine dust worth at least 500 gp, mixed with crystal-clear water

WARP ALIGNMENT

Enchantment

Level: Clr 6

Components: V, S, M

Casting Time: One action

Range: Touch

Target: One creature

Duration: See text

Saving Throw: Will negates (and see text)

Spell Resistance: Yes

This spell works only for a number of years after the god's death equal to three times the god's 1-to-20 power rating, or longer if an energy well exists. Tapping into the loosed divinity of a dead god, you try to change the target's alignment to that of the god. You must know the names of both the target and the god whose alignment you are using as a basis for the change.

If you are changing both aspects of the target's alignment and either aspect becomes its opposite, the spell lasts only one day and the target gains a + 2 circumstance bonus to the saving throw to resist the spell. Thus, if you alter a target from neutral good to chaotic evil, or lawful evil to chaotic good, it lasts one day.

If you change only one aspect of the target's alignment, but the change is to its opposite, the change lasts one week and the target gains a + 1 circumstance bonus to the saving throw. So if you alter a target from neutral good to neutral evil, or lawful good to chaotic good, the change lasts one week.

If you change one or both aspects of the target's alignment but not to the opposite aspect, the change remains permanent until dispelled, with no saving throw modification. That means if you change a target's alignment from neutral good to chaotic good, or true neutral to lawful evil, the change is permanent.

Material Component: An ounce of godsblood

WRATH OF THE DEMIURGE

Evocation [Force]

Level: Clr 5, Necrotheologist 4, Sor/Wiz 5

Components: V, S, F

Casting Time: One action

Range: Close (25 feet + 5 feet/two levels)

Area: Cone

Duration: Instantaneous

Saving Throw: Reflex half

Spell Resistance: Yes

You call upon the power of the demiurge to blast an enemy with divine energy. Starting from the focus in your hand and spreading out in a cone of raw power, this spell inflicts 1d6 points of force damage per caster level to all within the cone (maximum 15d6).

Focus: A token of the demiurge

Magic Items

The death of one god is the death of all.
— Wallace Stevens

When a god dies, it's hard to predict the myriad effects the event will have on the vicinity, the world, and beyond. It's no wonder that some unexpected phenomena arise in the aftermath. Many of these phenomena lead to the formation of unusual magic items.

ARMOR SPECIAL ABILITY

Godsblood Infused. The armor has been coated in godsblood and given the ability to absorb the first 10 points of damage the wearer suffers each day.

Caster Level: 5th; *Prerequisites:* Craft Magic Arms and Armor, an ounce of godsblood; *Market Price:* +1 bonus

WEAPON SPECIAL ABILITY

Godsblood Infused. The weapon has been coated in godsblood and given the ability to deal a special +4 divine damage bonus once each day as the wielder wills (as a free action taken before making the attack roll).

Caster Level: 5th; *Prerequisites:* Craft Magic Arms and Armor, an ounce of godsblood; *Market Price:* +1 bonus

SPECIFIC WEAPONS

Godflesh Axe. This +1 godsblood-infused battle axe has a head made of transformed godflesh. It is further enchanted to be unbreakable unless submerged in godsblood or if struck by some other weapon made of transformed godflesh.

Caster Level: 5th; *Prerequisites:* Craft Magic Arms and Armor, transform godflesh†, divine power reinforcement†; *Market Price:* 18,310 gp

Knife of Sacramental Flesh. This +1 dagger, when used to make a coup de grace, adds a +10 damage bonus.

Caster Level: 6th; *Prerequisites:* Craft Magic Arms and Armor, death knell; *Market Price:* 2,902 gp

Samsara Sword. This +3 scimitar stores the souls of those it slays. The victims cannot be raised while their souls remain stored within the sword, but the sword wielder—if she possesses the power to raise dead, resurrect, or grant life—can restore life to the victim with no loss in level and no cost. The samsara sword can store only three souls at a time. While it is full, it cannot slay a creature (those struck by the sword cannot fall below 1 hp from its attacks). Releasing one or more souls is a standard action. Creatures whose souls are

freed from the samsara sword can be raised normally.

Caster Level: 17th; *Prerequisites:* Craft Magic Arms and Armor, soul bind; *Market Price:* 86,850 gp

STAVES

Necrotheologist's Staff. A short, thin staff of white wood covered in intricate runes and symbols, this item has the following powers as the spells:

- Detect divinity spark/godsblood/godflesh† (one charge)
- Sense energy well† (one charge)
- Charge spell† (one charge)
- Negative energy protection (one charge)
- Enervation (two charges)

Caster Level: 5th; *Prerequisites:* Craft Staff, charge spell†, detect divinity spark†, detect godflesh†, detect godsblood†, enervation, negative energy protection, sense energy well†; *Market Price:* 22,500 gp

Staff of the Blood. This thick wooden staff literally drips power, a side effect of its infusion with godsblood. Any creature of 4 HD or less that even touches (or is touched by) the staff must make a Fortitude saving throw (DC 12) or be stunned for 1 round (thus dropping the staff if the creature is holding it). The staff of the blood is a +4 godsblood-infused quarterstaff (only one end is +4; the other end is masterwork). The wielder can use one charge for each of the following spells:

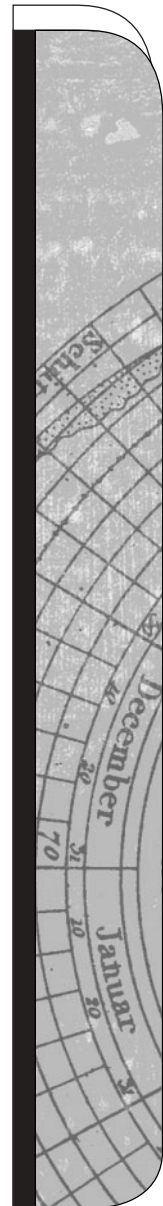
- Divine favor (+4 bonus)
- Empowered bull's strength
- Empowered endurance
- Divine power

Caster Level: 12th; *Prerequisites:* Craft Staff, bull's strength, daze, divine favor, divine power, endurance, 5 oz. of godsblood; *Market Price:* 138,350 gp

WONDROUS ITEMS

Crystal Diadem. This circlet allows the wearer to maintain multiple energy well taps into the same energy well at once. It does not confer the ability to tap into an energy well. The wearer can take advantage of only one tap himself, but he can also have one or more channel energy well spells active.

Caster Level: 13th; *Prerequisites:* Craft Wondrous Item, tap energy well; *Market Price:* 40,000 gp



Divinity Collector. This item looks like two circular metal plates about 4 inches across joined by two bars about 7 inches long. A pair of compasslike dials and other mechanisms complete the device. This device collects loosed divinity and stores it.

Each day, the *divinity collector* can collect 10 levels worth of

loosed divinity energy. The collector's owner can use collected loosed divinity to cast any spell she has prepared without expending the prepared spell. The only restrictions are as follows: The levels of spell energy stored in the collector must equal or exceed the level of the spell the user wants to

cast; any material components required for the spell must be present; and the collector must be in hand during the casting. The user could use the day's 10 absorbed spell levels to cast one 9th-level spell and a 1st-level spell, or one 6th-level and one 4th-level spell, or 10 1st-level spells, and so on. Casters like bards or sorcerers who do not prepare spells can use the collector's energy to cast any spell of the appropriate level(s) that they know.

The *divinity collector* absorbs a maximum of 10 spell levels of loosed divinity per day. The wielder knows the collector's remaining amount of stored energy.

To give a more specific example: Kadishan the 5th-level cleric uses a *divinity collector* to cast any 1st-, 2nd-, or 3rd-level spell he has prepared, without loss of that preparation, by accessing the stored potential in the collector. Let's assume he casts a *cure moderate wounds*. This spell is 2nd level for him, so the collector still holds eight spell levels of potential for that day. He can cast four more 2nd-level spells, eight 1st-level spells, and so on.

Caster Level: 15th; *Prerequisites:* Craft Wondrous Item, *spell turning*; *Market Price:* 80,000 gp

Energy Loupe. This eyepiece allows the wearer to examine the energies of a magic item or an object of natural power (such as godflesh or godsblood). It automatically sees magical auras and active spell effects, identifying the magical school (if applicable) and approximate power level (see the third round of *detect magic*). It also flawlessly identifies magical materials (mithral, darkwood, godflesh, and so on). Upon first using the device, the wearer even has a 10 percent chance of learning the exact nature of a single spell effect in place or the most potent power of a magic item.

For example, if used to examine a character with a *fly* spell cast upon him, standing within a *consecrated* area, the viewer automatically and immediately becomes aware of both auras and their schools and has a 10 percent chance to identify both spells exactly. A wearer examining a *+1 chaotic adamantine bastard sword* sees the magic aura, identifies the material, and has a 10 percent chance to learn of the chaotic ability.

Caster Level: 1st; *Prerequisites:* Craft Wondrous Item, *detect magic, identify*; *Market Price:* 1,600 gp

Checklist

- Evaluate which of these items might prove useful to new and/or established NPCs.
- Create opportunities for the PCs to gain the new prerequisites needed to create these items, such as godsblood or new spells from Chapter Five.
- Consider allowing a PC to find one of these items as a method of introducing the concept of god-death into the campaign.



Glove of the Well. This glove allows the wearer to tap an energy well (as the spell) and remain tapped into it for as long as she wears the device.

Caster Level: 13th; *Prerequisites:* Craft Wondrous Item, *tap energy well*; *Market Price:* 182,000 gp

LESSER ARTIFACTS

Arrows of Delirium: When a god dies on the mortal plane, the energy released changes everything in the vicinity. When the wood of the nearby trees, for example, is made into arrows using a now-forgotten process, they become strange and potent weapons called *arrows of delirium*. Targets struck by such a missile (a +5 *arrow*) must succeed at a Will saving throw (DC 25) or fall into an immediate stupor, completely helpless. Their Wisdom scores immediately become 0, although the temporary damage heals over time as normal.

Caster Level: 17

Pall of Siemath. This sacred cloth covered the corpse of the god Siemath during the ritual of *requiescat* performed over his remains. It can be wrapped around a character like a cloak, granting a +5 resistance bonus to saving throws and a +5 deflection bonus to Armor Class. Further, it grants the wearer complete immunity to damage resulting directly from the use of a godsblood feat (such as *Godstrike*† or *Bloodburst*†, but not indirect damage such as from a spell influenced by *Spell Affinity*†) or a spell with godsblood as a material component.

Caster Level: 20th

GREATER ARTIFACTS

Fist of Yallisor. This massive godflesh fist measures 10 feet high and 4 feet across. Once part of the corpse of Yallisor, God of the Forest, this huge, difficult-to-move object (weighing about 15 tons) grants the owner the following spell-like powers, usable once per day at 20th level: *commune with nature*, *tree stride*, *ironwood*, *liveoak*, *repel metal or stone*, *summon nature's ally IX*, and *shapechange* (into an animal, beast, magical beast, or fey only). The owner can use these powers even if far away from the fist. The owner must attune himself to the fist by meditating upon it for a full day, once each month.

Lance of Endless Night: This artifact comes in two parts. The first is gigantic and resembles a wooden and iron scaffold.

Once assembled, it forms a massive cube 100 feet on a side. This structure, built around the heart of an energy well, absorbs all the well's energy. After 24 hours, the energy fully charges the artifact, and the second part of the device comes into play. An iron lance, 12 feet long, fits into a conduit built into the scaffold, so that all of the absorbed energy transfers into the weapon.

The lance has no magical powers as a weapon. It does not, in fact, even make a very good lance. When charged with energy and pointed at the sun, however, it emits a ray of darkness that stabs at the very heart of the fiery orb.

It slays the sun.

Obviously, no one has yet ever successfully employed this horrible weapon. A vampire lord attempted to do so years ago but was defeated by a heroic monk. Without the sun, the

world would quickly devolve into a cold, lifeless place of total darkness where only undead and similar creatures could survive.



Wellspring of Life:

From death, there can come life. At some point in the distant past, a now-forgotten god died. When the archdruid Raven came upon the site of the god's death, he collected the power that radiated from the place and created a wooden staff called the *wellspring of life*. This staff is 6 feet long, tipped on one end with a spike made of godflesh, and topped with a crossbar from which dangle pieces of bone. The whole thing is wrapped in loops of somehow still-living ivy.

When the staff's spike is thrust into the ground, it uses the divine life energy within it to begin to create life. Regardless of the climatic conditions in the surrounding area (assuming it is solid ground), within a year, the *wellspring of life* will have created a 100-yard verdant grove that teems with insects, birds, and small animals of all types. Even the weather changes, allowing it to rain in the vicinity of the staff, enough to supply water aplenty. The temperatures are mild year-round.

This area of growth and life continues to spread outward about 100 yards each year. If someone removes the staff, the prevailing conditions take over again. Deep in the arctic, the plants and animals die quickly. In a desolate wasteland, it may take a year or more. In a temperate climate, the grove may very well survive on its own. Tales tell that when Raven died, the staff still stood within a mighty forest, in a place that was once a desert.

Monsters

*Then pealed the bells more loud and deep:
"God is not dead; nor doth He sleep..."
—Henry Wadsworth Longfellow*

Certain monsters are important to the introduction of a dead god into a campaign. This chapter contains three such beasts, plus the divinely infused template, which you can apply to existing creatures in your campaign.

DIVINITY PARASITE

Medium-Size Magical Beast

Hit Dice: 6d10+18 (48 hp)

Initiative: +0

Speed: 30 feet

AC: 20 (+10 natural)

Attacks: Bite +8 melee

Damage: Bite 1d8+3 plus poison

Face/Reach: 5 feet by 5 feet/5 feet

Special Attacks: Stench, poison

Special Qualities: Fast healing 4, immune to divine spells, tremorsense

Saves: Fort +9, Ref +4, Will +3

Abilities: Str 15, Dex 11, Con 16, Int 2, Wis 12, Cha 10

Skills: Hide +4, Listen +2, Spot +7

Feats: Alertness, Great Fortitude

Climate/Terrain: Any land and underground near a dead god

Organization: Solitary or swarm (5–8)

Challenge Rating: 6

Treasure: None

Alignment: Always neutral

Advancement: 7–10 HD (Medium); 11–18 HD (Large)

The divinity parasite is a bizarre creature found only in areas where a deity has perished, leaving behind a wake of divine energy. They often create nests burrowed into the earth, if possible. Divinity parasites resemble large, fat-bodied, mandibled worms. Mature specimens reach 6 feet

long and weigh at least 300 lbs. Their flesh is a mottled gray and brown, and they continually emit a noisome stench.

These creatures' origins are unknown, although sages speculate that somehow they spontaneously generate in the places where a deity dies and releases its divinity into the universe. The parasites feed on this divinity, eventually consuming all of it—even to the point of draining an energy well (see Chapter Two), although this would take years. This explains why those who have tapped an energy well regularly police its area of effect for these harmful parasites.

COMBAT

Straightforward combatants, divinity parasites attack with their mandibled bite. They fight mostly in self-defense, however, attacking only when someone invades their territory or threatens them.

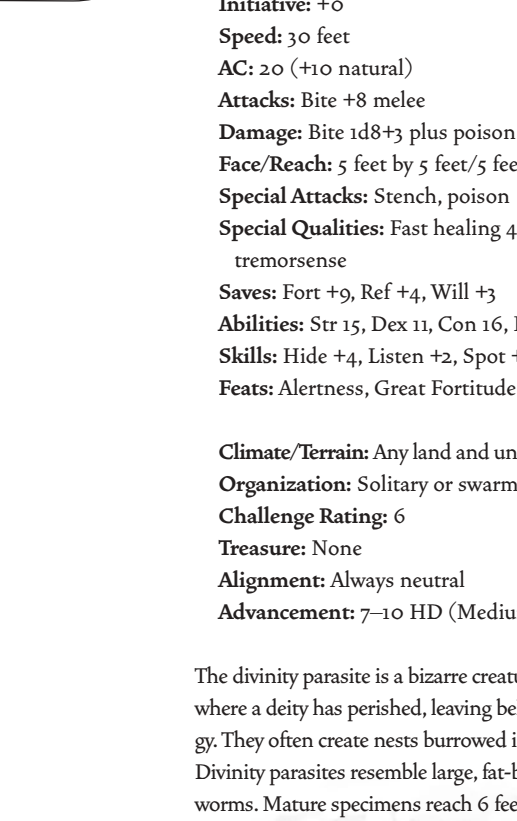
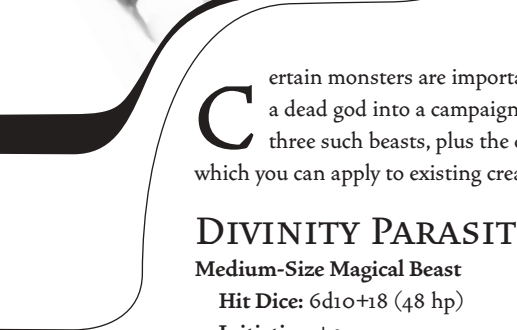
Stench (Ex): The divinity parasite excretes a toxic smell that causes living creatures to retch, their eyes watering and their guts clenching. The first time during an encounter that a creature (except another divinity parasite) comes within 20 feet of the divinity parasite, the creature must succeed at a Fortitude save (DC 16) or be overcome with nausea. Nauseated creatures cannot attack, cast spells, concentrate on spells, or do anything else requiring attention. The only action a nauseated character can take is a single move or move-equivalent action per turn. This effect lasts for 10 rounds.

Poison (Ex): Fortitude save (DC 16); initial damage 1d6 temporary Strength, secondary damage 2d6 temporary Strength

Fast Healing (Su): The divinity parasite absorbs divinity and uses it to sustain itself. When in the presence of loosed divinity or an energy well, the creature heals 4 hit points per round.

Immune to Divine Spells (Su): The parasite is immune to divine spells. Further, if someone casts a divine spell with the divinity parasite as a target, the creature absorbs the energy. The effect is negated, and the divinity parasite gains 1 temporary hit point per spell level absorbed (the temporary hit points last until lost).

Tremorsense (Ex): The parasite can automatically sense the location of anything within 60 feet that is in contact with the ground.



GODFLESH GOLEM

Large Construct

Hit Dice: 25d10 (138 hp)

Initiative: +0

Speed: 20 feet (can't run)

AC: 33 (–1 size, +24 natural)

Attacks: 2 slams +29 melee

Damage: Slam 3d6+12

Face/Reach: 5 feet by 5 feet/10 feet

Special Attacks: Divine burst

Special Qualities: Construct, berserk, magic immunity, damage reduction 40/+4

Saves: Fort +7, Ref +6, Will +7

Abilities: Str 36, Dex 10, Con —, Int —, Wis 11, Cha 1

Climate/Terrain: Any land

Organization: Solitary

Challenge Rating: 16

Treasure: None

Alignment: Always neutral

Advancement: 21–30 HD (Large); 31–40 HD (Huge)

Godflesh golems are automatons created using the remnants of a dead god infused with the divine energy of that god. The animating force of the golem is a fraction of the god's own spirit. The process of creating the golem binds the unwilling spirit fraction to the artificial body and subjects it to the will of the golem's creator.

A godflesh golem somewhat resembles a giant with indistinct features. Its flesh is yellowish brown, thick, and tough, its frame muscular and knotty. Its face is blank. A godflesh golem stands 10 feet tall and weighs almost 1,000 lbs.

COMBAT

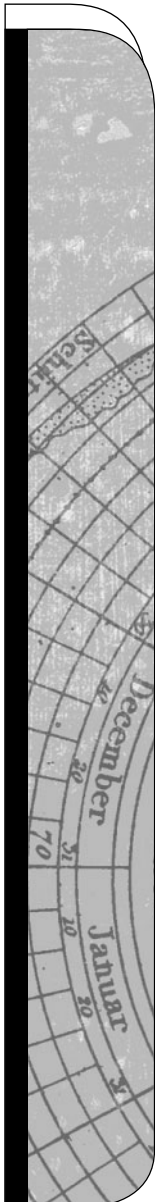
Godflesh golems are tenacious in combat and prodigiously strong as well. Being mindless, they do nothing without orders from their creators. They follow instructions explicitly and are incapable of any strategy or tactics. Emotionless in combat, they cannot be easily provoked. They don't use weapons.

A golem's creator can command it if the golem is within 60 feet and can see and hear its creator. If uncommanded, the golem usually follows its last instruction to the best of its ability, though if attacked it returns the attack. The creator can give the golem a simple program to govern its actions in his or her absence, such as "Remain in this area and attack all creatures that enter," "Remain in this area and attack any elves that enter," "Ring a gong and attack," or the like.

Since golems do not need to breathe and remain immune to most forms of energy, they can press an attack against an opponent almost anywhere, from the bottom of the sea to the frigid top of the tallest mountain.

Construct: Immune to mind-influencing effects, poison, disease, and similar effects. Not subject to critical hits, subdual damage, ability damage, energy drain, or death from massive damage.

Berserk (Ex): When a godflesh golem enters combat, there is a cumulative 1 percent chance each round that its spirit breaks free and goes berserk. The uncontrolled golem goes on a rampage, attacking the nearest living creature or smashing some object smaller than itself if no creature is within reach. Then it moves on to spread more destruction. Once the golem goes berserk, no known method can reestablish control.



Magic Immunity (Ex): Godflesh golems are immune to all spells, spell-like abilities, and supernatural effects. If someone of at least 16th level casts *transform godflesh* upon a

godflesh golem, the spell improves the construct's natural Armor Class bonus by +4, but it lasts for only one hour/level.

Divine Burst (Su):

After it has engaged in at least 1 round of combat, a godflesh golem can release a burst of force damage that inflicts 20d6

points of damage to all within 20 feet (Reflex saving throw, DC 20 halves). It can do this only once per day.

CONSTRUCTION

A godflesh golem's body is sculpted from 1,000 lbs. of godflesh. The golem costs 150,000 gp to create, which includes 50,000 gp for the body. Assembling the body requires a successful Craft (sculpting) check (DC 20). For more information on conditions for constructing a golem, see page 109 of the MM.

The creator must be 17th level and able to cast spells. Completing the ritual drains 2,500 XP from the creator and requires *geas/quest*, *wish* or *miracle*, and *polymorph any object*.

SPECTRE OF THE DIVINE

Medium Undead (Incorporeal)

Hit Dice: 9d12 (57 hp)

Initiative: +8 (+4 Dexterity, +4 Improved Initiative)

Speed: 40 feet, fly 80 feet (good)

AC: 20 (+4 Dexterity, +6 deflection)

Attacks: Incorporeal touch +7 melee

Damage: Incorporeal touch 1d8 and energy drain

Face/Reach: 5 feet by 5 feet/5 feet

Special Attacks: Energy drain, create spawn

Special Qualities: Undead, incorporeal, +2 turn resistance

Saves: Fort +3, Ref +6, Will +9

Abilities: Str —, Dex 18, Con —, Int 14, Wis 16, Cha 14

Skills: Hide +14, Intimidate +12, Intuit Direction +11, Listen +14, Search +10, Spot +14

Feats: Alertness, Blind-Fight, Combat Reflexes, Improved Initiative

Climate/Terrain: Any land and underground

Organization: Solitary, gang (2–4), or swarm (6–11)

Challenge Rating: 8

Treasure: None

Alignment: Always lawful evil

Advancement: 10–18 HD (Medium)

Spectres of the divine are a very special type of incorporeal undead often mistaken for normal spectres or ghosts. They haunt the places where a god has died, representing small fractions of the deity's own spirit.

Spectres of the divine represent the bitterness and anger of the god that succumbed—a fate alien to an immortal being. Thus, even a dead god with a good alignment could produce these spectres. They seek to drain energy from living beings in the false hope of restoring the god back to life.

The appearance of a spectre of the divine directly relates to the fallen god's portfolio. A god of war might have spectres that resemble soldiers. A god of music's spectres might look like wailing, tortured souls. The spectres of a god of nature look like spectral animals.



COMBAT

In close combat a spectre of the divine attacks with its life-draining touch. It makes full use of its incorporeal nature, moving through walls, ceilings, and floors as it attacks.

Energy Drain (Su): Living creatures hit by a spectre of the divine's incorporeal touch attack receive two negative levels. The Fortitude save to remove a negative level has a DC of 16.

Create Spawn (Su): Any humanoid slain by a spectre of the divine becomes one in 1d4 rounds. Spawn are under the command of the spectre that created them and remain enslaved until its death. They possess none of the abilities they had in life.

Undead: Immune to mind-influencing effects, poison, sleep, paralysis, stunning, and disease. Not subject to critical hits, subdual damage, ability damage, energy drain, or death from massive damage.

Incorporeal: The spectre of the divine can be harmed only by other incorporeal creatures, +1 or better magic weapons, or magic, with a 50 percent chance to ignore any damage from a corporeal source. Can pass through solid objects at will, and its attacks pass through armor. It always moves silently.

God-Related Ability: Each spectre of the divine has an ability unique to a single domain of the deity whose death produced it:

Air: Fly speed of 120 feet

Animal: +1 bonus to attacks and damage

Chaos: Continual *entropic shield* effect

Death: DC for removing the negative level it inflicts is 20

Destruction: +4 bonus to damage

Earth: +2 bonus to attacks and damage if within 1 foot of the ground

Evil: +2 bonus to attacks and damage against good foes

Fire: +1d6 points of fire damage with touch

Good: +2 bonus to attacks and damage against evil foes

Healing: Fast healing 4

Knowledge: *True strike* once per day

Law: +2 bonus to attacks and damage against chaotic foes

Luck: +2 bonus to all saving throws

Magic: SR 15

Plant: +2 bonus to attacks and damage if within 1 foot of a plant of at least Medium size

Protection: +3 additional deflection bonus to Armor Class

Strength: +4 bonus to damage

Sun: +1d6 points of fire damage with touch

Travel: *Dimension door* once per day

Trickery: +5 bonus to Hide checks

War: +1 bonus to attacks and damage

Water: +2 bonus to attacks and damage if within 1 foot of a body of water

DIVINELY INFUSED CREATURE TEMPLATE

Divinely infused creatures have internalized some of the loosed divinity created when a god dies (see page 22). They frequently

appear near the site of god's death, but one can find them anywhere. A divinely infused creature appears as a normal creature of its type, although there is clearly something supernatural about it—a halo of light, an aura of power, or just a certain look in its eyes. Their appearance causes some people to confuse them with celestial creatures or half-celestials.

Divinely infused creatures stop aging and are close to semi-divine. Harming one often brings the wrath of a god or gods upon the killer. They always take on the alignment of the god from whom the divinity spark came. This means a

creature's outlook could change completely. At the DM's discretion, the powers of the base creature may change based on its new alignment (see example on page 59).

Normally, a divinely infused creature is created when a normal creature absorbs the power of at least three divinity sparks. A creature might gain this template unwillingly by merely being in close proximity of a god that dies or by spending years in the presence of a corpus dei. Such transformations fall within the DM's discretionary purview.

CREATING A DIVINELY INFUSED CREATURE

You can add the "divinely infused" template to any creature other than a construct

or plant. Beasts or animals with this template become magical beasts, but otherwise the creature type remains unchanged. A divinely infused creature uses

all the base creature's statistics and special abilities except:

Special Qualities: A divinely infused creature retains all the special qualities of the base creature and also gains these:

- Elemental resistance—resistance to acid, cold, fire, electricity and sonic (see the table above)
- Damage reduction (see the table above)
- Spell resistance equal to double the creature's Hit Dice (maximum HD 25, minimum HD 2)

These are supernatural abilities. If the base creature already has one or more of these special qualities, use the better value.

Saves: Same as the base creature's

Abilities: Increase from the base creature's as follows:
Str +2, Dex +2, Con +4, Int +0, Wis +4, Cha +6

Skills: Same as the base creature's

Feats: Same as the base creature's

Key Terms

Divinely Infused Creature: A creature that absorbed three divinity sparks following a god's death

Divinity Parasite: Wormlike creature that absorbs divine energy

Godflesh Golem: Golem created from godflesh

Spectre of the Divine: Ghostlike creatures formed from part of a dead god's spirit

| Hit Dice | Elemental Resistance | Damage Reduction |
|----------|----------------------|------------------|
| 1-3 | 5 | — |
| 4-7 | 10 | 5/+1 |
| 8-11 | 15 | 10/+1 |
| 12+ | 20 | 10/+2 |

Climate/Terrain: Any land and underground
Organization: Same as the base creature's
Challenge Rating: Up to 8 HD, as base creature's +1;
 9+ HD, as base creature's +2
Treasure: Double the base creature's
Alignment: As the god from which the divinity spark came
Advancement: Same as the base creature's
Player Character Level Equivalent: Level + 3

SAMPLE: DIVINELY INFUSED UNICORN

Large Magical Beast

Hit Dice: 4d10+28 (50 hp)
Initiative: +4 (Dexterity)
Speed: 60 feet
AC: 19 (−1 size, +4 Dexterity, +6 natural)
Attacks: Horn +12 melee, two hooves +4 melee
Damage: Horn 1d8+9, hoof 1d4+3
Face/Reach: 5 feet by 10 feet/5 feet (10 feet with horn)
Special Qualities: Magic circle against evil, SR 8, spell-like abilities, immunities, elemental resistance 10, DR 5/+1
Saves: Fort +11, Ref +8, Will +8
Abilities: Str 22, Dex 19, Con 25, Int 10, Wis 25, Cha 30
Skills: Animal Empathy +13, Listen +12, Move Silently +10, Spot +12, Wilderness Lore +9*
Feats: Alertness

Climate/Terrain: Temperate forest
Organization: Solitary, pair, or grace (3–6)
Challenge Rating: 4
Treasure: None
Alignment: Always chaotic good
Advancement: 5–8 HD (Large)

The divinely infused unicorn spent too much time near the corpse of a fallen fey goddess that it felt inexorably drawn toward. Its outlook does not seem much different than that of a normal unicorn, but its own kind view it as a near-divinity—a unicorn touched by the gods, to say the least.

This creature looks like a normal unicorn of perfect physique and appearance. Its horn glows with intense energy.

COMBAT

Magic Circle Against Evil (Su): This ability continuously duplicates the effects of the spell. The divinely infused unicorn cannot suppress this ability.

Spell-Like Abilities: Divinely infused unicorns can *detect evil* at will as a free action. Once per day a divinely infused unicorn can use *teleport without error* to move anywhere within its home. It cannot teleport beyond the forest boundaries nor back in from outside.

A divinely infused unicorn can use *cure light wounds* three times per day and *cure moderate wounds* once per day, as cast by a 5th-level druid, by touching a wounded creature with its horn. Once per day it can use *neutralize poison*, as cast by an 8th-level druid, with a touch of its horn.

Immunities (Ex): Divinely infused unicorns are immune to all poisons and to *charm* and *hold* spells and abilities.

Skills: *Divinely infused unicorns receive a +3 competence bonus to Wilderness Lore checks within the boundaries of their forests.

VARIANT: THE EVIL UNICORN

Another divinely infused unicorn was near the evil god of malice when he died. Instantly, its white coat became dark blue and its mane a blazing red. Its black horn radiates foul energy. It hates all things that live and has become a hunter, prowling the wilderness for victims—particularly good-aligned victims—to stalk and slay.

COMBAT

Magic Circle Against Good (Su): This ability continuously duplicates the effects of the spell. The divinely infused unicorn cannot suppress this ability.

Spell-Like Abilities: Divinely infused unicorns can *detect good* at will as a free action. Once per day a divinely infused unicorn can use *teleport without error* to move anywhere within its home. It cannot teleport beyond the forest boundaries nor back in from outside.

A divinely infused unicorn can use *inflict light wounds* three times per day and *inflict moderate wounds* once per day, as cast by a 5th-level druid, by touching a creature with its horn. Once per day it can use *poison*, as cast by an 8th-level druid, with a touch of its horn.

Immunities (Ex): Divinely infused unicorns are immune to all poisons and to *charm* and *hold* spells and abilities.

Skills: *Divinely infused unicorns receive a +3 competence bonus to Wilderness Lore checks within the boundaries of their forests.



Adventures

In my Pantheon, Pan still reigns in his pristine glory, with his ruddy face, his flowing beard, and his shaggy body, his pipe and his crook, his nymph Echo, and his chosen daughter Iambe; for the great god Pan is not dead, as was rumored. No god ever dies.

—Henry David Thoreau

The death of a god can spawn an almost endless number of adventures. This chapter presents just a few brief suggestions. Most pertain to the loss of a god rather than the implications of losing your specific deity (see “The Loss of the God” in Chapter Two), so they require you to flesh them out. If you decide a god will die in your campaign, at least one of these scenarios can result from the event—most likely more than one, or even an entire campaign.

TREASURED BLOOD

Levels 2–5: The PCs have need of godsblood. A terrible disease ravages the countryside, and some of their friends and trusted allies eventually fall prey to the plague. A divination proves that only godsblood can offer a cure. The PCs must find the location of a dead god and learn the secrets of its demise in order to obtain the ultra-rare godsblood.

The secrets they need to discover include the nature of the god, how the god died, and how long ago the death occurred. During this research they might also learn what happens (generally) when a god dies and what one might find around its corpse. This is an excellent way to introduce the concept of dead gods in your campaign. In fact, you can base this adventure seed around a long-dead god and have the whole thing foreshadow the death of an active god in your campaign.

For the levels suggested, you probably don’t want to have any divinity sparks in the area to be explored. Instead, a little bit of godsblood (enough for the PCs to experiment with and still have some to bring back) makes for a fine treasure, as well as 10 lbs. of godflesh. A creature important to the dead god, with the divinely infused creature template applied (see Chapter Seven), makes for a serious challenge.

Don’t neglect to tailor the specifics of the corpus dei to fit not only the cosmology of your campaign but the specific deity. Perhaps only characters of the god’s alignment can find the godsblood, for example.

THE PRIESTS OF GRIEF

Levels 3–6: Some clerics of the dead god, robbed of not only their power but their whole reason for being, collectively fall prey to madness. In their grief, they decide that the end times have come and seek to hasten the eschaton. In the guise of a weeks-long ritual to honor the memory of their deceased lord, they instead attempt to do the unthinkable: awaken the tarrasque.

To accomplish this horrible task, the grief-maddened clerics must complete a series of strange rituals, including the climactic

one they must perform within an ancient stone circle. The stone circle now lies within the courtyard of a old, abandoned castle.

The PCs first learn that something strange is going on when they speak to a young woman who tells them she’s seen odd activity around the abandoned castle. If they investigate, they, too, see figures wandering about, poking around the old (but not actually ruined) castle. If they question the people they see, or follow them, the PCs eventually realize they are all priests or devout followers of the dead god.

Some of the crazed ex-clerics have taken the disaffected prestige class (see Chapter Three), allowing them access to clerical-like spells and powers. One sample disaffected cleric appears below. Haliarad would be one of the higher-ranking characters involved in this mad scheme. She is an attractive and seemingly dim-witted woman in her late twenties, but she is not as unintelligent as she pretends—in fact, she can be quite devious.

Once the PCs learn what’s going on, they have to figure out a way to stop the ritual, deciding for themselves how to handle the ex-clerics: kill them wantonly, or treat them as grief-stricken victims more in need of help than a quick death?

Note that the point of this adventure is *not* to have the PCs fight the tarrasque. From the point of view of this scenario, if the tarrasque comes, the PCs have as much chance of defeating it as they would a hurricane or a meteor strike. This isn’t a 20th-level adventure.

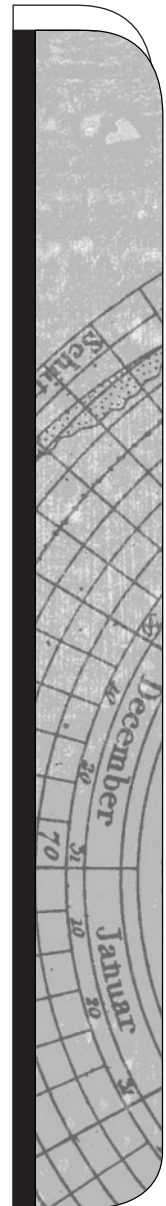
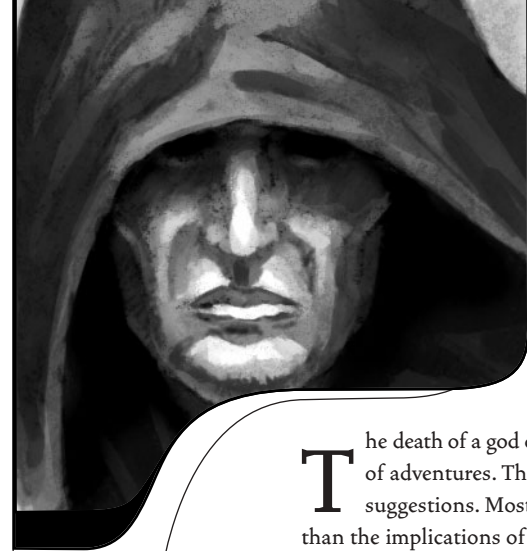
Haliarad, female human Clr6/Disaffected: CR 7; Medium humanoid; HD 6d8+1d8; hp 40; Init +0; Speed 30 feet; AC 18 (+8 armor); Attack +9 melee (1d8+3, morningstar) or +6 ranged (1d6, light crossbow); AL LN; SV Fort +7, Ref +2, Will +1; Str 15, Dex 10, Con 11, Int 10, Wis 15, Cha 12

Skills and Feats: Bluff +5, Concentration +9, Diplomacy +4, Knowledge (arcana) +3, Knowledge (religion) +8, Listen +4, Spot +5; Alertness, Combat Casting, Iron Will, Weapon Focus (morningstar)

Possessions: Wand of divine favor (14 charges), +1 morningstar, +1 breastplate, masterwork large steel shield, masterwork light crossbow, 12 bolts, scroll of cure moderate wounds, potions of levitate and protection from fire, 69 gp, 102 sp

Domains: Law, Air (this may vary based on the dead god)

Spells (5/4+1/4+1/2+1): 0—detect magic, guidance, light, resistance, virtue; 1st—bane, command, cure light wounds, obscuring mist, shield of faith; 2nd—bull’s strength, hold person, silence, spiritual weapon, wind wall; 3rd—cure serious wounds, gaseous form, searing light



DEAD GOD'S WAR

Levels 5–9: Cabal of the Dirge agents, in order to defend a valley where a god died, have convinced Darna Stonemave, queen of a nearby dwarven city-state, to position her army to guard the valley. These sly agents—threnodies using diplomacy, guile, and enchantments—told Darna that ancient dwarven legends say the territory belongs to her people (which is true) and that with recent events, outside forces will attempt to seize it. The dwarves, with their cunning stonemasonry, erect defenses with surprising speed and position their forces—along with some azer mercenaries and a few stone giant allies—in key locations.

The Memento Mori, however, want access to the site and will sacrifice lives to get it—other people's, of course. They ally with Sir Throm Kalasbar, a local human duke and fighter of great renown. They convince him the dwarves are hoarding a place of power all to themselves. The duke decides to attack now, rather than wait for the dwarves to shore up their defenses even further. Agents of the Memento Mori, meanwhile, plan to use the attack as a diversion to get at the site of the battle and the remnants of the fallen god.

The PCs learn of the secretive organizations and their manipulations of events. If they are altruistic, they can attempt to use Diplomacy to convince the two sides not to go to war, or they can directly confront either the Cabal of the Dirge or the Memento Mori to get them to stop before the bloodshed begins. If the PCs are not that altruistic, they can attempt to use the war to get to the site for their own ends, or they can work for one side or the other, intentionally or inadvertently (as manipulated and unaware of the truth as the others).

Use the statistics for typical harvesters of divinity and threnodies presented in Chapter Two to help run this adventure.

CITADEL OF THE WELL

Levels 8–11: An evil half-dragon arcane necromancer named Festalamon has discovered an energy well resulting from the death of the god and is in the process of building a fortress on that spot. Festalamon is a petty, evil creature who prefers the company of the dead to the living—so much so, in fact, that he ultimately plans on killing everything. *Everything*. While these are delusions of grandeur, to be sure, Festalamon enjoys so much power, it would be foolish to ignore him.

The half-dragon loves the appropriateness of tapping the power of a dead god to fuel his dreams of complete extinction. He seeks to use the energy well for the creation and sustenance of an undead army to loose upon the surrounding area. He has a scroll with the *tap energy well* spell (see Chapter Five), which he will attempt to use once the fortress is built.

The PCs learn of his plans and confront the necromancer, battling him amid the stones of his half-finished citadel and the animated dead he uses as workers to build and guard it. The skeleton and zombie workers matter little to them, but the more powerful undead he has recruited, such as a number of spectres, present a more formidable challenge to the characters.

Festalamon, male green half-dragon Wiz10 (necro): CR 12;

Medium dragon; HD 10d6+40; hp 78; Init +2; Speed 30 feet; AC 16 (+2 Dex, +4 natural); Attack +8 melee (1d6+3, bite) and +3 melee (1d4+1, 2 claws); SA Breath weapon; SQ Acid Immunity; AL LE; SV Fort +7, Ref +5, Will +8; Str 16, Dex 14, Con 18, Int 20, Wis 12, Cha 12

Skills and Feats: Alchemy +18, Bluff +6, Concentration +16, Heal +4, Hide +6, Intuit Direction +7, Knowledge (arcana) +18, Knowledge (history) +18, Knowledge (religion) +15, Listen +5, Move Silently +6, Spellcraft +18, Spot +7, Tumble +7; Alertness, Brew Potion, Craft Wand, Empower Spell, Scribe Scroll, Silent Spell, Spell Focus (necromancy), Spell Mastery (*magic missile*, *ghoul touch*, *blindness/deafness*)

Breath Weapon: 30-foot cone of gas that inflicts 6d6 points of damage (Reflex save, DC 17 halves)

Possessions: +2 ring of protection, wand of fear (10 charges), energy loupe†, scroll of *tap energy well*†, *potion of cure moderate wounds*, ruby cloak-clasp worth 500 gp

Spells (5/7/6/5/5/4): 0—*daze* (2), *detect magic*, *disrupt undead*, *read magic*; 1st—*cause fear*, *charm person*, *mage armor*, *magic missile* (2), *ray of enfeeblement*, *silent image*; 2nd—*blindness/deafness*, *blur*, *ghoul touch*, *invisibility*, *spectral hand*, *web*; 3rd—*fireball*, *fly*, *lightning bolt*, *stinking cloud*, *vampiric touch*; 4th—*arcane eye*, *enervation*, *fire shield*, *silent haste*, *summon monster IV*; 5th—*animate dead*, *empowered fireball*, *hold monster*, *wall of iron*

Prohibited School: Abjuration

TO RESURRECT A GOD

Levels 9–12: Fanatical supporters of the dead god seek to restore their patron to life. To accomplish this goal, they plan to gather every artifact and relic of the deity, as well as every bit of godflesh and godsblood left. Then they will journey to a remote temple in the mountains and burn it all in a pyre. This is all well and good, and the PCs—if they know about the ritual—would not ordinarily get involved. It might not even work.

But the PCs also discover a message on a fallen foe that indicates a large and powerful group of lamias has heard about the rite and plans to attack the temple, stealing the items and murdering the faithful. The PCs must get there first—likely going through the lamia force—to warn those inside the temple to flee. Of course they won't, so the PCs must either leave them to their doom or help defend the stubborn but hopeful people.

The lamias number 15 (although it's unlikely the PCs would fight them all at once) and command 30 charmed hobgoblin warriors. The PCs, for their part, can take charge of the temple defenses, with two dozen 1st-level human warriors. The chief lamia is a huge specimen with 25 HD and a +1 *unholy greatsword*—approximately CR 10 all by herself. And of course she'll have at least five lamias with her at all times.

If the worshippers survive, it is up to the DM to decide whether their attempt to resurrect the god actually works (it probably shouldn't, but that's up to you).



HAUNTING OF THE DEMIURGE

Levels 11–14: The remnants of the dead god, in the form of its demiurge, begin to influence the dreams of one of the PCs. These dreams, in the guise of prophecies, guide the character to the site of the god's death, which teems with spectres of the divine and divinity parasites (see Chapter Seven). However, the demiurge is actually bringing the PC (and most likely his or her companions) to the site in order to speak with them more directly. The demiurge communicates to them that a great deed important to the fallen deity still needs doing. This single loose end prevents the god from truly resting. If the PCs seem willing and at least one of them has a nature pleasing to the god, it gives them a *token of the demiurge*.

The PCs, if they choose to help, must return to the ruins of an ancient temple of the god and find a scroll that serves as a record of high priests. They are looking for a particular name: Heraghon the Righteous, who lived hundreds of years ago. In the temple, the demiurge tells them, they also will find knowledge of how to use the token as a focus for certain spells.

Of course, it's not that easy. The old temple has become the lair of a small band of driders and dark elves, who use it as a base from which to raid nearby surface settlements. Anything that wasn't nailed down was taken down into the caverns that catacomb the area, to a dark elf subterranean city called Reitar that teems with not only dark elves, but mind flayers, duergar, and other races. The PCs must locate the items stolen from the old temple amid the evil and corruption of the shadowy city.

Once the scroll is in their possession, the PCs return to the surface to find the descendants of Heraghon, using the clues on the scroll as to their whereabouts (*legend lore* and other divinations help, but without the scroll, there isn't enough to start with). When they find a descendant, a female blacksmith named Inaestha, they escort her back to the dead god and the demiurge, where she can claim the reward the god once promised her ancestor. As the PCs watch, Inaestha is granted great power and becomes a mighty paladin.

Note: This adventure seed assumes the dead god is good. If this is not the case, you will need to make various changes in the demiurge's motivation and the resulting reward.

THE ABANDONED THRONE

Levels 15+: The place in the universe that the dead god occupied for untold millennia now stands vacant. Who will move in to occupy that position? A rival god? An upstart mortal?

The ex-clerics of the dead god approach the PCs for aid. They are worried: Not only have many from their former congregations gone off to join another religion, but they have learned through divinations that two different forces are at work to usurp their former deity's position. One, an extremely powerful mortal, claims to be the daughter of the god, and the other is a deity that was always a rival to their

patron. These ex-clerics have never heard of the daughter and are terrified of what would happen if their departed god's worst enemy took up his portfolio (not to mention his Outer Planar realm).

It is not within the ex-clerics' power to do anything, so they have come to the PCs, well-known, legendary heroes that they are. They want the PCs to travel to the citadel of their dead god, which has stood empty since his demise, and see what they can do to keep either of these "replacements" from taking over.

Once the PCs arrive on the plane where the dead god's fortress lies, they meet Sassandri, the woman who claims to be his daughter and a demigod. Sassandri literally glows with divine power, and light cascades down from her golden tresses and sparkles from her green eyes. She seems sincere and kind, and in fact helps them when they are attacked by a murderous pit fiend. They learn that the rival god tricked this devil into traveling to this plane and attacking them, to get them out of the way.

Eventually, the rival god sends more servants to oust everyone from the dead god's realm. With Sassandri's help, they can defeat these high-level characters. Eventually, however, they learn that Sassandri has stretched the truth about her heritage: She has the divinely infused creature template (see Chapter Seven) from visiting the dead god's corpse and absorbing divinity sparks, but she is no demigod. In every other way, however, she seems to be a perfect candidate for ascension to godhood. They must decide—do they let her take the throne, or do they reveal her to be a liar?

Sassandri, female divinely infused human Pal20: CR 20; Medium humanoid; HD 20d10+80; hp 196; Init +4; Speed 30 feet; AC 34 (+4 Dex, +20 armor); Attack +30/+25/+20/+15 melee (1d8+9, longsword), or +31/+26/+21/+16 ranged (1d8+11, longbow); SQ Elemental resistance 20, DR 10/+2, SR 25; AL LG; SV Fort +22, Ref +16, Will +19; Str 19, Dex 18, Con 18, Int 18, Wis 20, Cha 23

Skills and Feats: Appraise +15, Climb +5, Craft +26, Diplomacy +22, Handle Animal +28, Heal +16, Intimidate +9, Knowledge (religion) +23, Listen +6, Profession +23, Ride +19, Spot +6, Swim +12; Blind-Fight, Bloodburst†, Combat Casting, Godstrike†, Improved Critical (longsword), Iron Will, Overwhelming Presence†, Weapon Focus (longsword)

Possessions: +5 holy avenger longsword, +4 holy mighty composite longbow (+4), 20 +3 arrows, +5 plate armor of grace††, +5 large shield, gem of brightness, potions of see invisibility and neutralize poison

Spells (5/4/4/4): 1st—*bless*, *bless weapon*, *cure light wounds*, *divine favor*, *protection from evil*; 2nd—*remove paralysis*, *resist elements (2)*, *shield other*; 3rd—*cure moderate wounds*, *dispel magic*, *prayer*, *remove blindness/deafness*; 4th—*cure serious wounds (2)*, *dispel evil*, *freedom of movement*

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