

IN NOMINE

CORPOREAL PLAYER'S GUIDE



BY DAVID EDELSTEIN

GARDNER

STEVE JACKSON GAMES

CORPOREAL IN NOMINE PLAYER'S GUIDE

In Nomine was written by Derek Percy based on an original game by CROC, under license from Asmodée



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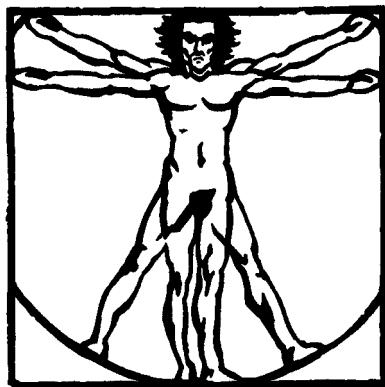
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ABOUT *IN NOMINE*

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INTRODUCTION



Johnny kicked Zeke when he tried to get up, and then once more after he stopped trying. After making sure the man wasn't going anywhere, Johnny crouched down beside him and lifted his head by his blood-matted hair.

"I'm only going to say this once, so you better listen good." Johnny shook the fallen man's head, and he groaned through broken teeth. "This is Steelhead territory, got it? You can push your shit anywhere east of 5th street, but not around here, understand?"

Zeke mumbled an assent and Johnny let go of his head, dropping it on the ground with a dull thud. He wiped off his hands as he turned to go, then paused as if suddenly remembering something. "Oh, and for giving me the finger earlier . . ." He stomped Zeke's hand with his heavy boots, and the cracking of finger bones was drowned out by Zeke's screams of pain.

At the entrance to the alley, Johnny saw a guy leaning inside a doorway. He looked like a skinhead and acted like he owned the street. As Johnny approached, the skinhead moved casually to block his passage.

"What do you want?" Johnny shouted. He was still hopped-up from the fight and angry that One Gun had sent him on this pathetic cleanup job.

"Just got a proposition, man. My superior likes your style and wants to give you a job."

"You got jobs, go to One Gun. He handles all of that." Johnny moved to get by the guy, but the punk interposed himself again.

*"How would **you** like to be the boss . . . Johnny?"*

The gang member hesitated, then said "Keep talkin.'" He wasn't sure why he stayed, but something about the way the punk talked was damn convincing.

"We give you what you need to take charge and you help us out. Pretty simple."

Johnny barked out a disbelieving laugh. "What can you give me? Guns? People? One Gun has all of that and he'll deal with anyone. If you want him out, why don't you just take over yourself?"

*The punk sneered. "Dumb-Gun doesn't have the right stuff; you do, Johnny. And what we got is **way** better than guns."*

*The Steelhead hesitated, thinking harder than he had in a long time. **One Gun's just gonna keep sending me on shit jobs like this 'til someone gets me. Right now, I ain't got much to lose.***

Johnny finally decided and said, "Okay, prove it."

The demon smiled toothily. "You got it."

In Nomine is a game about angels and demons. Though humans figure largely in the background, and may occupy key roles in many campaigns, even as player characters, the game focuses on the exploits of celestials. Most published material assumes celestial PCs, and the game mechanics are designed around celestial characters. It's easy to see mere mortals as cannon-fodder; boring, inept, and interchangeable, faceless extras in an action-adventure setting where supernatural beings are the stars.

That's how many angels and demons see them, too.

It's important for both players and player characters to remember that humans are the *reason* for everything. Demons may deny this, angels may question it, but if there were no humans, there would be no War.

Humans were the catalyst for the Rebellion, and some Princes say humanity's real significance ended there. Humans provide Heaven and Hell with Essence, both directly from the contributions of human souls who've entered the celestial realm after death, and indirectly through the creation of Tethers on Earth. Many Princes say their usefulness ends there.

But Heaven and Hell aren't fighting over territory, resources, or self-determination (though Archangels and Demon Princes sometimes frame the conflict in those terms). They're fighting over a principle. The War is fundamentally about who's *right*, and that can only be proven on the battlefield of the human soul.

To validate their Rebellion, demons must prove that humanity is a base animal, unable to escape its fate and prove itself worthy of God's special favor. To vindicate their faith in God, angels must prove that humanity is something special, able to reach a destiny that even the Archangels cannot understand.

Callow celestials speak of military victories over the Enemy; they assume that winning the War is simply a matter of amassing enough force to siege and conquer the other side. Humans are merely tools. But the oldest veterans, the ones who remember the Rebellion, know that it's all been for nothing if humanity doesn't prove itself . . . one way or the other.

In Nomine is a game about angels and demons, but the War is about humans.

This book contains material to flesh out humans in your game, not just as characters, but as *important* complex beings who deserve greater consideration than many celestials give them. You can use the *Corporeal Player's Guide* to run a more humanocentric campaign, or at least make humans more interesting and formida-

ble in a standard celestial-centered one. Most important, this book will tell you why humans should make a difference in your campaign. If they don't, *In Nomine* is just a game about super-powered aliens fighting a secret war on Earth.

Humans *matter*.

ORIGIN OF THE SPECIES

Evolution is a fact in the *In Nomine* universe. This does not take God out of the equation, though. From the beginning, God's angels had a hand in the shaping of the universe, and many angels (particularly Jordi) were heavily involved in the origins and evolution of life. The first humans did not spring wholly formed from mud and clay; they were the result of millions of years of mammalian evolution. Those years were as the blink of an eye to the angels, though; celestials perceived time differently in those days. So some were surprised to see erect bipeds suddenly forming communities, talking, producing primitive works of art, and developing more efficient ways to kill the tribe that had the best spot near the river. Nobody knew whether mankind was planned or just happened (no one ever knows if God rolls dice or loads them), but the newcomers made quite a stir.

MAN OR ANIMAL?

By and large, the angels liked humans. Animal vessels were the only way celestials could interact with the corporeal world, and humans – who were just an unusually bright species of animal as far as most angels were concerned – had particularly nimble vessels. Not very strong, not very fast, but great for making things, and incredibly expressive. Opposable thumbs, declared some angels, were the greatest thing to come along since lungs.

It wasn't their thumbs, or their intelligence, or even their language and art that set humans apart from animals, however; it was their capacity to *believe*. By believing in things, they changed the Symphony. The Marches began filling with human dreamscapes, and some entities became powerful with the Essence of human belief. Tethers formed as a result of human actions – before them, only dramatic natural events could open gateways between the corporeal and celestial realms. The angels were astounded to learn that one human could affect the Symphony as much as a hurricane or a billion-year-old mountain.



Humans generated Essence, and unlike animals, humans could wield it in a directed manner. Some angels continued to argue that humans were just monkeys with large brains, but as evidence of *faith* – a wholly new phenomenon – spread, these arguments rang increasingly hollow. Angels *knew* from direct experience that God and Heaven existed. Humans were able to adore God with equal fervor, based only on what they *believed*.

Faith was humanity's special gift.



EDEN

Even recognizing that humans were different and special, not everyone was pleased when Yves announced that God had declared a non-intervention policy; that humans were so special, they were to be left alone.

Jordi, master of all living creatures, was the first to defy this order. He decided that special or not, humans were too dangerous, too cruel, too detrimental to the rest of God's creation to be allowed to live. He was fully prepared to exterminate the human race . . . but at God's behest, Michael talked him out of it.

Lucifer was neither as direct as Jordi nor as quick to back down. He took a more cunning approach, and suggested that before the corporeal realm be given over to mankind, humanity should first prove itself on a smaller scale. He proposed a microcosm, an ideal setting where in an ideal pair of humans could demonstrate that without celestial intervention, they could achieve their destinies. God agreed.

In Eden, God formed Adam and Lilith out of loose Forces. They were not the first humans, but they were created without forebears. The Eden experiment ran into its first snag when Lilith, upon understanding the role she was to play, walked away. Rather than creating a new and equally unpredictable female, God took one of Adam's Forces and mixed it with the batch that became Eve.

The test was contaminated, however – Lucifer allegedly enlisted a fixer, rather than relying on a fair outcome. God declared that it was clear celestials couldn't resist meddling with humans, and therefore must refrain from Earthly interventions altogether. The two "first humans" in a new line were released into the outside world because Eden had served its purpose . . . but as a result of the experiment, mankind would never have the corporeal realm all to itself. Shortly thereafter came the Fall, and the War that has ensured the constant presence of celestials on Earth until the end of time.

MASTERS OF THEIR FUTURE

Much time has passed since then. Heaven and Hell both have their own histories, each one shaped by human events. Much of human history, of course, has been influenced by Heaven and Hell. But human history is the stage on which celestial events now play themselves out . . . not vice versa.

Celestials still intervene in human affairs on a daily basis, not as openly as they did in the old days, but often with farther-reaching results. Celestials have been present at many great moments in history, and sometimes angels or demons have had a pivotal role in determining their outcome. Some famous people have *been* angels or demons.

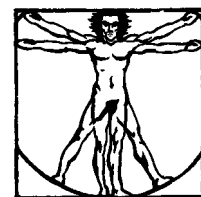
But most have not. And much as many Superiors would like to think that they are influencing the course of human history, usually their influence is small, a momentary eddy in a very long stream. Those nearby may get soaked when a celestial makes a splash, but downstream, no one will know the difference. The cumulative effects of many such interventions may divert the course of the stream, but there are more ripples made by people than by celestials.

Celestial actions aren't irrelevant either, of course. If angels and demons couldn't affect society in significant ways, Archangels and Demon Princes wouldn't bother sending their Servitors to Earth. Celestials affect history for good and for ill in innumerable small and countless large ways. They infiltrate churches and states, they have caused wars and disasters, and they have inspired great works of art, gains in knowledge, and eras of peace and prosperity.

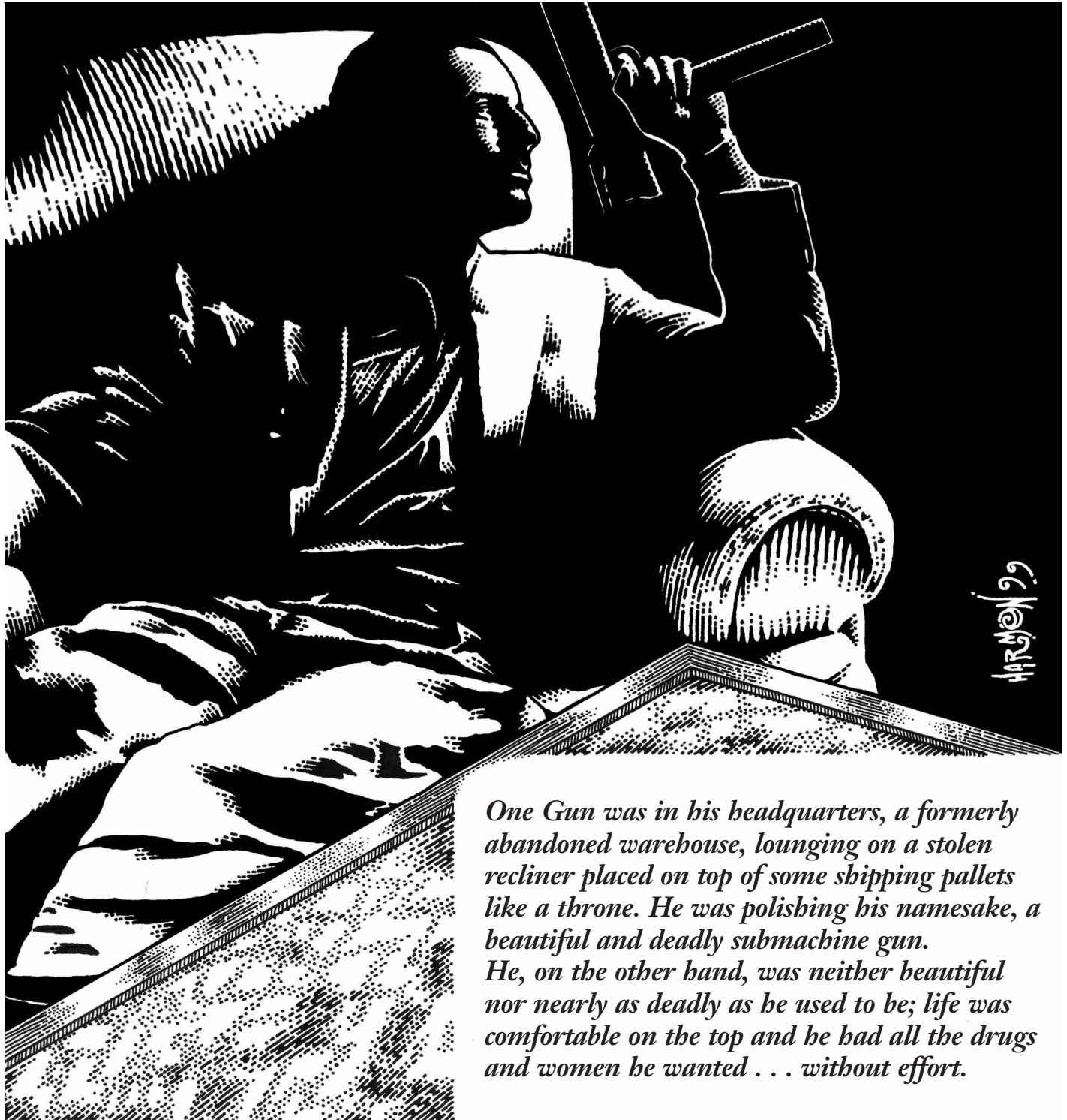
Humans have done the same thing, and it's impossible to separate the influence of celestials from the influence of humanity.

Ultimately, it's not really important whether a celestial was responsible for a particular moment in history; what's important is how humans reacted. Humans outnumber celestials by a huge margin, and most of history belongs entirely to mankind.

The outcome of the War will ultimately be decided by the fate of mankind. Every human is born with a destiny and a fate and the ability to choose between them, regardless of influences in one direction or the other. Celestials believe that humanity as a whole has a destiny and a fate, and that the sum total of every human soul will be weighed on the cosmic scales. Angels and demons try to tilt the scales by influencing as many humans as they can, but they can't take away choice – from individuals or from the race as a whole.



HUMANITY



One Gun was in his headquarters, a formerly abandoned warehouse, lounging on a stolen recliner placed on top of some shipping pallets like a throne. He was polishing his namesake, a beautiful and deadly submachine gun. He, on the other hand, was neither beautiful nor nearly as deadly as he used to be; life was comfortable on the top and he had all the drugs and women he wanted . . . without effort.

Surrounding the chair was a circle of lights, illuminating all the goods his power had brought him and warding off the darkness of the night. Computers, stereos, jewelry, and vehicles glittered enticingly around him.

The sound of a door opening made him look up and bring up the Uzi. He relaxed when he saw it was just Johnny. The guards would've frisked him for any guns. One Gun was getting lazy – not any less paranoid.

"Where have you been, Johnny?" he asked with barely veiled menace. "I sent you after Zeke over a week ago." His tone changed to condescension. "He didn't give you any trouble, did he?"

"No, no trouble there. I just decided to take some time off. Can't do anything right without your head straight." Johnny ran his hand over One Gun's motorcycle possessively.

The Steelhead's leader snapped, "Your time is my time, Johnny! There's nothing in your head worth having unless I put it in there! Now, what have you been doing this last week, asshole?"

Johnny strode into the light with an insolent swagger. "Just getting my resume together. I think I want your job." A wind started swirling around Johnny, even though the warehouse was closed on all sides.

The gang leader purpled and raised his gun. "Go to Hell, shithead!" He unleashed a burst of bullets at Johnny. The noise from the firing was incredibly loud in the empty space.

His target stood there with an amused smile on his face. "What's the matter? Missed me?" The strange wind started picking up loose pieces of paper and dust, surrounding him in a vortex of debris. He stepped closer. "Maybe you should try again." Johnny knew the guards wouldn't come in because the gang leader liked to "punish" people without witnesses.

More angry than frightened, One Gun held down the trigger and unleashed a barrage against the grinning man. Even after the last bullet had left the clip and the last echo had died away, he held down the trigger, dumbfounded by what he saw.

Johnny stood there unharmed . . . unharmed! Not a single slug had touched him and he was within reach of the chair. "Looks like you've lost your touch. Maybe one gun won't be enough this time?"

The gang leader threw down his useless weapon and jumped at Johnny just as the strange wind died down. He had gotten lazy the past few years, but he was nearly as strong as he used to be. They grappled in the circle of light, each trying to choke the life out of the other.

Damn, he's strong! One Gun thought, A lot stronger than I thought he was, but not too tough to take down! He tightened his grip around Johnny's throat, trying to squeeze that smug grin off of his face. Then he felt, rather than heard, Johnny whisper something to him and the power drained out of his muscles.

Johnny bore down harder and harder, driving the gang leader to his knees. One Gun gave up on trying to hurt his

assailant and tried to pry his hands away but they were like claws of steel around his throat. Just before he lost his last bit of breath, he managed to croak out, "Why?"

With a final wrench, Johnny twisted the man's neck until it snapped and dropped his lifeless body to the ground. He spat on his former leader. "Like I said, can't do anything without your head straight."

As the demon (locally known as Rawmeat) had promised, taking over was easy after that.



Compared to celestials, humans are dull and weak and very fragile. More powerful beings look on humans with pity or scorn. Even the most benevolent angel sometimes reflects on what a tragedy it is to be mortal – unable to perceive the glory of the Symphony, unable to experience the certainty of God's presence and the waiting comforts of Heaven, condemned to a squalid and brutal life that can be cut short at any time.

Few celestials appreciate the advantages of being human. Humans can allow themselves to be swept up by passion; they *feel* more deeply than most celestials. They never need fear that unfettered emotions will alter their fundamental natures. Humans have complete freedom to act selfishly or selflessly at will, to love one moment and hate the next, to choose virtue or vice as their mood suits them. It gives them a flexibility of thought unattainable by beings who can only relate to the Symphony through the filter of their resonance and Word. Humans appreciate the pleasures and hazards of the corporeal realm with a sensitivity foreign to beings who wear replaceable bodies to visit it.

The abstract qualities of humanity are of little interest to most celestials, though. One thing they all understand is that humans are *native* to Earth. They belong here, they understand Earthly existence, and as natural elements of the Symphony, they can act upon it in a subtle yet profound manner. From a Superior's point of view, humans are elegant, quiet tools in situations where celestial Servitors would be chainsaws.

Of course, some humans are more useful than others, and to many a Superior's way of thinking, they could all stand some improvement . . .

BEING HUMAN

There are many types of human characters in *In Nomine*; “human,” to a celestial *and* to the Symphony, means anyone born human, no matter what’s happened to his Forces since. Mundanes, Soldiers, sorcerers, Saints, undead, and Children of the Grigori are all considered human for this purpose; they all relate to the Symphony in ways that other beings cannot. Being human has its advantages and disadvantages, and what some regard as a precious gift, others see as a fatal flaw.

HUMANS AND THE SYMPHONY

Humans are a natural part of the corporeal realm, which gives them their greatest advantage from a celestial’s point of view: their actions create no disturbance in the Symphony. Humans never have Roles, nor do they need them. The only way humans can disturb the Symphony is by consciously expending Essence, something only the Symphonically aware (p. 22) can do. If a human performs a Song or uses other celestial abilities (such as when Saints assume celestial form), it creates a normal disturbance, as does deliberately spending Essence to improve one’s luck. (Expendng Essence in a focused effort, p. 20 – which even mundanes can do unconsciously – does *not* create a disturbance.) Even when humans do consciously expend Essence, there are no supernatural side-effects as there are for celestials (*In Nomine*, p. 46).

Since humans are corporeal beings, celestials can’t damage or kill them (even the vessels of Saints and undead) without creating a disturbance.

Most precious of all to a Superior, humans can create Tethers with their actions in the corporeal realm. They can’t do this with any reliability, even if they’re consciously *trying* to create a Tether, but it is an essential quality of humanity that their thoughts, deeds, and Essence can empower celestial Words. (For more details, see the *Liber Castellorum*.)

“Hello?”

Johnny juggled the payphone receiver and the package he was carrying before giving up and dropping the box. “Mrs. Ceccarelli? Is Anna there?”

“Why, yes, she is. It’s so good to hear from you again, Johnny.” The motherly voice had a hint of an Italian accent and was as soothing as ever. Johnny didn’t want to be soothed right now, though – he was too busy.

“You too, Mrs. Ceccarelli. Can you put her on?”

“Certainly, Johnny.”

He heard the woman calling for Anna and then the breathless voice of the young lady herself. “Johnny? Is that you? Where have you been?!”

“Hey, hey, sweetie! No problems. I just got a new job and I’ve been on the road a lot.”

“It’s been three weeks! You could’ve called.”

*Johnny could tell she had been crying; she cried over all sorts of silly things, but he knew his news would cheer her up. “Long distance costs money, baby. But the job pays really good. Tell your mom she doesn’t have to worry about the rent on that place, I’ve got it covered.” **Yeab, for about a year,** he thought.*

“Oh, Johnny, that’s wonderful! This must be a great job!” He heard her crying on the other end.

“Aw, honey, don’t do that. This is good news.”

“I’ll cry if I want to!” She sniffed and her voice took on a longing tone.

“When will I see you again?”

“Actually, I’m in town now. I’ll see you in a couple of hours. Promise.”

“Okay, Johnny, I’ll be waiting. This is a nice thing you’re doing for Momma. Why are you so good?”

“Hey, your Mom has always treated me right, since way back when we were kids. Now that I got some, I’m givin’ a little back. Catch you in a few, sweetie.”

“Bye, Johnny, I love you!”

“Ditto, Anna.” He hung up the phone.

FREE WILL

No Superior has ever discovered a reliable way to *force* a human toward his fate or destiny. Humans can be influenced, manipulated, coerced, even led by the nose at times, but they are notoriously difficult to predict, and impossible to control. No attunement or Song discovered yet can actually compel a human to seal his fate. To some celestials, this is proof of inviolable free will; to others, it’s just another rule in a fixed game. But all agree that for fragile, not-too-bright corporeals, humans have an amazing talent for flummoxing Heaven and Hell.



A celestial's personality is largely defined by his Choir or Band. Celestials are "people" with varying motives, and are capable of all the emotions that humans are, but many of their reactions are hardwired into their being. Everything they think and do is tinged with the inescapable bias of their resonance and Word. This makes them consistent, and often very predictable, but it also robs them of some of their free will; there's no Pavlovian conditioning more effective than the pain of dissonance.

PRAYER

Any human can pray for Intervention. Even those who don't actually believe in higher powers sometimes cast prayers out into the cosmos, out of desperation or habit. And sometimes those prayers are answered.

At the GM's option, a human who wishes fervently enough for something may actually spend Essence on his prayer – in other words, making a focused effort (p. 20). In such cases, the GM may choose to allow the prayer to be answered . . . somehow.

Of course, if every fervent prayer were answered, the presence of the Divine would be much less a matter of faith, and more a matter of empirical evidence! It is *strongly* recommended that only a human who possesses an unusual level of selflessness, and/or who has some special significance to Heaven (whether it is a great destiny, or being the only one who knows how Saminga is about to spread a new worldwide plague) actually get a tangible benefit from prayer . . . and even then, the average person's quota for such interventions is about once per lifetime.

If the GM feels a need to randomly determine the results of a prayer, make a d666 roll with a target number equal to the mortal's Celestial Forces. On a successful roll, something beneficial happens . . . though not necessarily immediately or obviously. God works in mysterious ways. The check digit can be a rough indicator of how quickly and/or completely the prayer is answered, but it will almost never be a concrete manifestation of Divine power.

The exception is if the supplicant actually rolls a Divine Intervention. In that case, let the seas part, or describe any other miracle that suits the story.

Humans do not resonate to the Symphony. Even those who are aware of the Symphony only hear disturbances; they can't *feel* it giving them feedback as a result of their choices. Human behavior is highly variable and amazingly inconsistent from a celestial's point of view. Acting "out of character" is a sign of serious inner conflict for angels and demons, so they naturally view uncharacteristic behavior patterns as cause for alarm. But a human can act contrary to his nature because he's having a bad day, because he's under pressure, or just because he feels like it. This is distressing and hard to fathom for celestials who aren't used to humans.

Humans can *choose* selfishness or selflessness – not just as a lifestyle, but at any given moment. Celestials are born to one or the other, and can't move too far in the opposite direction without undergoing a painful transformation in their being. Behavior that could only stem from Discord in celestials is just a personality trait in humans.

With the freedom to reach heights and sink to depths unimaginable to celestials, humans still haven't provided the final answer in the free will debate, but it's pretty certain that the answer *does* lie within them.

INTERVENTIONS

God and Lucifer rarely intervene directly in the lives of normal humans. Interventions for mundanes are rarely dramatic, and almost never supernatural. If a human rolls a 111 or 666, he'll have an unusually good success or an unusually bad failure, but no sudden arrivals of helpful spirits or a brimstone stench as his problem bursts into flames.

Moreover, mortals who haven't actively taken a side in the War aren't treated as being aligned with Heaven or Hell when Interventions occur – instead, whatever small blessing or misfortune befalls them depends on *what* they were doing at the time. A 111 is helpful and a 666 unhelpful if the human is acting selflessly when the Intervention occurs, while the effects are reversed if the human is acting out of selfish motives at the time. For "value-neutral" activities, humans seem to get the benefit of the doubt from Heaven and benefit from Divine Interventions, while Infernal Interventions plague them.

Either of these rules can be violated as God or Lucifer wills. Sometimes a seemingly benevolent action is smiled on by the One Below, and sometimes the Holy Spirit aids humans who appear to be acting selfishly. If the GM chooses to let an ordinary human trigger a spectacular Intervention during an adventure, there should be a good reason for it . . . though the reason could be unfathomable to the humans it affects!

A human who's placed his lot with Heaven or Hell becomes an active participant in the War, and Interventions affect him accordingly. Soldiers of God and Hell benefit and suffer from the appropriate types of Interventions. Saints are treated as divine agents, undead are treated as diabolicals. Sorcerers are *usually* treated as Hellsworn, though there are some exceptions (see p. 59).

SEEING THE WORLD THROUGH HUMAN EYES

It's important to remember that things humans take for granted – gravity, air, hot and cold, taste and texture, sleep – are all alien to celestials. Angels and demons aren't usually sent to Earth in a state of complete ignorance; they'll be equipped with a working knowledge of how to function in society, e.g., that you must wear clothes, that humans eat, how to use money, etc. But actually *doing* these things takes practice, and it's still alien.

Humans, on the other hand, acquire the ability to function in the world by instinct. Humans don't need to be taught that they have to breathe, and they don't have to learn how to sleep. They don't need to think about how to react to physical sensations and emotions.

This leads to several consequences.

First, humans who are experienced at handling celestials make the best teachers for the newly Earthbound. (Humans who aren't experienced with celestials wouldn't know what needs to be taught, and probably wouldn't think of explaining that commercials aren't real, for instance.) This is the job many human servants are given.

Second, humans who have experience with celestials are more likely to spot one trying to pass as human than another celestial is. Once a human knows what to look for, he'll notice telltale signs that even an experienced celestial might not think of. These can be obvious (like someone who spends all day working in the hot sun and never gets thirsty), or apparent after some questioning (talking about high school can often be a giveaway) or detective work (celestials with female vessels often don't think to stock their bathrooms with feminine hygiene products in case someone goes looking . . .).

Third, no matter how long a celestial has been on Earth, he's still an alien being, and he still doesn't *really* understand humans. With all their experience, and the filters of their resonances and Words to extract information, celestials are still outsiders. Time and again, a charismatic, clever, or lucky human has proven to be the equal of any Archangel or Demon Prince in his ability to change the course of history. Whether this is a good thing or not remains to be seen.



Johnny didn't like walking around without his colors, but it wouldn't have been smart on this side of town. Besides, he was really close to where Anna and her mother lived, and they didn't know about his gang activities . . . or what he had been doing lately.

The building he was heading for had no door – or rather, it had a door that was in about fifty pieces. That and the raucous music coming from inside were sure indications that this was the right place, even if he hadn't been there a dozen times before.



"Rawmeat!" he yelled over the overwhelming wail of discordant sound, "I got the package!"

The punk jumped down through a hole that had rotted between the second and first floors and landed lightly next to the Steelheads' new leader. "You don't have to shout, Johnny, I can hear you just fine." The voice came to him clearly as if the music wasn't playing at all.

The human shook his head. "Yeah, I know, but I can't break the habit. I got the box." He tossed it to the demon.

Rawmeat caught it gleefully. "Awright! Now it's time to rock!" If he noticed the beat-up condition of the package, he didn't comment on it. He went straight to the back room, where a large object stood under a moldy tarp.

Johnny followed him. "So what's all this shit for, anyways? You've had me goin' all over the place for stuff."

The demon gave him a sidelong glance. "Okay, the boss is happy with your work, so I can give you a few more details. He was real happy with how you handled the Screwhead gang, by the way."

Johnny shrugged. "It seemed quicker just to blow up their van than to shoot them one at a time."

"That's what I mean. He likes that kind of initiative. In fact, you'll like this since you're pretty good with bombs." He motioned to one wall of the collapsing building. "Y'know what's over there?"

He didn't even have to think. "Yeah, it's that chicken processing plant. You can smell it a mile away. What about it?"

"Well, the owner of that fine establishment doesn't like the boss. But he also doesn't like a fellow named Belial. In fact, the big hog has even managed to bring down a Tether that belongs to Belial in the area."

As he spoke, he quickly ripped open the package to reveal a high tech gadget. He nodded and tossed it back to Johnny.

"Now, Belial hates the boss even worse than Mr. Chicken, so we are going to help their relationship by blowing up the plant over there. Once they get fighting, we can move in and grab a chunk of the west side."

"Okay, so what do I do with this thing?" For reasons unknown to Johnny, Rawmeat had made him assemble the weird contraption hidden in the back room. It had taken a while since Rawmeat refused to touch it after saying he "didn't want to jinx it." **Shit**, he thought, **I've been building a bomb!**

"Piece of cake. Just slip it in the last slot we messed with and turn it 'til it locks."

Johnny did so and it clicked into place. The device was about the size of a small refrigerator and had been assembled over the course of several weeks. Rawmeat had watched carefully to make sure everything was installed properly.

"Okay, now the trigger's in place. All you have to do is push the button and BOOM!" He raised his voice loud enough to be heard over the music . . . in fact, the music echoed his words with a rumbling roar of its own.

"Don't we have to get it over there?" Johnny looked at the thing and thought that it would take a half-dozen guys just to drag it over to a truck.

Rawmeat shook his head and laughed until his face turned red. "Johnny, that's a nuke! This thing will take out the north side completely. Belial has a hot temper, and he likes explosions, so Haagenti will be all over him. They'll be fighting for years after this!"

Johnny looked at the thing nervously. "The whole north side? What keeps us from getting blown up, then?" Meanwhile his mind was racing. **Oh shit, oh shit, oh shit! This is going to take out this whole part of town!**

The demon took his panicked expression for simple fear of the atomic weapon. "I'll tell you a little secret. The trick I taught you to stop bullets, remember that? Well, it'll work on nearly anything you find on Earth – including toys like this one. The timer is set for five minutes. If you can't get away in time, pop up a Shield and that'll protect you from the blast long enough to get out of the radiation zone." He smirked. "Once it gets going, I wouldn't dawdle around too long. Traffic's light this time of night, so all you gotta do is drive like hell!"

Oh Anna, I can't make it in time, we'd both just get caught!

Johnny took a step back from the thing. "Hey, I won't be here, trust me! Isn't this," he hesitated, "a little much, though?"

Rawmeat looked at him as if he didn't understand his words. "Hub? Too much?" He started laughing again. "Listen close, Johnny. **NOTHING** is too much! It'll take more than a little dynamite to blow up a big Tether like that one! Now throw those left two switches and hit the red one on top and we're outta here!"

The man swallowed and stepped over to the machine. He glanced at Rawmeat and saw the implacable, almost worshipful stare in the demon's eyes. He had learned very early that the infernal punk had no limits and, one way or another, this bomb was going off tonight.

The demon noticed his hesitation. "Johnny, no more delays. If you don't do it, I'll kill you right now and find some patsy to push the button."

Johnny flipped the first switch and lights came on all over the device, including on a timer. Johnny steeled himself and wiped the sweat from his eyes, then flipped the second. Glowing red numbers appeared in the timer set for five minutes. "Um, what happens if someone comes back and just turns it off after we go?"

"No can do, Johnny. Once it's set, it's gonna blow. In fact, if someone tries to turn it off, it explodes immediately." He leaned forward, his eyes blazing with an almost lustful stare. "Now do it!"

Johnny flipped up the protective plastic cover on the trigger and put his thumb on the button. He forced a smile. "Here goes nothin'."

He pushed firmly down, and just as the timer went to 04:59, a cyclone of air sprang around the man, the machine and demon.

Rawmeat turned to run to his vehicle and bounced into the edge of the Shield. "What the fu . . . ?" He whirled to stare at the human and saw that Johnny had his hand on the timer switch. "NO!" he screamed and leapt for the man, but far too late.

Johnny had time to whisper, "Goodbye, Anna," just as he threw the switch.

A light as bright as the sun filled the protective cyclone, instantly destroying everything inside, yet not extending even an inch beyond the borders set for it by the Song. The titanic explosion was muted, damped, subdued . . . even before the house, weakened by age and entropy, collapsed with the removal of several key supports that had been caught in the Shield.

LIVING

Mortals need to eat, drink, sleep, and breathe, at a bare minimum. Having any kind of a life worth living requires other things as well. This may seem obvious, but it often isn't to celestials, who are only too willing to run their mortal servants ragged. Celestials can be on the job every hour of every day, and sometimes don't appreciate the fact that humans need more out of existence than basic life-support. One thing humans sometimes have trouble teaching celestials is that to convincingly pass as a human, you have to do more than attend to physiological needs; you have to *act* human by spending time on non-essential activities.

Even Saints and undead, who don't have the same biological needs as mortals, still possess human drives. They may be obsessed with their role in the War (or with whatever personal agenda turned them into an undead) and far more duty-driven than the average human, but they still had hobbies, likes and dislikes, and probably friends and family in their previous life. None of these things disappear after they become immortal. They might become less important (and Saints are actively discouraged from maintaining contact with previous relations), but even Saints usually don't spend 24 hours a day serving their Word, and undead don't spend *all* their time plotting their next evil scheme . . . sometimes they still want to see how their favorite team is doing on ESPN.

Don't forget that every human has his own motivations and agendas, and that even veteran Soldiers had a life before they got involved in the War. Humans shouldn't be treated as interchangeable units. The background details of a human's life history are essential to what *makes him human.*

An elderly man walked slowly up the steps of the humble apartment. Sitting at the top was a young woman, enjoying the night air, waiting for someone.

"Anna Ceccarelli." It was a statement, not a question.

"Yes?" She looked up, puzzled. "Do I know you?"

He smiled and his smile warmed her to her bones.

"Perhaps one day you will. I'm a friend of Johnny's. May I sit?"

"Please!" She scooted aside to give him room, which he took gracefully for one of his years. She smiled at him, trusting this person as if she had known him all her life.

"It's such a nice night. The wind is blowing away from the chicken plant. How do you know Johnny?"

"I met him recently. Quite recently, in fact. He's a brave man, Anna, very much so."

She nodded. "That's my Johnny! Not too smart at times, but no coward." His laugh joined hers.

They stared into the evening for a while, neither saying anything. "He's not going to make it tonight, you know."

Anna lowered her head for a moment, then raised it again. She was smiling through her tears. "I know. Somehow when I saw you, I knew. Why did it happen?"

"He gave himself so that others may live. He came to a cusp in his life and he chose his destiny over his fate. More than that, I cannot say." He rose to his feet and dusted himself off. "You won't remember this meeting until you see him again."

She nodded. "Thank you for coming by, Mr. . . ." her voice trailed off.

He leaned over and whispered something in her ear and her face lit up as if she had heard something wonderful, then it smoothed out again. She walked into the apartment as if the man were not there at all.

He hailed a cab, rare on this side of town, but the cabby just happened to have dropped off a fare. "Where to?"

"Downtown library, please. And take Elm. The traffic will be too crowded on Main."

The cabby shrugged. "Whatever you say."

"Indeed."

DYING

The biggest disadvantage to being human is that you can die. And unlike celestials, you generally won't come back.

Most humans have a healthy fear of injury and death. Those who make a habit of tangling with celestials know all too well how fragile they are compared to what they're up against. On the other hand, they also may possess knowledge that gives them the courage to risk death. After all, if you *know* Heaven exists and believe your place there is assured, how frightening can death be? (Demons, who can't offer such a pleasant reward in the afterlife, usually lie about what's awaiting their servants.)

There are five possible destinations for a deceased human's soul, (Heaven, Hell, the Marches, or staying on Earth as a ghost or reincarnated soul) though three of them are only postponements of the other two. (See Chapter 6 for more on the blessed and the damned, and those in-between.)



Heaven or Hell

As described in *In Nomine*, p. 67, if a human achieves his destiny, he goes to Heaven. If he meets his fate, he goes to Hell. Some humans don't accomplish either before they die, and go elsewhere . . .

Reincarnation

Most people live unremarkable lives with a fair amount of selfishness and selflessness mixed together . . . perhaps a bit more of one than the other, but not enough to tip the cosmic scales toward Heaven or Hell. And some people live such extraordinary lives, they achieve their destiny *and* their fate. Most of these people are reincarnated . . . their souls remain intact, but are reborn into new bodies, with no memories of their prior existence. The angels say they're getting another chance to do it right; the diabolicals say they're being held prisoner in the corporeal realm, forced to keep playing God's rigged

roulette game. Some souls are reincarnated dozens of times before finally getting off the karmic wheel.

Normally, there is no way to either recognize a soul from another lifetime or awaken its memories, but it's happened on occasion. There may be Songs or sorcerous rituals that make it possible, and a few high-ranking Servitors of Yves and Kronos are said to be able to track a soul across multiple incarnations.

Disbandment

Sometimes, a soul who met neither its destiny nor its fate – or met *both* – doesn't reincarnate; instead, it simply ceases to be. Its Forces disband into the Symphony, and that soul is gone absolutely and forever. (This is always the fate of undead when they die; see p. 89.)

No one knows exactly what causes a soul to disband after death, but most celestials believe that it only happens to those who possess a strong *desire*, conscious or unconscious, to cease to be. Some blame it on atheism, too many reincarnations, or too much disappointment and despair in one life to want to come back.

Ghosts

Ghosts, as described on p. 80, are the souls of individuals who *have* met their destiny or fate, but feel so compelled to stay on Earth that they remain on the corporeal plane as ghosts. When a ghost finally lets go of his hold on Earth, he goes to the celestial plane, unless he's forced to leave, in which case he disbands.

The Marches

Sometimes a human forms a strong attachment to the ethereal realm during his life . . . strong enough to stay attached after he dies. These souls are called dream-shades (p. 82). Usually a dream-shade is someone who died while dreaming. Sometimes a person forms such a strong and enduring dreamscape that it calls his soul to it after death, the two of them sustaining one other in a symbiotic afterlife. A few are sorcerers, lucid dreamers, or Dream Soldiers who know enough about the Marches to anchor themselves there. Some pagan souls are called to their god's Domain after death. In any case, no dream-shades last forever; eventually they go on, either to Heaven or Hell, or disappear – dis-banded or reincarnated, who knows?



HUMAN CHARACTERS



There are several types of human characters in IN NOMINE. Descriptions and character creation rules for each are found in Chapters 5 and 6. The following rules apply to all human characters, except where otherwise noted.

Note: Some of the material in this and the following chapters reprints and/or revises material from IN NOMINE, NIGHT MUSIC and THE MARCHES. In case of any contradictions, this book supersedes the others.

MORTALS

In *In Nomine*, a human is anyone born human. A *mortal* is a human who still has a fully human body (not a vessel). Mundanes, Soldiers, sorcerers, prophets, rogues, and ethereal and celestial cross-breeds (including Children of the Grigori) are mortals. These character types are covered in Chapter 5.

Dead souls (those dwelling on the ethereal and celestial planes, and those haunting the corporeal realm as ghosts), Saints, undead, and Remnants are

not mortal. They are covered in Chapter 6. Unless specified otherwise, “human” refers to all the character types mentioned above (Remnants being a special case – see pp. 92-93), but “mortal” excludes the latter list.

All mortal characters are subject to the stunning effect of witnessing a Kyriotate or Shedite in celestial form (*In Nomine*, p. 103); immortal characters are not.

FORCES

Humans are made of Forces, just like every other living being. Unlike ethereals and celestials, however, humans are born with a set pattern that determines how many Forces will attach to them naturally, and how many can ultimately be added. Most mortals are born with a single Force, and the ability to evolve to 5 Forces naturally. The exact rate at which Forces are added varies; most children have 2-3 Forces, while teenagers usually have 4, but a precocious 8 year-old might already have 4 Forces, and a late-blooming adolescent may still have but 3. Occasionally, a human is born with 2 Forces. Such infants are remarkably alert and possess strong personalities; they usually turn out to be prodigies with a higher potential than average (see below).

A normal human must have at least 1 of each type of Force; 0 Forces in a realm is possible only for very young humans who still have less than 3 Forces, or those who are severely handicapped.

POTENTIAL FORCES

Every human has a configuration of Forces that limits how many he can acquire in the future. The vast majority of humans have 5 potential Forces; that’s all their individual pattern will allow. A few individuals have only 4 potential Forces, or even less; they are born physically and/or mentally stunted. On the other hand, some people are gifted with 6 potential Forces, the mark of an exceptional human being (and a potential Soldier). And a very, very rare few have an even higher potential – 7 or more Forces, the endowment of a truly legendary individual.



Usually, a human acquires all his potential Forces by adulthood. However, those with 6 or more potential Forces will *not* automatically reach their full potential. Only the first 5 Forces are sure to come naturally. The rest must usually be acquired through grueling training, a dramatic event, or with a little help. The majority of humans with extra potential never achieve it.

A human can exceed his potential Forces only with celestial intervention, and doing so is risky (see *Gaining Forces*, p. 19).

MAXIMUM HUMAN

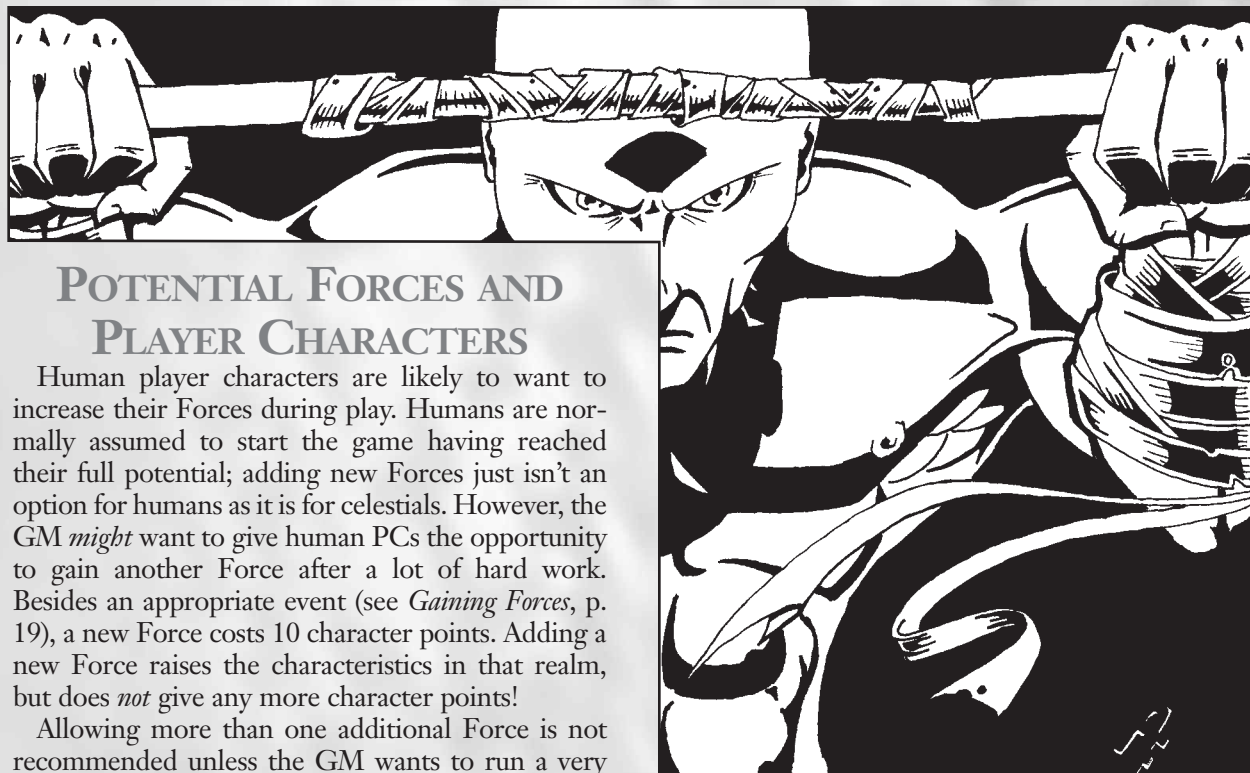
A mortal cannot acquire more than 5 Forces in any realm. A human with 15 Forces (5 in each realm) is theoretically possible, but such a human would be a literal superman, physically and mentally perfect in every way. It’s doubtful more than half a dozen have existed in the history of the species. (It is believed that Adam and Eve – and Lilith – were the first humans to possess 15 Forces . . . and they were created that way.)

No one knows the exact distribution of potential Forces in the human population; while Servitors of Vapula *have* tried to conduct studies, it’s a difficult area to research without attracting attention. The consensus seems to be that about 1 human in 100 has more than 5 potential Forces, and only a tiny fraction of those have more than 6. Beyond that, celestials can only estimate, but conventional wisdom from long observation is that at any given time, there are probably a handful of humans alive on Earth with 10 Forces. Celestials who’ve been watching humanity for centuries, and taking a particular interest in those with extra Forces, usually report that in all that time they might have met *one* human with 12 Forces; a human with more than 12 Forces is probably a millennial occurrence.

FORCES AND HERITAGE

Extra Forces seem to be somewhat hereditary. If your parents had a high Force potential, there's a good chance you will too. Like intelligence and personality, it's something that's clearly influenced by parentage, but also subject to other factors and not readily predictable. One strong indication of the effects of heredity on Forces is that Children of the Grigori (p. 76) always have 6 potential Forces, and often more.

This has given celestials ideas about breeding Soldiers. There are bloodlines in which extra Forces run in the family; such bloodlines are a common source of recruits. No one has ever figured out how to guarantee a child would have extra potential Forces, though, and no celestial eugenics program has stayed under control long enough to produce reliable results.



POTENTIAL FORCES AND PLAYER CHARACTERS

Human player characters are likely to want to increase their Forces during play. Humans are normally assumed to start the game having reached their full potential; adding new Forces just isn't an option for humans as it is for celestials. However, the GM *might* want to give human PCs the opportunity to gain another Force after a lot of hard work. Besides an appropriate event (see *Gaining Forces*, p. 19), a new Force costs 10 character points. Adding a new Force raises the characteristics in that realm, but does *not* give any more character points!

Allowing more than one additional Force is not recommended unless the GM wants to run a very high-powered (for humans) game. Remember that having 6 Forces already makes you an exceptional human, and 7 Forces makes you doubly so. The chances of more than one human in the same group having 8 potential Forces are *extremely* remote!

Optional Rule: Allow human PCs to *buy* extra potential Forces at character creation, at a cost of 4 points each. These points may be applied toward the cost of purchasing the actual Force later – but acquiring another Force should *always* be a difficult and time-consuming endeavor; not merely a matter of spending experience points. The GM doesn't *have* to charge points for potential Forces, or set an upper limit for PCs . . . or tell the players what the limit is!

THE SIXTH FORCE

6 Forces is a benchmark for humans. The acquisition of a 6th Force doesn't just mean being a little more potent than someone with 5 Forces; it's also the point at which the Symphony opens up to mortals. Most exceptional human character types must possess 6 Forces or more.

To summarize, a human with 6 Forces can:

- ☒ Become Symphonically aware (p. 22)
- ☒ Practice enchantment (*Liber Reliquarium*, p. 16)
- ☒ Practice sorcery (p. 32)
- ☒ Perform Songs (*Liber Canticorum*, p. 11)
- ☒ Receive attunements (p. 23)

GAINING FORCES

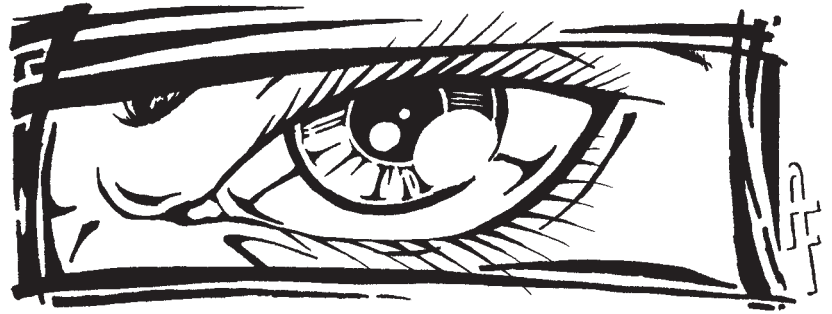
A few humans with extra potential don't need to strive for an added Force; they are truly gifted, born with the ability to reach 6 Forces (or more!) by adulthood naturally. But most humans with the potential for more than 5 Forces have to work for them. There are two natural ways to acquire those extra Forces: through rigorous training, or by experiencing a *trigger event*. Either can occur at any point in a person's life.

Training

Training to get a Force is accomplished by spending character points to raise the characteristics associated with that Force (see below). If you raise a connected pair of characteristics by 4 points (which is only possible if you have the potential for another Force), then your Forces in that realm increase by 1.

Trigger Events

A trigger event can be anything the GM considers dramatic enough to awaken a person's potential and draw a loose Force to him, where it will spontaneously attach. The event can be a great personal tragedy or triumph, an intellectual breakthrough or a spiritual epiphany. Being exposed to celestial powers often triggers latent potential. If this happens during play, the character must also pay 10 character points for the new Force. If a human starts the game having already acquired his potential Force, the player should decide what happened in the character's past to bring it out.



Supernatural Intervention

There is a third way to add a potential Force: supernatural intervention. It's faster than training or waiting for a trigger event, but it requires that a Force be added from elsewhere. Celestials prefer humans who have reached their full potential on their own, because they won't need to be supplied with a Force by their Superior. However, a potential Soldier is usually valuable enough to be worth the investment (see *Soldiers*, p. 53).

Supernatural intervention is the *only* way a human can exceed his potential Forces. Mummies are created by a sorcerous ritual (p. 33) which adds a Force regardless of whether the human had the potential for another one. An Archangel or a Demon Prince is capable of adding any number of Forces to a human, even beyond his potential, but the more Forces added, the more unstable the human's configuration becomes. Superiors don't try to create 10- or 15-Force humans because it's very expensive, it's a waste of Forces that would be much more effective if added to a celestial Servitor, and because the human will almost never survive.

AGING

Mortals deteriorate with age. This lowers their characteristics, but Forces never go away as a result of mere aging. This means that elderly humans (as well as victims of certain types of diseases or accidents) may have lower characteristics than their Forces would indicate. This is completely up to the GM, as some people remain mentally and physically fit long into their twilight years. Player characters should never be subject to arbitrary aging rules (if the campaign lasts that long!). However, with the GM's permission, a starting human character may buy down some of his characteristics to represent advanced age; reduced characteristics give 2 character points per -1. No characteristic may go below 1, unless you have 0 Forces in that realm.

CHARACTERISTICS

Humans get 4 points per Force to distribute between the two characteristics in that realm. Like celestials, humans can also raise their characteristics independently of their Forces, at a cost of 3 character points each (*In Nomine*, p. 202).

For humans, raising characteristics requires intensive exercise, training, study, or some dramatic event to justify an increase. Usually this happens during "down time" between adventures, but it can happen during play if the GM feels the circumstances are unusual enough. Unlike celestials, humans cannot necessarily gain a Force by raising the appropriate characteristics by 4 points. If a human has the potential for another Force, he may do this (see *Gaining Forces*, above). If he already has all his potential Forces, then he can only add a maximum of 3 points to the paired characteristics in any realm.

Example: William, a 5-Force human with the potential for 6, devotes himself for many months to improving his physical condition. He currently has 2 Corporeal Forces and a Strength and Agility of 4 each. He spends a total of 12 character points to raise his Strength to 7 and his Agility to 5. Upon adding the 4th point of characteristic increase, his potential Force manifests, attaching to him as a 3rd Corporeal Force.

As he continues training, he raises his Strength even further, to 10. He can never go higher than that, nor can he add to his Agility, because another point of characteristic increase would require adding a 4th Corporeal Force, and William has already reached his potential.

10 is the normal human maximum for characteristics. Undead and Saints, no longer limited by their mortal configuration of Forces, may exceed this; Soldiers and other mortals may acquire superhuman characteristics only at the GM's discretion. It is strongly recommended that this be allowed only as the result of some supernatural event, and never at character creation. Under no circumstances can a human have a characteristic higher than 12.

ESSENCE

Mortals gain a point of Essence every day at noon, regardless of which side they serve in the War. (Saints and undead are sufficiently realigned that they regenerate their Essence at sunrise and sundown, respectively.) Humans (including Saints, but *not* including undead) who are gifted with great talents may also generate Essence by using their gift; once per day, a human who possesses a mundane skill at level 6 can get a point of Essence by succeeding at a roll with that skill.

This is the only way most humans can normally acquire Essence. Humans who don't know how to control their Essence can't be given any from another source, and they can only *use* their Essence in a focused effort.

FOCUSED EFFORTS

A focused effort is simply a concentrated and/or desperate attempt to succeed at a single task, to the exclusion of all else. Someone making a focused effort automatically spends *all* the Essence he has on the attempt. Humans do this all the time, whenever they really, really want to succeed at something. Not realizing what they are giving up, mortals usually expend their Essence on trivial things, like trying to unjam a copy machine or talk a cop out of giving them a speeding ticket. The GM decides when an NPC makes an instinctive focused effort.

A focused effort can be made deliberately, even by mundanes. All it requires is a Precision roll, and some kind of training that teaches them how to concentrate all their energy on what they're doing. Some disciplines limit this ability to a particular area of endeavor – many martial artists learn how to focus their “ki” when throwing a punch, but not how to do the same thing while driving. An engineer might have taught himself to concentrate on a problem and wait for a flash of inspiration, but have no idea he could do the same thing with anything he does.

A focused effort can be useful even to those who know how to control their Essence. It is a completely natural expenditure of Essence; therefore it does not make a disturbance. You *must* spend *all* your Essence on a single d666 roll when making a focused effort – and for the Symphonically aware, a failed Precision roll means you still spend all your Essence on the task, but do it as a conscious expenditure with the corresponding disturbance.

Only humans can make focused efforts.

RITES

Symphonically aware humans can be granted Rites. Human characters who start play with one or more Rites must pay 3 points apiece for them; those they acquire during play may be given as a reward by a Superior for exemplary service. All Word-bound celestials, and some powerful ethereal spirits, have the ability to give Rites to humans, but the Essence comes out of their personal supply. Normally, only a Superior can afford to be so generous, and even they don't bestow Rites casually.

Rites can be revoked; a human who's given a Rite will be expected to uphold his benefactor's Word. If a human is given one of Dominic's Rites, for example, he'll be expected to act like a Servitor of Judgment as much as possible. If he twists the law for his own benefit, persecutes an innocent man, or ignores iniquity, he will lose his Rite (at the very least!).

THE HUMAN BODY

Humans don't have vessels; they have bodies. When their body dies, their soul moves onward (see *Dying*, pp. 14-15). Humans have Body hits, Mind hits, and Soul hits, just like celestials.

BODY HITS AND PHYSICAL INJURY

Without vessel levels to increase, humans are usually fragile compared to angels and demons, though some

can be quite hardy even by celestial standards. Mortals can buy up to 2 levels of *Toughness* (p. 27), at 4 points each. Saints and undead are much tougher than mortals, because their bodies are treated as vessels for purposes of calculating Body hits. Saints cannot have *Toughness*, but undead can.

A mortal's Body hits are equal to (Corporeal Forces + *Toughness*) × Strength. An average human with 2 Corporeal Forces and a 4 Strength has 8 Body hits, while an incredible human, with 4 Corporeal Forces, 2 levels of *Toughness* and a Strength of 10, can have 60 Body hits!

Like celestials, humans fall unconscious at 0 Body hits. Mortals die when their Body hits fall below -(Strength + *Toughness*); undead and Saints expire at -(Corporeal Forces + *Toughness*) × Strength. See *In Nomine*, p. 62, for other effects of injury.

Mortals heal injuries at a rate of 1 Body hit every (6 -Strength) days (minimum 1 day). Saints and undead heal at the celestial rate: 1 Body hit per day.

MIND HITS AND ETHEREAL DAMAGE

Humans have Mind hits equal to their Ethereal Forces × Intelligence, like celestials. Most humans rarely have the opportunity to take ethereal damage, but the effects are fully described in *In Nomine*, p. 63. Mortals heal 1 Mind hit every (6 -Intelligence) days (minimum 1 day); Saints and undead heal 1 hit per day.

SOUL HITS AND CELESTIAL DAMAGE

Humans almost never take celestial damage, since they cannot engage in celestial combat (with the exception of Saints). If they do, the effects are described in *In Nomine*, p. 64. Like every other creature, humans regenerate lost Soul hits at a rate of 1 point per week.

Humans don't acquire Discard if their Forces in a realm are reduced to 0, but they do suffer other effects, described below. All characteristics in that realm drop to 0, unless the human had invested character points in them, in which case he keeps any extra points purchased. If a human loses Forces, it *is* theoretically possible for him to regain them; treat the lost Forces as potential Forces, which can be reacquired the same way as acquiring new Forces (*Gaining Forces*, p. 19).

If a human should lose all his Corporeal Forces as a result of celestial damage, he dies, *unless* he has extra points of Strength, giving him a positive Strength characteristic. In this case, he remains alive . . . barely. He has 0 Body hits, and will fall unconscious if he takes any dam-



age at all, and die at (-Strength) Body hits. *Toughness* gives no benefits to someone reduced to 0 Corporeal Forces. Furthermore, someone with an Agility of 0 is an invalid, unable to walk under his own power.

Losing all one's Ethereal Forces turns a human into a catatonic near-vegetable, *unless* he had extra points invested in Intelligence. Even with a positive Intelligence, he will have lost a great deal of his intellect, and may resemble a victim of severe brain damage. Without a positive Precision, he will have a short attention span and almost no ability to concentrate. Unless he also invested extra points in Precision, he will be a complete amnesiac, and remain unable to remember much of anything . . . even if you introduce yourself every day, he'll probably forget your name the next time you see him.

SYMPHONIC AWARENESS

Symphonic awareness is a Resource, of a sort, but it does not cost character points and doesn't normally need to be listed on a character's sheet.

Symphonic awareness is the ability to perceive the Symphony, including the ability to detect disturbances. Along with this comes awareness of one's own Essence, and the ability to control it. This gives humans the ability to perform Songs and practice sorcery, among other things.

Only a human with 6 Forces can become Symphonically aware. Most 6-Force humans *aren't* Symphonically aware. Sometimes someone who gains his 6th Force as a result of a dramatic event (see *Gaining Forces*, p. 19) simultaneously gains Symphonic awareness – this is always the case for those who are being made into Soldiers by celestials. Saints and undead are automatically Symphonically aware. Without a celestial initiation, a human with 6 Forces will only gain Symphonic awareness as a result of an extraordinary event (GM's option) or through a sorcerous ritual (*Symphonic Awakening*, p. 45).

Losing all Celestial Forces is less impairing, for humans. Personality, skills, and memory are undamaged, albeit muted by the lack of any driving force behind them. With a 0 Will and Perception, a human becomes devoid of ambition and almost oblivious to everything except what's right in front of him. At the GM's option, a human who suffers celestial damage may make a partial recovery by regaining some of his lost characteristics, enough to raise them above 0, even if he does not regain his lost Forces.

There is a much higher price to pay for losing one's Celestial Forces, however. Your Celestial Forces contain the part of you that is immortal – your soul. A human who loses his Celestial Forces has been soul-killed; what remains is meat animated by intelligence. Such soulless shells disband upon death (pp. 14-15).

BUYING RESOURCES

Humans can buy Resources like any other character. At creation, they have 4 × Forces in character points to spend. Some Resources are not available to all human character types, however, and some are available *only* to humans.

ADVANTAGES

"Advantages" is a catch-all label for abilities that do not fit into one of the other Resource categories. Any advantages a human possesses should be listed separately on his character sheet. Below are the two advantages described in the *In Nomine* rulebook; *Status* and *Charisma*. New advantages are found in Chapter 4.

Status

Status levels are described in *In Nomine*, p. 43. Every human starts with Status 1 for free; each additional level costs 2 points.

Besides giving a bonus on reaction rolls, Status also affects your financial resources. There are no rules for starting assets and income in *In Nomine* – mere wealth only gets you so far in the War. But money can be useful, even to celestials, so someone who wants to have a lot of it should generally have a Status that justifies it. If the GM wants to allow a lowly janitor a background story that gives him a secret Swiss bank account, that's fine. But your Status determines how much money you can readily access without unusual means, and it determines how much money you're *perceived* to have by mortal society.

Status is somewhat relative to one's culture, even in modern times, but in an *In Nomine* campaign, spending extra points on Status should translate into an easier time being accepted even when moving between cultures.

Charisma

As described in *In Nomine*, pp. 48-49, "Charisma" refers to any personal quality that tends to make people react positively to you. Classic charisma (e.g., a forceful personality) is the most common manifestation, but Charisma can also be simple good looks, a witty demeanor, an appearance that commands respect, a good reputation, or fame. Whatever form it takes, Charisma should generate a positive reaction from most people. Certain types of Charisma might be ineffective against some individuals (good looks wouldn't improve a blind person's reaction, an intimidating appearance might not impress someone who's fearless, and fame might inspire *resentment* in certain people), but this should be balanced by other people who automatically react positively (groupies, cowards, etc., depending on the type of Charisma). Basic Charisma costs 2 points per +1. The nature of a character's Charisma should be described on his character sheet.

A narrower category of Charisma can only affect certain people. Raw sex appeal, for example, would only affect those who are oriented toward that character's gender, and a local reputation would only impress people

living in your area. This type of Charisma costs 1 point per +1.

The maximum bonus, from any combination of basic and limited Charisma, is +3.

Characters may also buy up to 2 levels of *negative* Charisma for things such as an ugly appearance, terrible breath, social ineptness or a bad reputation. Each point of negative Charisma penalizes reaction rolls by -1, and gives the character 2 extra character points with which to buy extra Resources. You cannot buy limited negative Charisma.

ARTIFACTS

Humans, even mundanes, can buy artifacts at character creation if the player has a reasonable explanation for how it was acquired. The War has left many talismans, relics, and other artifacts scattered around the world. Some may be family heirlooms, and it's possible for them to simply be found, often by people who have no idea of their true potential.

ATTUNEMENTS

Attunements can only be granted by Superiors. Humans can be granted Servitor Attunements and Distinctions, but only if they possess 6 Forces – otherwise an attunement won't "stick." It's theoretically possible for a 6-Force human who is not Symphonically aware to be granted an attunement (in which case he wouldn't be able to use any abilities that required spending Essence), but if a Superior gave such a human an attunement, he'd surely grant him Symphonic awareness in the process.

Servitor Attunements cost humans 10 points each, while Distinctions have no point value but must be earned during play. Humans can't receive attunements or Distinctions that depend on possessing other celestial abilities.

Choir and Band Attunements

Humans don't have a resonance, so they cannot receive Choir or Band Attunements. The only exception is if a human is given a Force that comes *from* a celestial . . . this gives the human just enough celestial nature to allow him the Choir or Band Attunement of the angel or demon who "donated" that Force. For example, if Andrealphus



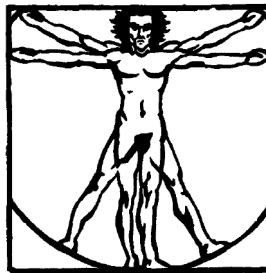
stripped a Force off one of his Balsraph Servitors in order to add it to a human and give her her 6th Force, then the new Soldier of Lust could buy the Balsraph of Lust attunement for 5 character points.

Even so, humans can't use attunements that depend on having a celestial resonance, so all the other Lust Band Attunements (except that of the Djinn) would be useless to a human.

Obviously, Superiors are very rarely going to take Forces from one of their Servitors and give them to a human, so Choir and Band Attunements among humans are very, very rare. Sometimes a Demon Prince who's in the process of stripping an unsatisfactory servant down might decide to save his Forces for the next batch of Soldiers or undead. An Archangel would never do such a thing, so only if an angel *volunteers* to donate a Force could a Saint or Soldier of God receive a Choir Attunement. Any starting human character with a Choir or Band Attunement should have a *very* good explanation how he got it, and the GM is within his rights to simply forbid it.

ROLES

Humans are a natural part of the Symphony. They never have Roles, and never need them. A human's public identity (or even multiple and/or false identities) is established by his background story and roleplaying.



Free Skills

Every human automatically gets fluency in his native language for free (effectively level 3); the GM might consider offering human characters some additional "freebies" just for being raised on Earth. These should only be low-level skills that are nearly universal among adults of a particular culture, the sort of skills any human character

from that culture should purchase anyway.

A typical skill set for a 20th century American might include:

- ✘ Area Knowledge/3 (character's hometown)
- ✘ Knowledge/3 (character's profession)
- ✘ Knowledge/1 (a hobby or minor area of interest)
- ✘ Driving/1
- ✘ Swimming/1

Alternatively, assign a certain number of extra points (6 is recommended) to "professional qualifications." Let humans spend those points *only* on skills appropriate to their mundane occupation, with none at a level higher than 3. Look at the list of sample Roles in *In Nomine*, pp. 72-73, for examples.

Routine Actions

Humans shouldn't be required to make a skill roll for everyday actions. Driving across town, remembering where City Hall is, or treating a cut to prevent infection is automatic for someone who possesses even a single level in the appropriate skill. Skill rolls should be required only if the character is under stress or if the situation is not routine (this definitely includes any combat situation). Even when the GM does require a d666 roll, an unsuccessful roll on a routine action does not mean an actual *failure*, except on a check digit (CD) of 6. It merely means that there were complications that took extra time, or the feat was not performed as gracefully as usual.

Simplified Skill Resolution

The GM may expand "routine" actions to include more difficult ones for humans with a higher skill level. Doing a cartwheel on a balance beam is difficult for a novice gymnast, but so routine as to be automatic for a professional. Stitching a wound might be troublesome for someone with only basic first aid training, but a good doctor can do it in his sleep. Compare the difficulty modifiers in *In Nomine*, p. 38, with the character's skill level on the table below. Unless the exact degree of success or failure is important to the task (such as in combat), allow humans to automatically succeed (with a CD of 1) if their skill level is high enough. If a character wants to try for a higher CD, let him roll normally.

SERVANTS

A servant is a supernatural Resource, subordinated to his master's will by a Symphonic connection (see *Liber Servitorum*, pp. 115-125). Loyal minions are not servants and don't cost character points, though the GM should be wary of humans who try to claim too many followers. Servants must normally be granted by a Superior. Extremely deserving Saints and Soldiers are sometimes rewarded with a celestial spirit as a servant, and sorcerers can bind demonlings or ethereal spirits to them (or be given one as a part of a deal with a Demon Prince).

SKILLS

Skills are mundane abilities, useful to celestials but precious to humans. In *In Nomine*, skills usually define a wide range of competencies. *Computer Operation* is the general ability to do anything computer-related; *Medicine* covers the skill sets of a nurse, a doctor, and an Army medic equally; Knowledge skills may be interpreted as broadly as the GM deems reasonable. Specialization is normally just descriptive detail, irrelevant to game mechanics (but see below). Humans can learn any skills that fit their background and experience, but the maximum level for any skill is 6.

A strict interpretation of the rules would seem to suggest that it's hard for a mere mortal to be competent at much of anything. Someone with an above-average Agility of 4 and a decent skill of Swimming/3 will spend a significant amount of time splashing futilely trying to do laps in a swimming pool, even allowing for a +2 *very easy* task bonus. The situation is worse for a Sunday driver with a Precision of 2 and Driving/1, who has a very small chance of avoiding any traffic hazards that might occur.

The following optional rules even the odds a bit for humans. To represent the advantage humans have as natural players in the Symphony, it's recommended that celestials *not* be allowed to take advantage of these rules! Celestials have to learn *everything* about the corporeal world from scratch, whereas humans assimilate a vast array of knowledge about their environment just by living in it; much of this is incorporated into their skills, even if it isn't represented on a character sheet.

Difficulty	Skill level	Sample tasks
<i>Very Tough</i>	6	Synchronized aerial acrobatics in a jet fighter; bypass an advanced security system; open heart surgery
<i>Tough</i>	5	Jump a chasm in a car; sneak past an alert guard at night; diagnose an obscure disease
<i>Average</i>	4	Communicate abstract ideas clearly; do a backflip off a high dive; find a file on a large network with minimal security
<i>Easy</i>	3	Give directions; perform a high dive; remember the exact date of a major event
<i>Very Easy</i>	2	Basic conversation; swim laps in a pool; do a cartwheel

Specialization

In Nomine skills aren't normally specialized. The GM may allow a human character to define a skill as specialized *if* his background justifies it. There is no point cost for specializations, but the GM shouldn't allow more than one or two except for characters with a *lot* of skills.

When using a skill within its specialty, reduce the difficulty level of the task by one (if using the *Simplified skill resolution* rule, p. 24), or give a bonus of +1 to skill rolls.

Examples: *Computer Operation* (Specific operating system, Hacking, Hardware repair); *Area Knowledge* (Tethers, Bars, Freeways); *Ranged Weapon (Pistol)* (9mm Glock, .22 revolver).

Mastery

No one can have a skill level higher than 6, but even a skill of 6 may not do justice to a human whose underlying characteristic isn't equally high. To represent a truly world-class skill, the GM may allow humans to buy *mastery* in any skill known at level 6, for 1 point. Mastery in a skill gives the character a base target number of 12 (i.e., automatic success) before any modifiers. In other words, it effectively raises the skill's base characteristic to 6. If the base characteristic is 6 or higher, mastery is of no value.

SONGS

Symphonically Aware humans with 6 Forces can perform Songs. (Other humans can *learn* Songs – see *Liber Cantorum*, p. 11 – but cannot actually use them.) Most mortals can only perform Corporeal Songs. The Ethereal and Celestial Connection attunements (pp. 27-28) allow mortals to perform Songs in those realms, and Children of the Grigori are rumored to have a natural affinity for Songs, even non-Corporeal ones.

Learning Songs usually requires being taught by another Symphonically aware being, so any human who begins the game with Songs must explain what contacts he has who taught them to him.

DISADVANTAGES

Humans do not get Discord. Discord is a fracture in a celestial's nature, a tangible manifestation of his dissonance. It simply does not apply to humans.

Humans can have physical, mental, and spiritual flaws, however. The game effects of these flaws may be identical to certain Discords, but in humans they are called *disadvantages*. Disadvantages give humans the same number of character points that they give to celestials as Discord.

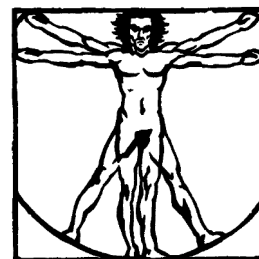
Unless otherwise stated, a disadvantage affects a human exactly as it is described as a Discord. Note that humans who possess disadvantages that are the equivalent of Celestial Discords do *not* need to roll a d666 in order to get their daily Essence. Also, normal humans cannot possess any supernatural disadvantages unless the GM gives special permission. Normally forbidden disadvantages include *Discolored*, *Pallid*, *Stigmata*, *Vestigium*, *Vulnerable*, *Aura*, *Bound*, *Celestial Blindness*, and *Need*.

Geases are an exception to these rules. A Geas is a special kind of Ethereal Discord that even binds to humans . . . and it stays bound to their soul, so a human who ascends to the celestial plane, or becomes a ghost or dream-shade (see Chapter 6), does *not* lose his Geases.

Removing Disadvantages

Superiors can't necessarily make human disadvantages vanish the way they can strip Discord from celestials. Most have no trouble curing physical maladies, and Archangels (and some Demon Princes) can usually heal Ethereal afflictions of the mind, but Celestial disadvantages, in humans, reflect an individual's inner self. Tampering with them is tantamount to rewiring a person's brain; it's extremely difficult even for Superiors, and Archangels condemn it as interfering with free will.

Unlike a celestial, however, humans don't always *need* a Superior's help to get rid of disadvantages. They can simply buy them off, *if* there is a good in-game justification. An Obese angel will suffer that Discord no matter what vessels he possesses, but a human can go on a diet and exercise program. Celestial Discord is a fundamental defect in a celestial's being, but Celestial disadvantages are just human character flaws . . . which *can* be cured, with a lot of effort on the human's part.



RESOURCES

The following Resources are offered to expand your campaign. Some are equally suitable for humans and celestials, others are only available to one or the other. Naturally, the GM is not obliged to allow any of them. *Note: Some of these Resources have appeared in other supplements, and are reprinted here for clarity and completeness.*

ADVANTAGES

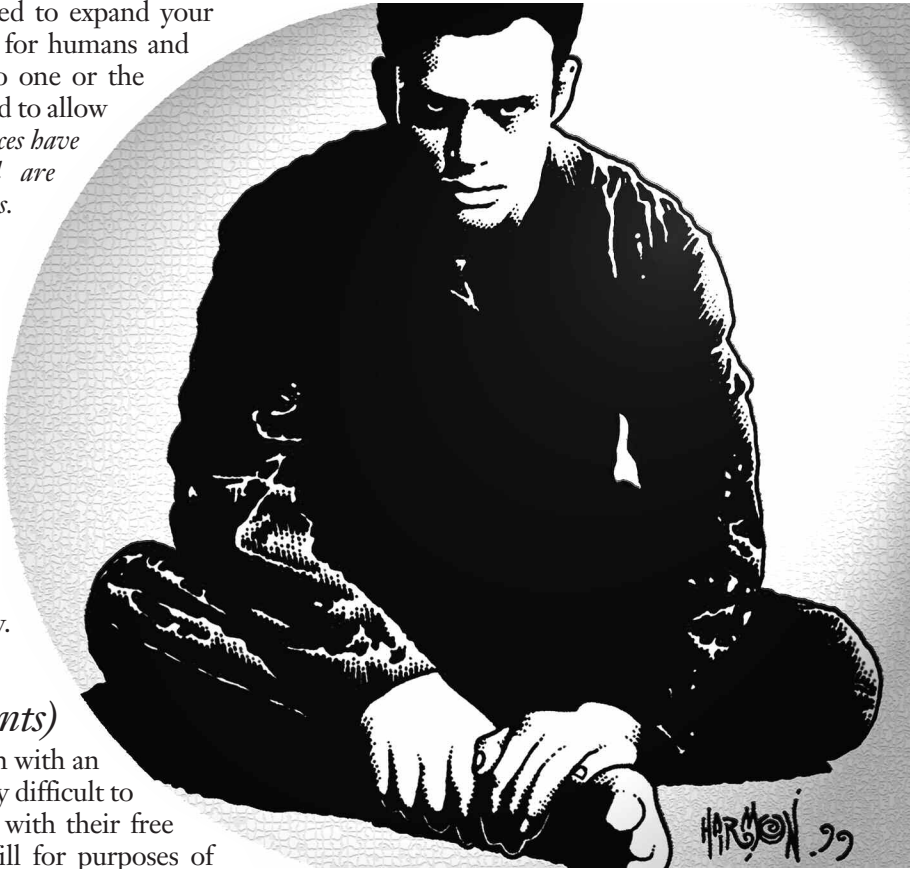
Most advantages are only applicable to humans (though *Charisma* can be bought by celestials with vessels, and *Status* by celestials with Roles). Advantages are usually innate, and must be purchased at character creation; though the GM might allow some to be acquired during play with an unusual story. Superiors *cannot* bestow advantages.

Blessed (10 points)

Some mortals are blessed from birth with an indomitable personality – they are very difficult to affect with any power that interferes with their free will. Blessed humans *double* their Will for purposes of resisting any resonance, attunement, or Song that can be resisted, as well as Fast-Talk and Seduction attempts. (This does not apply to powers resisted by characteristics other than Will, but it *does* apply to resisting orders if a Blessed human becomes a servant!)

On rare occasions, a mortal has gained this blessed status later in life, through spiritual enlightenment or extreme piety. The souls of humans who go to Heaven, including Saints (p. 83), automatically become blessed (see p. 79) – direct contact with the Divine, and the stripping away of all lies and worldly delusions, makes a soul very hard to mislead.

A blessed mortal is not necessarily holy, however. While they obviously have an advantage in thwarting demons, their blessing sometimes make them *more* selfish than average – the force of their personality shunts aside *any* external influences, good or bad. Angels great-



ly value those blessed mortals who choose to join the fight against Hell, but demons have also recruited them – blessed humans may be hard to dominate, but they're as vulnerable as anyone else to manipulation. Being blessed has led some humans into the ultimate exercise of Will: sorcery (p. 32). A blessed human who engages in a Will-war (p. 42) doesn't double his Will, but he *does* get to add his Celestial Forces to his target number, as celestials do.

The Blessed advantage costs 10 points. It normally must be purchased at character creation – undergoing the sort of transformation that leads one to become blessed later in life should be a long, soul-searching process involving months or *years* of prayer, study, meditation, etc. . . . not normally possible for an adventuring player character.

Soul Link (3 points per level)

Sometimes ethereal or celestial beings acquire a special kind of Discord: a Symphonic link to a human soul that obligates them to that mortal. Occasionally pagan gods grant such links voluntarily, and it's rumored that advanced sorcerous rituals can force one upon a spirit . . . or even a celestial. For a celestial, a Soul Link is an Ethereal Discord, but for the human, it's an advantage, costing 3 points per level. (For ethereals, it may be an advantage or a disadvantage, depending on the circumstances.)

The spirit or celestial is linked to the human as per the Djinn resonance (*In Nomine* p. 142), with exactly the same benefits and restrictions, but the attunement is *permanent* until the Discord is removed. The human will always recognize the being that is Soul Linked to him, and may ask for a favor if they meet. The other being must roll vs. Will minus the level of the Soul Link, or feel compelled to fulfill the request as if it were a Geas. These "boons" don't disappear like a Geas when they're fulfilled, though – the human can ask for another the next time they meet! (The human cannot demand further boons while his "patron" is still working on the last one . . . though he can *ask*.)

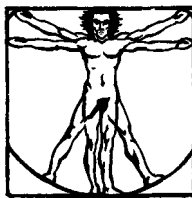
Once per day, the human can *voluntarily* give Essence to his patron (even if they are on separate planes), up to an amount equal to the level of the Link. He may do this even if he is not Symphonically aware (in which case he'll automatically give all the Essence he has, or the maximum allowed, whichever is less). The patron *cannot* send Essence to the human through a Soul Link.

Toughness (4 points per level)

Toughness makes humans more difficult to kill, as described under *Body hits and Physical Injury*, pp. 20-21. Humans (including undead *if* they had Toughness before becoming undead, but not including Saints) may buy up to 2 levels of Toughness at a cost of 4 points each.

"Even the toughest Soldier eventually realizes that humans who fight demons are like bunnies who bite wolfhounds. Brave, but stupid."

*– Colonel Howard Engles,
Seagull Society*



ATTUNEMENTS

All of these attunements cost 10 character points, unless stated otherwise.

Celestial Connection

This attunement can only be granted by a Superior; it opens a connection, through that Superior, to the celestial realm. This allows mortals to perform Celestial Songs. Because it is effectively allowing a mortal to tap into the Superior's Forces (albeit on a minuscule scale), Archangels and Demon Princes *very* rarely grant this attunement, and never to someone who isn't sworn to their service.

Besides granting the ability to perform Celestial Songs, this connection also gives humans the ability to send calls for help into the celestial realm – in other words, to invoke Superiors. They use the same modifiers that Servitors do (*In Nomine*, p. 109). The Superior who granted the Celestial Connection, and anyone else who gives the human an attunement or who is currently paying attention to that human (as for someone on a mission for that Superior), can be invoked normally; all others are invoked at -10 (per the *Universal Invocation Modifiers*, *In Nomine*, p. 108).

Celestials never need this attunement, of course; they already have an inherent celestial connection. Ethereals, Saints, and undead are already capable of performing Celestial Songs, but *can* be granted a Partial Celestial Connection to allow them to invoke Superiors (see below).

Characters with this attunement must still meet all the other criteria for performing a Song (such as having at least 1 Celestial Force – a Celestial Connection won't help a Remnant).

Partial Celestial Connection

This is a partial version of the full Celestial Connection attunement, above. Superiors can grant humans the ability to invoke them, but *not* perform Celestial Songs. A *Partial Celestial Connection* only costs 5 character points. Sometimes Saints and undead, who are already able to perform Celestial Songs, are given a partial Celestial Connection. *For a mortal to perform Celestial Songs he must have a full Celestial Connection!* There is no "reverse" partial connection that allows the performing of Celestial Songs without the ability to invoke Superiors.

Ethereal Connection

This attunement can be granted by a Superior, or by certain very powerful ethereal spirits. It allows mortals to perform Ethereal Songs (and, because of its unique connection to the ethereal plane, the Celestial Song of Dreams).

Among celestial Superiors, only Blandine and Beleth normally grant this attunement. Ethereal gods also grant it to their own Dream Soldiers (p. 66). As with a Celestial Connection, non-mortals do not need this attunement.

Characters with an Ethereal Connection must still meet all the other criteria for performing a Song (such as having at least 1 Ethereal Force – yes, a zombi with an Ethereal Connection could perform Ethereal Songs . . . but even Saminga isn't likely to waste his resources like that).

Infernal Pact

This is the attunement that Hatiphas, Demon of Sorcery (pp. 72-73) possesses and can grant to others. It gives the ability to grant the Sorcery attunement (below) to humans, without needing to go through a sorcerous initiation (p. 70). The human must still spend 10 character points for the attunement . . . but may pay for those points with disadvantages or a Geas imposed by the demon.

Accepting this “gift” requires that the sorcerer become Hellsworn (p. 59); whatever else the demon demands or gives in return, any sorcerer given his powers through Infernal Pact is almost certainly damned. The demon offering the Pact must tell the truth about this, but can lie about other things (such as promising immortality, a favored position in Hell, etc.). Supposedly this is a strictly diabolical attunement, but some powerful ethereal spirits are rumored to be able to do the same thing, bringing the sorcerer's soul to their own ethereal Domains after death.

Sorcery

This attunement allows the user to practice sorcery. It can only be acquired by someone who meets the other requirements to be a sorcerer (p. 33). It opens the sorcerer's mind to the Symphony and allows him to use Essence to manipulate the Symphony's chords through sorcerous rituals. The attunement can be gained in two ways; the hard way is to go through an Initiation ritual (p. 45). The easy way is to be granted the attunement by a demon of Sorcery (see *Infernal Pact*, above).

Oathtaking

Oathtaking is a quick and dirty way to bestow an extra Force on a mortal. It summons an infernal Force from

Hell and attaches it to the chosen human. These Forces are prepared ahead of time by the demon's Prince for exactly this purpose; they are ready to attach to the next configuration of Forces they bump into. The Oathtaker is actually opening a conduit to Hell and requesting one of his Prince's Forces; most Princes allow such transfers with barely a thought, but they *are* aware of them.

The summoned Force can only be attached if the human is willing – he must be fully aware that he's making a pact with Hell. The problem with the Oathtaking ritual is that if the summoned Force tries to attach to a human who has no room for new Forces – in other words, who has already reached his potential – it will destabilize his existing Forces, causing them to unravel. Some demons use necromancy at this point to create a mummy (p. 91); others simply let the mortal die.

Oathtaking is a diabolical attunement that any Prince can bestow – it is actually a special kind of Distinction, and therefore does not cost character points. Most high-ranking Word-bound Servitors are authorized to induct Hellsworn Soldiers; it can be assumed that any Word-bound demon of Captain rank or higher has this attunement, unless there's some reason why his Prince would withhold it.

SKILLS

Alchemy (Intelligence) *Default: -4*

This is actually just a Knowledge skill, and works like any other when using it to research or decipher alchemical rituals, recall the history of alchemy, etc. Many mundanes study alchemy as a hobby, or in misguided attempts to perform real alchemical rituals. Sorcerers and enchanters can use this skill to create items with real power – see *Alchemy*, p. 46.

Dancing (Agility) *Default: -2*

This is the skill of dancing gracefully. It covers everything from square dances to erotic striptease – the check digit of a successful roll indicates how skillfully the dancer performs, or how quickly he learns a new dance. The GM should interpret the exact effects, since this skill is mostly of use in roleplaying situations.

Under certain circumstances, the check digit of a successful Dancing skill roll might improve the target number of a Savoir-Faire or Seduction roll. An unsuccessful roll usually means the dancer simply didn't perform very well, and the audience's reaction should reflect this. Dancing is also useful when performing Corporeal Songs *sotto voce* (*Liber Canticorum*, p. 20).



Dreaming (Perception) ***Default: -5***

This is the skill of *lucid dreaming*, which allows a dreamer to manipulate his own dreamscape. Only humans can learn it – ethereals and celestials don't have dreamscape.

A Dreaming roll can be substituted for a Will roll to fall asleep or wake up. Lucid dreamers may shape their own dreamworlds with an effect similar to the Celestial Song of Dreams – this is possible *only* in the human's *own* dreamscape. Finally, a successful Dreaming roll will allow dreamers to wander the Marches, travelling between Blandine and Beleth's sides of the Vale, or even into the Far Marches. It does *not* allow entry into another person's dreamscape. See *The Marches*, pp. 84-85, for more on lucid dreamers and dream-shaping.

Note that undead can have this skill, but since they can't dream, they cannot be lucid dreamers.

Enchantment (Special) ***No Default***

This skill allows the character to manipulate loose Forces for various effects. No one with less than 6 Forces can learn Enchantment, and most enchantment techniques are useless without Symphonic awareness. Enchantment is the basis for making artifacts (see the *Liber Reliquarum*), as well as necromancy, alchemy, and constructs (pp. 46-50). Among humans, it is mostly learned by sorcerers. Enchantment is usually not based on a characteristic, but on the character's Forces in a particular realm, or another skill, depending on what it is being used for; see individual enchantment techniques for more details.

Meditation (Precision) ***Default: -4***

Meditation allows a character to concentrate on one thing, blocking out all distractions. At the GM's option, any action requiring total concentration may be enhanced by spending time focusing on it. Meditation

requires 8 rounds, minus the check digit of a successful roll (minimum of 1). At the end of that time, the skill being focused on receives a bonus of +1 to the target number. On a failed roll, the check digit is how many rounds the character spends unsuccessfully trying to focus.

Meditation can substitute for a Precision roll when attempting a focused effort (p. 20). Meditation also aids a great deal in *sotto voce* performances for Ethereal Songs – see the *Liber Canticorum*, p. 20.

Necromancy (Intelligence) ***Default: -4***

Like Alchemy (above), this is actually a Knowledge skill with both mundane and supernatural applications. As a mundane skill, it is knowledge of the art of necromancy; its history, its methods, etc. Combined with the Enchantment skill or the Sorcery attunement, it allows one to actually perform necromantic rituals – see pp. 49-50.

DISHAVANTAGES

All of these disadvantages may also manifest as Discord in celestials.

CORPOREAL

Addicted

The character has a physical craving for some substance or experience; it can be anything from drugs to sex to chocolate. The addict must feed his addiction a number of times per week equal to the level of the disadvantage. If he is unable to, or chooses not to, his Will is reduced by 1 per missed "fix" until he does. Some drugs also inflict withdrawal symptoms. Humans can lose an addiction by going through withdrawal. (See *Drugs*, pp. 124-126.) As a Discord, addiction can't be removed so easily; celestials require the aid of their Superior.



Nocturnal

This disadvantage is often associated with vampires and other supernatural creatures, but it is actually a physiological impairment that can afflict mundanes as well. Nocturnal beings have difficulty rousing themselves during the day; their natural tendency is to sleep during the day and become active at night. A Will roll, at a penalty equal to the level of the disadvantage, will allow a Nocturnal being to act normally during daylight hours, for a number of hours equal to the check digit. On a failed Will roll, the person can still remain active during the daytime, but *all* characteristics are reduced by the level of the disadvantage until sundown! If any characteristic is lowered to 0, the character is incapable of doing anything but lying in a stupor.

(A similar disadvantage, *Diurnal*, works the same way in reverse, forcing the character into inactivity after sundown.)

Stink

Victims of this Discord emit a foul odor with their very presence. This is more than just a bad smell – the range and offensiveness of the stink extend 5 yards for every level of Discord. A level 1 Stink might be a slight smell of brimstone, or a musty whiff of decay, while level 6 can make people retch. When the Discordant person passes, he leaves behind the strong smell of sulfur and brimstone or putrefying flesh, fading after a number of hours equal to his Strength.

This is a supernatural disadvantage, and is not suitable for mortals.

(Optional Rule: The GM may allow mortals to purchase 1 level of Stink as a disadvantage, to represent a body odor extreme enough to qualify as a medical condition.)

ETHEREAL

Guilt

This disadvantage requires a specific origin, something bad the character did that causes Guilt. He feels so painfully sorry for his misdeed that it keeps him from acting normally. He must perform some major act of contrition a number of times per week equal to the level of the disadvantage.

Guilt fades eventually, even for celestials. Each month, a Guilty person may make a Will roll at a penalty equal to the level of disadvantage *if* he has faithfully performed all his required weekly contritions; success means his Guilt is reduced by 1 level. For this reason, Guilt is not appropriate as a starting disadvantage (worth character points) for celestials, though the GM might allow it to manifest as a result of dissonance earned during play.

Hatred

The character feels a strong, irrational Hatred for something or someone. There should be some reason for the disadvantage, either explained in the character's background or used as a reason for turning dissonance into Hatred during play.

In the presence of the object of his Hatred, a character must make a Will roll at a penalty equal to the level of the disadvantage. Success allows him to stifle his emotions for a number of minutes equal to the check digit, where-

upon he must roll again. Failure means he must vent his spleen, loudly and vehemently making his hatred clear, for a number of minutes equal to the check digit, whereupon he becomes empty of Hatred . . . until his next encounter. A failure with a CD of 6 means the character must take some physical action against the hated object!

Soul Link

See p. 27.

CELESTIAL

Covetous

This disadvantage is like Greedy (though it can involve Lustful as well), but the character is intensely desirous of something *specific*, usually something that someone else possesses. It may be a particular object, or a position, or someone else's wife . . . The character must make a Will roll, at a penalty equal to the level of disadvantage, whenever he has an opportunity to do something that might bring him closer to obtaining the object of his desire. The character will contemplate anything from theft to murder in order to obtain it.

If the character should gain what he covets, then he will become obsessed with keeping it, and suspect others of wanting to take it away from him. Treat this as Paranoia, at the same level as his Covetous disadvantage.

Faded

Sometimes it seems the most romantic souls become the most bitter, as time brings disappointment after disappointment. Jaded souls have lost their interest in "the greater cause," whether for good or for evil.

The effects of this disadvantage should manifest mostly through roleplaying. A Jaded character is bitingly sarcastic at best, deeply depressed at worst. He has lost hope of making a difference. The character will also treat all orders and attempts to accomplish something with disdain, even those of his superiors! A Jaded Servitor won't necessarily tell his Prince what he feels to his face – Jaded isn't the same as suicidal! But he won't give orders from on high his full attention and respect, and Superiors *do* sense bad attitudes. Reduce reaction rolls from one's superior (celestial or mundane) by the level of the Discord; rewards will be lessened and punishments increased accordingly.

A Jaded human can rid himself of this disadvantage by finding a sideline project to work on, something that has the potential to restore his interest in the War and his place in it. This project must be something unrelated to the character's normal duties. For example, a Jaded Soldier of Judgment who normally spends time prose-

cuting diabolical minions as a District Attorney might begin trying to set up a halfway house for runaway teens on his days off, seeking to get a more human perspective on what he's fighting for. The project should last *at least* a number of months equal to twice the level of the disadvantage; if it is successful (GM's discretion), the character loses the disadvantage and renews his interest in the War.

Obsessed

Like a physical addiction, an Obsession is an overriding compulsion, only without a physical element. Obsessed people are focused on one thing to the exclusion of all else. A number of times per week equal to the level of disadvantage, victims of this affliction must act upon their obsessions or have their Will reduced by 1 every week until they finally give in. Someone obsessed with a celebrity might send an endless series of twisted love letters, an obsession with cleanliness might have the character scrubbing his house from top to bottom several times per week, and an obsession with witnessing disasters is what leads some to chase after ambulances or tornadoes.

SORCERY

For as long as humans have been able to think, they have desired power. The earliest humans simply wanted the power to control the natural forces that governed their lives; animals, the weather, their habitat, etc. As man grew more sophisticated, so did his appetite for power. There is a path to power, real power, but nowadays it's almost always a path to Hell. It's called sorcery.

Before the Fall, there was no reason to teach humans Songs or give them attunements; God made it known that He didn't want humans learning tricks from celestials. But some humans were exposed to celestial powers anyway, and there was commerce with ethereal spirits, which the angels couldn't prevent. However, some celestials believe the first sorcerers weren't imitating angels or ethereals – rather, they invented sorcery all by themselves.

Wherever they got the idea, humans soon understood that there were ways of making the universe do what you wanted it to. They didn't really understand the Symphony, and they didn't understand the power they were wielding, but ignorance didn't prevent it from working.

Not much has changed since then, except that the demons have provided a shortcut to sorcerous power and done a good job of marginalizing or eliminating every practitioner whom they haven't co-opted.

ANGELS AND SORCERY

Sorcery is a pure act of will. A sufficiently powerful sorcerer can exert his Will against demons and ethereal spirits, but angels are connected to the Symphony, and the Symphony is beyond direct human control. Divine beings can't be Summoned, Commanded, Exorcised, or Banished. Even Essence constructs created with the Focus skill have little power over angels.

This doesn't stop sorcerers from trying, though. The few sorcerers who know anything about angels have many theories as to why sorcery won't affect them. Some think that it's just a matter of having a powerful enough Will – angels might not be controllable, but they can be influenced. Others believe that angels can be studied and eventually mastered. The wisest sorcerers know better than to mess with angels at all.

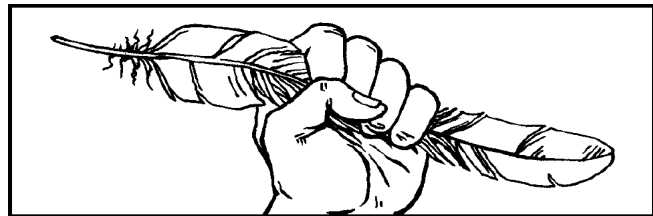
THEURGY

There is an entire body of lore about angelic beings, and the rituals used to communicate with and control them. During the Renaissance, it became known as Enochian magic, a term still used by some magicians. True sorcerers call it theurgy, and most consider it a fruitless endeavor. But there are rumors that a few sorcerers have actually had successes. It is possible to call an angel from elsewhere on the corporeal plane, of course . . . using the Corporeal Song of Calling (*Liber Canticorum*, p. 31). Celestials who hear of angels being affected by sorcery assume that any such feat must have been accomplished with a Song. They also assume – correctly – that Dominic would spare no effort in finding and destroying any sorcerer who really *could* affect angels.

The Dozen (p. 113) have many rumored powers, one of which is the ability to summon and control angels. If the GM wishes to allow working theurgic magic in his campaign, it's highly recommended that it remain mysterious, and completely out of reach of player characters. See *Advanced Rituals*, p. 44, for suggestions on handling theurgic rituals.

THE SECRET OF SORCERY

Even humans who are Symphonically aware often don't understand the difference between Songs and sorcery – both look like magic. There are sorcerers who also know Songs, and sometimes even they believe that Songs are just another kind of sorcerous ritual with more immediate effects.



Sorcery is *not* “magic.” It is a laborious, ego-driven method of playing Symphonic chords. This is very similar to what Songs do (see *Liber Canticorum*, p. 5). Many celestials believe that sorcery is simply an indirect method of performing Songs, the Song ritual buried deeply beneath layers of arcane abstraction, extraneous ceremony, and distorted perceptions of the Symphony. Sorcery is far less efficient than most Songs. However, sorcerous effects often mimic results only Ethereal and Celestial Songs can achieve, and celestials have no explanation for that. Furthermore, sorcerers are able to do some things that no known Song can do . . . sometimes things no celestial thinks a human ought to be able to do.

The few sorcerers who know about the Symphony – and understand the distinction between Songs and sorcery – theorize that sorcery actually draws directly on human will, the only force that can alter the Symphony on a fundamental level. Just as humans can create Tethers and strengthen or weaken Words with their collective consciousness, some individual consciousnesses can have a direct impact on the Symphony, if their Will is strong enough.

SORCEROUS REQUIREMENTS

Anyone who can perform sorcery is a sorcerer. (See p. 69 for more on sorcerers.) Performing sorcery means being able to perform sorcerous rituals (see below). There are six requirements:

- ✘ Only humans can be sorcerers.
- ✘ A sorcerer must have at least 6 total Forces, at least 1 in each realm.
- ✘ A sorcerer must be Symphonically aware (p. 22).
- ✘ A sorcerer must have a minimum Will of 6.
- ✘ A sorcerer must have the Sorcery attunement (p. 28).
- ✘ A sorcerer must know one or more sorcerous skills (p. 33) to perform any rituals.

SORCEROUS SKILLS

These skills are different from normal skills. Anyone can learn them, but without meeting the other prerequisites for sorcery (p. 32), they are useless (except to teach others). There is no practical use for sorcerous skills except to perform sorcerous rituals, although some people do study them as an intellectual exercise – or more often, because they don't understand how sorcery really works, and they believe if they study long enough, they'll figure out how to get real power. Sorcerous skills involve a lot of esoteric knowledge, the theory and practice of arcana that goes beyond mere booklearning or hands-on practice. The GM should require a great deal of study before he allows anyone to raise a sorcerous skill. (Requiring a sorcerer to learn at least one new ritual appropriate to his current level in a sorcerous skill before he can improve that skill is a good rule of thumb.)

Sorcerous skills have no default. All of them except Focus are based on Will.

Banishment (Will)

This skill is a prerequisite for the *Banishment* ritual (p. 37), which can force a demon or ethereal spirit back to its native plane.

Command (Will)

This skill teaches the sorcerer how to exert his Will against others.

Exorcism (Will)

This skill is a prerequisite for *Exorcism* rituals (pp. 39-40), which can force demons and ethereal spirits out of their hosts or vessels, and destroy ghosts and undead.

Focus (Precision)

The Focus skill allows the sorcerer to manipulate Essence into useful shapes and forms, drain it from others, and store it.

Summon (Will)

The Summon skill is knowledge of how to call beings from elsewhere in the Symphony, including from other realms.

RITUALS

Rituals are the heart of sorcery. Sorcery has been around for all of human history, so there are many, many sorcerous traditions, each of them with different ritual

techniques. The same ritual to summon an ethereal spirit might be performed by a Western occultist reciting Latin phrases wearing a blood-stained robe, by a Native American medicine man offering pipe smoke to the four directions, or by a Buddhist monk spending seven days meditating and fasting on a mountaintop.

The vast majority of accumulated occult lore is not real sorcery, of course. Most "magic rituals" found in the New Age section at Barnes & Noble will accomplish nothing even if performed by a real sorcerer. Conversely, even a real sorcerous ritual will have no effect if performed by a mundane – you have to meet the requirements given on p. 32.

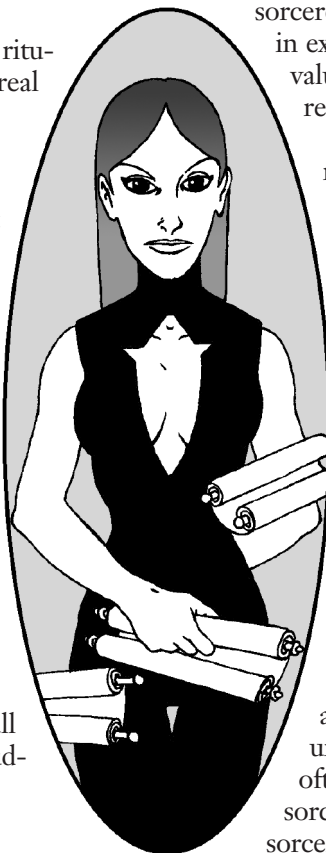
LEARNING RITUALS

Every ritual must be learned individually. Rituals are complicated and demanding, requiring considerable time to memorize. It is up to the GM to determine under what circumstances a sorcerer can learn a new ritual and how long it will take. They are treasures among sorcerers, jealously guarded secrets taught only in exchange for something of equal or greater value. A chance to learn a new ritual should require roleplaying.

It is recommended that each new ritual require *at least* a month of study – more if the sorcerer is learning it through self-study rather than being taught by another sorcerer, less if he has a diabolical tutor with the Infernal Pact attunement (p. 28). One new ritual for every level of improvement in a sorcerous skill is about the right rate. Sorcerers who receive formal training – from another sorcerer, in a cabal, or from a demon – usually learn the simplest rituals first, followed by more advanced ones (see p. 44), but an independent student might pick up rituals in any order.

Non-sorcerers *can* learn rituals and teach them, even though they can't actually perform them (not with any results, anyway). Some magicians (p. 53) do this unwittingly. Demons and ethereal spirits often learn rituals so they can offer them to sorcerers in exchange for services. Likewise, a sorcerer can learn rituals he doesn't yet have the skill to perform, in anticipation of learning the skill later.

Each ritual a sorcerer knows should be written down on his character sheet. Rituals cost 1 character point each.



RITUAL PERFORMANCES

The details of a sorcerous ritual depend on the tradition of the sorcerer. The *outcome* of a ritual is the same, regardless of whether it's performed with holy scriptures, witchcraft, mysticism, or voodoo. The actual procedures and requirements for a ritual may vary considerably according to the tradition being used. The GM is encouraged to apply situational modifiers to the performance roll; mood and setting are very important for sorcerous rituals. A druidic ritual performed amongst a grove of consecrated trees should receive a bonus, while trying to perform that same ritual in an office building should incur a penalty.

The following rules and requirements apply to all rituals.

Skill

All rituals are based on a sorcerous skill (p. 33). Unless stated otherwise in the ritual's description, that skill is what the sorcerer rolls against to perform the ritual. No one who lacks the prerequisite skill can perform a ritual. Each ritual also has a minimum level at which the skill must be known. It is possible to perform a ritual if your skill is lower than the minimum (as long as it's not 0), but it's difficult and dangerous. For each level your skill falls below the minimum, there is a -1 penalty to the performance roll, and a +1 to the CD of a *failed* roll. Additionally, if you fail a ritual with which you had insufficient skill, you will suffer a sorcerous backlash that disrupts your ability to connect with the Symphony. You will be unable to perform *any* ritual based on that skill for a number of days equal to the CD.

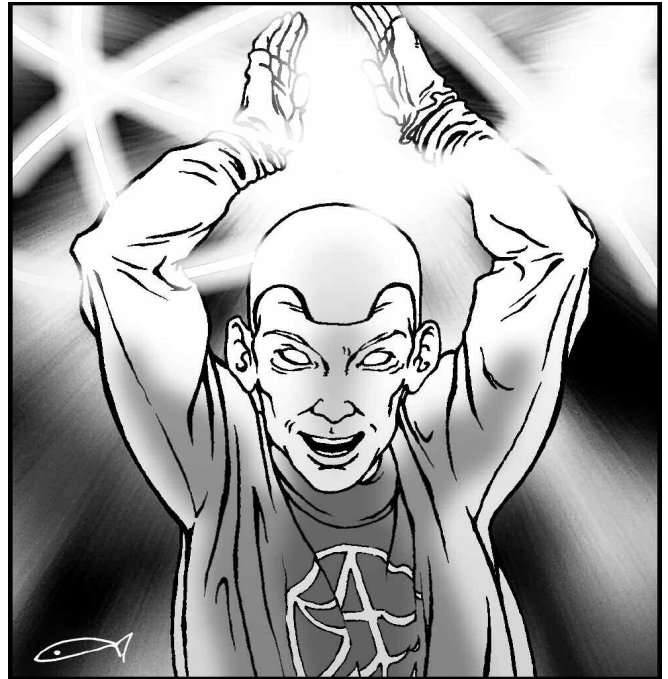
Example: *Father Bryce, a Catholic priest, has learned some Summoning rituals as a prerequisite for the Banishment ritual, but – quite unknown to his superior – he has also acquired Summoning/1. Foolishly, he decides to try summoning a demon, hoping to destroy it.*

Summoning a named demon from elsewhere on the corporeal plane is a Summon/4 ritual (pp. 44–45), so Father Bryce takes a -3 penalty when he tries to perform it. He fails with a CD of 4; adding the penalty makes it 7. He will be unable to perform any ritual using the Summon skill for 7 days. Of course, he's probably better off than if the ritual had succeeded . . .

Time

Every ritual also has a time requirement. Spending *twice* the indicated time to perform a ritual will give a +1 bonus on the performance roll. There is no further bonus for extra time, though some sorcerers conduct rituals lasting *days*, mistakenly believing that prolonged rituals are more effective.

Unless otherwise stated, performers in a sorcerous ritual must be paying attention to the ritual the entire time; it may not require absolute concentration, but they *cannot* sleep, engage in other activities (such as eating or talking), or spend Essence on anything other than the ritual.



Risk

The GM may permit sorcerers to perform a ritual more carefully, or take more chances. As described under the rules for *Risk* (*In Nomine*, p. 39), the player must describe *exactly* how the sorcerer is exercising unusual caution or recklessness in the ritual.

Essence

Every ritual has an Essence requirement. This Essence is spent at the conclusion of the ritual, whether or not it is successful. Some rituals have variable Essence requirements based on the check digit; if the performer turns out not to have enough Essence when the ritual is finished, he spends all the Essence he had, and the ritual automatically fails. Essence can come from the performer himself and from assistants and spectators (see below).

The sorcerer may spend additional Essence to improve the target number of the performance roll.

Disturbance

Sorcerous rituals do not create a disturbance except for the Essence expenditure. The *results* of a ritual can create

a disturbance, though – summoning a demon to Earth, for example, will cause the normal disturbance for a celestial entering the corporeal plane.

Controlling and Cancelling Rituals

Unlike Songs, a sorcerer cannot alter the range or duration of a ritual by choosing a smaller increment during the performance. Rituals must also run their course once they are invoked; a sorcerer cannot cancel a ritual at will.

A ritual can negate another ritual. The counter-ritual is performed exactly like the one to be negated (using the same ritual, skill, etc.), and if successful, is rolled as a Contest against the “defending” ritual. The only way a sorcerer can undo one of his own rituals prematurely is to perform a counter-ritual before the first ritual’s effects end.

Success, Failure and Intervention Rolls

If the d666 roll to perform a ritual is successful, it takes effect as described. If it is unsuccessful, usually there is no effect except that the ritual fails and all the time and Essence spent on it are wasted. Some rituals have other negative consequences for failure, though.

Sorcery is not inherently diabolical, but it is inherently *self*-driven. Even for “neutral” sorcerers with no ties to Hell, practicing sorcery puts one at odds with the Divine. Thus, if an Intervention occurs during a ritual performance, Infernal Interventions are treated as favorable ones, while Divine Interventions are unfavorable. This contributes to the inevitable destruction or corruption of most unaligned sorcerers.

The only exception to this is truly divine sorcerers who are firmly on Heaven’s side. Such sorcerers are *very* rare (see p. 74). They benefit from Divine Interventions and suffer from Infernal ones.

Group Performances

One reason sorcerers often band together in cabals is that multiple performers can pool their Essence for rituals. Not every tradition allows for group performances – some sorcerous methods *only* work when the ritual is performed by an individual. Whether a particular ritual can benefit from a group performance is up to the GM.

In a group ritual, one sorcerer must be designated the lead sorcerer – he makes the d666 roll, and he is the only one who can spend Essence to improve the target number, which is based on the *lowest* skill level of any of the performing sorcerers.

Assistants must be sorcerers who also know the ritual being performed. The number of assistants may not

exceed the lead sorcerer’s level in the relevant sorcerous skill. Each assistant may contribute Essence, including Essence from a reliquary or spirit jar (see p. 40), to the ritual.

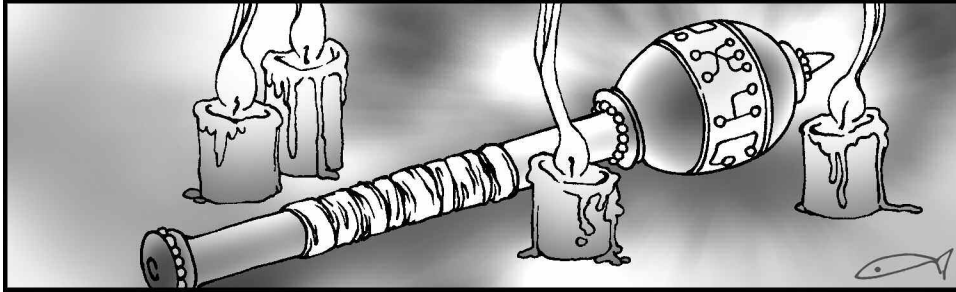
Spectators (up to 10 times the lead sorcerer’s skill level squared) may also contribute Essence, by chanting, praying, walking widdershins around the ritual circle, etc. Anyone who is Symphonically aware (including celestials) may contribute 1 point of Essence. Mundanes can generally contribute only small amounts: 1 point per 10 spectators. At the GM’s option, this may be multiplied by a factor of 2 to 4 for special circumstances (such as when the ritual is performed on the site of a conducive Tether, the participants have been praying or meditating for days, etc.), or up to 10 (1 point of Essence apiece) for *very* special circumstances, such as all the spectators committing suicide upon completion of the ritual.



Example: Trying to prepare a protective circle within which to summon demons, the sorcerous cabal known as the Black Order begins a group performance of the Focus/6 ritual, **Permanent Ward** (p. 41). The Black Order plans to spend a lot of Essence to create a long-lasting ward.

The lead sorcerer possesses Focus/6 and knows the **Permanent Ward** ritual. He will be assisted by three other sorcerers who also know this ritual. (He could have up to six assistants, but the Black Order doesn’t have that many skilled sorcerers.) The least-skilled assistant has Focus/5 – 1 below the requirement for **Permanent Ward** – which means the ritual will be performed at a -1 penalty.

Permanent Ward is normally a 24-hour ritual. The sorcerers spend three days within the circle, not eating or drinking! They would spend longer, but that's the limit of their physical endurance. Everything over two days is wasted time (see p. 34), but they will get a +1 to the performance roll.



*The lead sorcerer is going to be spending **all** his Essence – 6 points, plus another 4 points from a reliquary – to improve the target number of the performance, aiming for an automatic success with a bonus to the check digit. His three assistants will contribute a total of 34 points of Essence. (Two of them have spirit jars.)*

*Additionally, 20 other members of the cabal will be assisting from the sidelines. (Up to 360 would be possible, but the Black Order isn't that large!) Four of them are sorcerers who don't know the Permanent Ward ritual, and thus can't assist directly. They can contribute 1 Essence each. The other 16 are junior members, mundane "magicians" who are not yet initiated. They would be able to contribute only 1.6 Essence (rounded down to 1) with their peripheral support, but as part of the ritual, each of them slits the throat of a rabbit, goat, or chicken and uses the blood to draw the circle where the ward will be. The GM rules this is enough to double their contribution, to 3.2 (rounded down to 3). **Human** sacrifice might be enough to multiply it by 4.*

The final Essence tally is: 10 toward the performance roll, and $34 + 4 + 3 = 41$ toward the ward.

The lead sorcerer has a Precision of 5. He rolls against a target number of $5 + 6 - 1 + 1 + 10 = 21$, or automatic success with a +9 to the CD. He rolls a 4, for a net CD of 13.

The Essence cost for Permanent Ward is equal to $3 \times$ the CD; 39 in this case. The extra 2 points are wasted. Had the CD roll been 5, for a total of 14, the Essence cost would have been 42 . . . and the ritual would have failed for insufficient Essence!

The Black Order now has a Permanent Ward that can be rejuvenated 13 times. They may need it soon, since that 51-point disturbance they made has undoubtedly attracted the attention of every celestial in the area . . .

RITUAL DESCRIPTIONS

The rituals below are only the most common; like Songs, there are many others, some lost to the ages, some secret, and some yet to be. The GM is encouraged to introduce new rituals into his campaign. No rules are provided for creating new rituals; this is up to the GM, who should use the rituals provided here and common sense as a guide.

The names given here are functional and deliberately generic – these are not the names sorcerers use! (For most rituals, a Latin name is given – these are the names sorcerers following certain

Western hermetic traditions might use.) Every tradition has its own way of describing rituals; players and GMs are urged to be creative.

The rituals are arranged by the sorcerous skill on which they are based (p. 33), and listed in ascending order by the prerequisite level, as this is *usually* the order in which sorcerers learn them. CD is used as an abbreviation for *check digit*.

SORCEROUS ARTIFACTS

It is possible to make an ethereal artifact that contains a sorcerous skill, but the GM should be *very* wary of sorcerous talismans; they are an easy way to unbalance a campaign with sorcerers in it. Remember that most talismans are skill *enhancers* (*Liber Reliquarum*, p. 9), which add to an existing skill. Since sorcerous skills have no default, a sorcerous skill enhancer is useless to anyone who doesn't possess at least 1 level of the skill. A skill *granting* talisman, on the other hand, won't help someone who doesn't possess the Sorcery attunement. And neither one is of much use if the sorcerer doesn't know any rituals with which to use the skill.

A relic containing a sorcerous *ritual* could be a very interesting artifact, and one much sought-after by sorcerers. Since rituals are neither skills nor Songs, normal rules for artifacts don't apply – and the GM is justified in disallowing such artifacts entirely. If he allows them to exist, artifacts that simply teach the possessor how to perform a ritual should be distinguished from those that actually invoke the effects of one. Obviously, the latter would be much more powerful, and more dangerous (especially if non-sorcerers can use them . . .). Remember that since an enchanter can't imbue an artifact with abilities he doesn't possess himself, any sorcerous relics must have human sorcerers involved in their creation.

BANISHMENT RITUAL

There is only one Banishment ritual – the same ritual can be used against any sort of being. The subject must be present for the entire time of the ritual. The target of the banishment cannot directly attack the sorcerer until the ritual is complete, but nothing prevents it from leaving, or inciting others to attack.

Banish (Interdictio)

(Banishment/special)

The sorcerer can force a demon or ethereal spirit back to its home plane, or force a ghost or dream-shade to move on to its final destination. You cannot Banish something unless you know a ritual that can Summon it (you don't need actual Summoning skill). The level of the ritual is based on the creature you want to banish:

- ✘ Banishing ghosts, dream-shades, and ethereal spirits requires *Banishment/1*.
- ✘ Banishing demonlings requires *Banishment/2*.
- ✘ Banishing demons requires *Banishment/3*.
- ✘ Banishing ethereal spirits **by name** (see below) requires *Banishment/5*.
- ✘ Banishing demons **by name** (see below) requires *Banishment/6*.

Ethereal spirits and demons can be banished by name *if* you know their true name and your Banishment skill is high enough. (If you know its name but your Banishment skill is too low, you can still try to banish it according to the lower prerequisite – or at a penalty, as per a ritual with an inadequate prerequisite skill, p. 34.) A spirit or demon banished by name does *not* get to add its Celestial Forces to resist (below).

A Banishment ritual is a Contest between the sorcerer's Banishment skill and the target's Will + Celestial Forces. If the sorcerer wins, the demon or spirit is forced to immediately return to the celestial or ethereal plane (the banished being does not have to make a Will roll or spend Essence), and cannot return to the corporeal plane for a number of days equal to the sor-

cerer's check digit. If the sorcerer fails, he may not attempt to banish that being again for a number of days equal to the demon's check digit; furthermore, he exposes himself to a Will-war (in effect, he has made the challenge – pp. 42-43) should the demon or ethereal spirit wish to engage him.

A successfully banished ghost (pp. 81-82) is *permanently* banished from the corporeal plane; its soul will travel on to Heaven or Hell, as appropriate. A dream-shade (p. 82) is sent back to the ethereal plane, as per an ethereal spirit, if it was banished from the corporeal plane. If it was banished from the ethereal plane, it is forced to move on like a ghost. Ghosts and dream-shades can't challenge the banisher to a Will-war if the banishment fails, unless they happen to be sorcerers themselves.

Time: 10 minutes

Essence: the check digit

COMMAND RITUALS

The power of Command is formidable, but too many sorcerers overestimate it. Command is not mind control, and no demon or angel can be commanded. See pp. 42-43 for Will-war rules.

Suggest (Monitum) (Command/1)

One individual within sight becomes susceptible to the sorcerer's next suggestion. The subject may resist with a Will roll plus his Celestial Forces. "Suggestions" must be plausible and not obviously against the subject's interests, but they can be things he wouldn't normally do. (E.g., you can ask a total stranger to go fetch you a ham sandwich, sing "I'm a Little Teacup," or let you borrow his car, but you can't ask him to assault his boss, give you his ATM card and PIN number, or streak down main street . . . unless he'd be willing to do those things normally.) The GM may give a bonus of up to +3 to the ritual performance if the suggestion is particularly well-worded, or something the subject would be inclined to do anyway.

Time: 1 minute

Essence: the check digit



Command Minor Ethereal Spirit
(Imperandum Somniorum Minorum)
(Command/2)

This ritual will give the sorcerer a bonus to his Will in a Will-war with a minor ethereal spirit (one with less than 9 Forces). The bonus is equal to the check digit, and lasts only through the sorcerer's next Will-war (if his opponent is *not* a minor ethereal spirit, the ritual fades anyway).

Time: 15 minutes

Essence: the check digit

Command Demonling
(Imperandum Diabolorum Minorum)
(Command/3)

This ritual will give the sorcerer a bonus to his Will in a Will-war with a demonling (including imps, gremlins, and familiars); it otherwise works exactly like *Command Minor Ethereal Spirit*, above.

Time: 15 minutes

Essence: the check digit

Awe Demonling
(Terrendum Diabolorum Minorum)
(Command/4)

This ritual involves using arcane phrases and invoking names of major infernal powers in an effort to convince

a demonling that you are a powerful being not to be trifled with. The check digit of a successful performance acts as a bonus to the infernal spirit's reaction roll.

Time: 1 round

Essence: none

Command Major Ethereal Spirit
(Imperandum Somniorum Maiorum)
(Command/5)

This ritual will give the sorcerer a bonus to his Will in a Will-war with a major ethereal spirit (one with 9 Forces or more); it otherwise works exactly like *Command Minor Ethereal Spirit*, above.

Time: 15 minutes

Essence: the check digit +3

Awe Demon (Terrendum Diabolorum)
(Command/6)

Similar to *Awe demonling*, above, but much more difficult . . . demons are a lot harder to impress. If the sorcerer can get a demon to remain in his presence while he successfully performs this ritual, he will – by equipping himself properly, saying the right things, and dropping the right names – convince the demon that he's one of those few mortals one might not want to mess with. Add the check digit to the demon's reaction roll.

Time: 1 round

Essence: none



EXORCISM RITUALS

Exorcism requires that the subject be present for the entire time of the ritual. The target of the exorcism cannot directly attack the exorcist until the ritual is complete, but nothing prevents it from leaving, or inciting others to attack.

Exorcise (Expulsio)

(*Exorcism/1-4*)

Exorcism forces a demon or ethereal spirit to relinquish its host or vessel. (It can also free such beings from a *spirit anchor*, p. 40.) This is treated as a special kind of Will-war (pp. 42-43). By performing the Exorcism ritual, the sorcerer becomes able to challenge an ethereal spirit or demon to a Will-war; the sorcerer's target number in the Will-war is equal to his Will + the CD of the ritual. The Will-war is conducted normally, except that the subject of the exorcism does not have the option of breaking it off. If the exorcist loses, he becomes a servant, as usual. If the subject loses, he does not become the exorcist's servant – instead, he is immediately forced out of his current vessel or host (even if he is Bound to it), and cannot return to it for a year! The spirit or demon may manifest a new vessel or take a new host; otherwise, it must return to its home plane as usual (or go to Limbo, if it is a Heartless celestial).

Exorcising minor ethereal spirits (less than 8 Forces) is an Exorcism/1 ritual; diabolicals of up to 7 Forces require Exorcism/2; major ethereal spirits require Exorcism/3, and demons with 7 Forces or more require Exorcism/4. Dream-shades (p. 82) who have found their way to the corporeal plane can be Exorcised; treat them as ethereal spirits of the appropriate level. The sorcerer does not have to know what kind of being he is trying to exorcise, but he will suffer the appropriate penalties if his Exorcism skill is too low. If the ritual performance fails, the sorcerer cannot try to exorcise the subject again for CD months.

Time: 1 hour

Essence: the check digit

Exorcise Ghost (Expellendum Manium)

(*Exorcism/1*)

Ghosts (pp. 81-82) can't normally participate in Will-wars (unless they happen to be sorcerers), but they can be exorcised by destroying their hold on the corporeal plane. If this ritual is successful, the sorcerer may attempt to exorcise a ghost; this is conducted like a normal exorcism (above), with the following differences:

✧ If the sorcerer loses, he does not become the ghost's servant. He will never again be able to attempt to exorcise that ghost, however.

✧ If the sorcerer wins, the ghost is permanently destroyed. Its Forces are dispersed into the Symphony, and it does *not* travel onward to the celestial plane.

For this reason, angels (and many humans) would much prefer to banish a ghost than to exorcise it.

✧ At the end of the ritual, regardless of the outcome, all lost Will points are restored.

Time: 10 minutes

Essence: the check digit



Exorcise Undead

(*Expellendum Larvarum*)

(*Exorcism/3*)

Being bound to infernal Forces makes undead subject to a special kind of exorcism. (Undead can't normally participate in Will-wars unless they happen to be sorcerers.) The target number for this ritual is the sorcerer's Exorcism + Necromancy skills.

If successful, the sorcerer may attempt to exorcise the undead; this is conducted exactly like the *Exorcise Ghost* ritual (above), with the same results for success and failure. Note that since zombies have no Will and no Celestial Forces, they automatically lose Will-wars, so a successful performance of this ritual destroys a zombi instantly.

Time: 10 minutes

Essence: the check digit

FOCUS RITUALS

These rituals allow the sorcerer to store and drain Essence and create Essence-constructs.

Symphonic Awakening (*Focus/1*)

See p. 45.

Protective Ward (Tutela) (*Focus/1*)

This ritual wards an area against ethereal and celestial beings – it can also be used to contain them, like the classic sorcerer's pentagram. The area may be a radius of up to 10 feet, though it's not necessarily shaped like a circle. It must be demarcated in some way, whether by walls or a chalk drawing. Larger areas can be warded by performing the ritual more than once; each additional ritual expands the total allowable radius by another 10 feet.

The ward is an invisible energy field that will physically block ethereal spirits, demons, and angels, even those in corporeal vessels. It will not block their resonances, attunements, or Songs, however, nor does it impede any other beings or forces. Angels can easily bypass Focus constructs – they need only roll vs. Precision + Ethereal Forces. An angel can try once per round, and once he succeeds, that ward will no longer hinder him in any way.

Demons and spirits must wear the ward down with brute force, by rolling vs. Will + Celestial Forces, doing damage equal to the check digit. (Angels can also use the brute force approach if they wish.)

The ward can take damage from celestial battering equal to 10 × the check digit, and will last for a number of hours equal to the check digit.

Time: 15 minutes

Essence: the check digit

Sacrifice for Essence (Potestas Caede) (Focus/2)

This ritual kills or destroys things that have Essence in them, allowing the sorcerer to take the Essence for himself. A living creature must be slain; artifacts must be physically destroyed. If the ritual is successful, the sorcerer will obtain Essence equal to 2 × the check digit, or however much was in the sacrificed object, whichever is less. If this is more Essence than the sorcerer can hold, the excess will drain off into the Symphony unless he has a reliquary or spirit jar (below) to store it in.

Time: 30 minutes

Essence: 1

Store Essence (Deponendum Potestatis) (Focus/3)

This ritual allows the sorcerer to prepare a special Essence storage device called a *spirit jar*. A spirit jar acts like a temporary reliquary with a high storage capacity. Physically, the jar must be a small, sealable container such as a glass jar, bottle, box, cloth or paper sack, plastic bag, etc.

If the ritual is successful, the container becomes linked to the sorcerer. It can be activated at any time by some means defined by the ritual (such as exposing it to light, reciting a certain phrase, opening it, dipping it in blood, etc.). Upon activation, it can receive Essence for 1 hour, or until the sorcerer takes some back out; after that, the sorcerer can no longer add to it. Essence can *only* come directly from the sorcerer who created the spirit jar (though the sorcerer can obtain Essence from other sources and transfer it into the jar, of course).

A spirit jar's Essence capacity is 5 Essence × the sorcerer's Focus skill; its duration is CD days. *Only* the creator can take Essence from a spirit jar (though sorcerers can use the *Sacrifice for Essence* ritual, above, to drain Essence from another sorcerer's jar). Any Essence still in the jar when its duration expires leaks into the Symphony, creating no disturbance. After the duration expires or all Essence is drained from a spirit jar, it becomes inert, though the container can be reused in another ritual.

Time: 4 hours

Essence: 1d+3

Create Spirit Anchor (Ancorae Animae Creatio) (Focus/4)

A spirit anchor is a physical object that can temporarily trap an ethereal or celestial spirit. The object may be anything from a piece of jewelry to an old shoe to a building, though most sorcerers choose small, easily portable items. Sorcerers use spirit anchors to keep spirits they've summoned from running away, or to trap spirits they encounter. An anchor can contain a spirit with total Forces of up to 2 × the check digit. It may be brandished against any spirit the sorcerer can perceive, but *only* in celestial form, or on the ethereal plane (in which case, the item used as a spirit anchor must be an ethereal or celestial artifact, so that it can be brought to the ethereal plane). A spirit currently occupying a corporeal vessel can't be trapped. Angels (and relievers) are immune to spirit anchors, as are any demons with Hearts. The targeted spirit may resist with a roll against Will + Celestial Forces. If the spirit wins, the anchor loses its power; if the spirit loses, it is trapped inside the anchor.

Spirits trapped in a spirit anchor can do nothing except regain Essence. The sorcerer who created the anchor can talk to its occupant. The stronger the spirit's Celestial Forces, the shorter the time it can be contained; consult the chart on p. 41. At the end of the duration, the sorcerer may keep the anchor active by rolling as if to perform the ritual again, but this requires no time or Essence expenditure. The trapped spirit may roll again vs. Will + Celestial Forces to resist continued entrapment, at a cost of 2 Essence.



Once a spirit successfully resists a spirit anchor, that anchor loses its power. If the anchor is physically destroyed, the spirit is freed.

Spirit's Celestial Forces	Duration
1	3 months
2	1 month
3	2 weeks
4	1 week
5	3 days
6	1 day

Time: 2 hours

Essence: 2 × the check digit

Siphon Essence (Ducendum Potestatis) (Focus/5)

The sorcerer becomes an Essence siphon; the next being he touches must roll vs. Will + Celestial Forces or lose Essence equal to the check digit of the ritual (not to exceed either the amount the victim has in him or the amount the sorcerer can hold). On an unsuccessful performance, the sorcerer *loses* Essence equal to the check digit, in addition to the 2 points spent on the ritual.

Time: 1 minute

Essence: 2

Permanent Ward (Tutela Sempiterna) (Focus/6)

This ritual creates an area of protection exactly like the *Protective Ward* (pp. 39-40), only much stronger. A permanent ward can have a radius of up to 50 feet (which can be extended with multiple performances, like the *Protective Ward*) and takes 100 hits before going down. Even after going down, a Permanent Ward can be rejuvenated by any sorcerer with the Focus skill, by spending Essence equal to half its creation cost to reactivate it. The check digit of the ritual is the number of times the ward can be rejuvenated before fading out irreversibly.

Time: 24 hours, during which time the sorcerer cannot eat or drink or leave the confines of the ward

Essence: 3 × the check digit

SUMMONING RITUALS

Summoning is not inherently evil, but demons are rarely summoned for benign purposes, and even dealing with ethereals is dangerous. Summoning rituals tend to be long and exhausting . . . and they grant no power over what one summons. A summoned being's reaction roll (*In Nomine*, p. 44) is very important; if it reacts poorly, a



Will-war or something with which to tempt or threaten the being is needed to make it do the summoner's bidding.

See *The Marches*, pp. 72-73, for quick generation of random demonlings and ethereal spirits.

Summon Random Ethereal Spirit (Appellandum Somniorum)

(Summon/1)

This ritual pulls a random ethereal spirit out of the *Marches* and brings it to the summoner's location. If on Earth, the summoned spirit will have a corporeal vessel (see *The Marches*, pp. 110-111) and arrive in that vessel. This ritual can be performed in the *Marches* if the sorcerer is a lucid dreamer (p. 29), or is otherwise able to travel to the ethereal plane. In that case, the spirit may or may not have a vessel.

The spirit's Forces will be equal to the check digit. If summoned to Earth, it will appear in 1d × 10 minutes; if summoned in the *Marches*, it will appear in 1d minutes.

Time: 30 minutes

Essence: the check digit

Summon Demonling

(*Appellandum Diabolorum Minorum*)

(*Summon/2*)

Hell is teeming with puny infernal spirits, and a Prince won't usually notice one of them disappearing from his Principality. This ritual will summon one. The check digit determines how many Forces the spirit has. It's up to the GM to determine what sort of demonling it is, and whether or not it has a vessel or arrives in celestial form. It will arrive in 1d × 10 minutes, or 1d minutes if summoned at an infernal Tether.

Time: 15 minutes

Essence: the check digit

Summon Human Soul

(*Appellandum Animarum*)

(*Summon/3*)

This ritual summons a deceased human soul to the sorcerer's location. It can only affect souls on the same plane as the sorcerer, which means usually only ghosts (pp. 80-81) can be summoned. A lucidly dreaming sorcerer in the Marches could summon a dream-shade (pp. 82-83). The deceased soul can resist with a roll against Will + Celestial Forces minus the check digit of the ritual. If it fails, it must go to the summoner's location as fast as possible, but depending on how far away the soul is and what means of travel it has, this might take minutes or weeks.

THE WILL-WAR

The most dangerous game that sorcerers play with demons and ethereal spirits is the Will-war. It is an attempt to force obedience from another being, and a sorcerer who wins a Will-war can command even a mighty Word-bound Baron of Hell . . . for a short time. A Will-war is a psychic battle in which you put your Self, the whole of your being, on the line and pit it against another being's Will. The winner takes the loser, in every sense of the word.

A sorcerer doesn't *have* to initiate a Will-war with the creatures he summons, and may in fact be much better off if he tries bargaining instead. Some, however, insist on a war of Wills, out of necessity or just because they're arrogant enough to believe they can dominate a demon and selfish enough to think this is a worthwhile accomplishment. That's what the demons count on . . . because usually the sorcerers are wrong.

Requirements

Angels can't participate in Will-wars; their being is too much a part of the Symphony to extract it and pit it against another Self. Humans must possess the Sorcery attunement – it awakens a human's sense of self and makes it a tangible force. Ethereal spirits and diabolicals are automatically able to participate in Will-wars, but only if they have Celestial Forces.

Two consenting, qualified parties can always engage in a Will-war. (Sorcerers sometimes challenge each other in this manner; demons and spirits are rarely so foolhardy.) Demons and ethereal spirits can never be *forced* to enter into a Will-war, and can only force one on a human who has Summoned them (summoning

constitutes a challenge to engage in a Will-war, should the demon or spirit choose to accept).

The Battle

A Will-war is a psychic battle in which each person uses the force of his will to try to crush his opponent's will. There is no range limit, but the participants have to be able to perceive one another to initiate the Will-war. Once it begins, the battle can continue even if something happens to put the combatants out of sight of one another. (It will terminate if one of them moves to another plane, however.) Will-war participants can talk while battling it out, but they cannot move or take other actions.

The combatants hammer at each other's psyches by rolling a Contest each turn; spirits and demons roll against their Will + Celestial Forces, while sorcerers get only their Will (though some Command rituals – p. 44 – will add to it). If a sorcerer knows the name of an ethereal spirit or demon (see *Summon named demon*, p. 45), it does *not* get to add its Celestial Forces. Either participant can spend Essence on their roll. The loser of each turn's Contest loses 1 point of Will. If there is a draw, *both* participants lose a point of Will! The Will-war continues until one of the participants either surrenders, breaks it off, or is defeated.

Surrender

Either participant can surrender at any time. He immediately regains all lost points of Will, but becomes the other's servant (see p. 43).

Continued on next page . . .

THE WILL-WAR (CONTINUED)

Breaking it Off

To break off a Will-war, one participant must spend one round during which he doesn't get to attack, but his opponent does. (He can move during that round, but he still can't take any actions, including ascending to the celestial plane.) After that, if he's out of sight, the battle is over. If his opponent can still see him, however, it can choose to continue the war, in which case he can resume fighting back or continue trying to escape.

If he successfully breaks it off, his Will must recover naturally, at a rate of 1 point per week, but his opponent immediately regains all lost Will points.

If both participants choose to break it off on the same round, they are automatically successful, and both regain their lost Will points.

Defeat

If a combatant's Will is reduced to 0, he loses. He is now a servant, and his Will will return at a rate of 1 point per week. The winner regains all his lost Will points immediately.

Servitude

The winner of the Will-war is the master; the loser becomes the servant, and is treated as one (*In Nomine*, p. 45).

The servant's level is effectively 0, which means he can disobey any command with an unmodified Will roll. Of course, a servant who's just lost a Will-

war has a Will of 0 (unless he surrendered). But a powerful servant with a high Will will become increasingly difficult to control as his Will recovers, and conversely, a servant with a low Will is both vulnerable to control by others and often not very useful. This is a good reason for potential adversaries to negotiate before starting a Will-war, and sometimes even once it's underway. Bribery, threats, and bluffs are all valuable tactics to use in avoiding an all-out confrontation.

Breaking the Bonds

The loser of a Will-war remains a servant until one of three things happens:

✘ His master frees him. A master can release a servant at will.

✘ His master dies. If his master is a demon, he will be freed if his master goes into Trauma or Limbo.

✘ He breaks free. Once his Will has completely recovered, the servant can demand another Will-war (even from a demonic master). If he wins, his master does not become his servant; he is simply freed of servitude. If he loses, he remains a servant, and adds 2 to his effective level (e.g., after failing at three attempts to break free, he will be a servant/6!). Each level as a servant subtracts from all future Will-war rolls.

If any being ever engages a former servant in a Will-war, the former master gets a +2 bonus on all Will-war rolls.

This ritual could theoretically be performed on the celestial plane to summon a Bodhisattva or a damned soul, but it would outrage any angel, and souls usually do *not* have much freedom to travel in Hell . . .

At the GM's option, a sorcerer performing this ritual at a Tether (divine, infernal, or ethereal) may be able to summon a soul located in the appropriate realm to that Tether.

Time: 15 minutes

Essence: the check digit



ADVANCED RITUALS

Beyond the rituals listed here, there are very powerful sorcerous rituals with prerequisites above 6, meaning that even the most skilled sorcerer must perform them at a penalty. If the GM wants to introduce advanced sorcery, he should not allow player characters to obtain such rituals except after a long and successful career; power like this is the "Holy Grail" of sorcery. The difficulty should be comparable to obtaining a Word for celestials. The following sample rituals are not only optional, but completely unofficial; they are suggestions for how to handle the *rumored* abilities supposedly possessed by powerful sorcerers like the Dozen. It is up to the GM to decide whether these rituals really exist in his campaign, and to provide the working details.

Command Demon

(*Imperandum Diablorum*)

(*Command/7*)

If this ritual exists, one can be sure that only a sorcerer who keeps it secret will live. Asmodeus (and any other Prince whose Servitor has been Commanded) would hunt down and terminate with extreme prejudice those possessing this knowledge.

THEURGIC RITUALS

If it's possible to summon angels, the ability to summon a divine spirit would be the starting point; *Summon Reliever* might be a Summon/7 ritual. Rituals equivalent to those for summoning demons – *Summon angel by type*, *Summon named angel* – would be successively more difficult. As with demons, summoning an angel doesn't give the sorcerer any control over what he's summoned. An angel who is summoned will probably tell his Superior before he leaves, and no Archangel would react well to a sorcerer summoning one of his Servitors! Most angels won't react positively either; the vast majority of sorcerers are known to be utterly selfish at best, sworn servants of Hell at worst. Summoning angels could actually be *more* dangerous than summoning demons, since you at least might have something to offer a demon. There's nothing an angel is likely to want from a sorcerer.

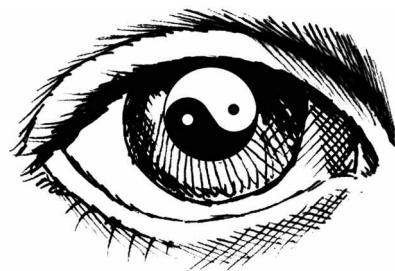
Since angels *can't*, by their very natures, engage in Will-wars (pp. 42-43), no amount of Command skill will give a sorcerer power over them, nor can an angel ever be Exorcised. If a sorcerer can Summon an angel, though, he might be able to Banish one.

Summon Random Demon (of a Specific Type)

(*Appelandum Gentium*

Diabolorum) (Summon/3)

This is actually a category of Summoning rituals; each "type" of demon a sorcerer learns to summon is a separate ritual, learned and paid for separately.



"Types" are usually Bands, but not necessarily by the correct name; a "Summon Succubus" ritual might actually be a ritual to summon a Lilim, Impudite, or Balsraph, depending on the ritual and the tradition. Alternatively, the "type" might be a Superior's Word, such as a ritual for Summoning Demons of Lust.

If the "type" is a Band, then the summoned demon will serve a random Prince; a sorcerer performing a "Summon Balsraph" ritual can't specify a Balsraph of a particular Word. Conversely, if the "type" is a Word, then the Band will be random. (The GM *may* allow even more specific rituals to exist, e.g., "Summon a Wrathful Demon," which summons a Calabite of Fire.)

The demon that arrives will possess Forces equal to 6 + the check digit. It will take 1d × 20 minutes for it to arrive (1d minutes at an infernal Tether).

It's up to the GM whether randomly summoned demons always have vessels, or if the sorcerer will sometimes get a demon who can only appear (briefly) in celestial form before fleeing back to Hell. Demons who live in Hell have little experience with humans except as playthings to push around. Most will treat a summons to Earth as a free vacation, with the torture or enslavement (by Will-war, pp. 42-43) of their summoner as the first item on its itinerary.

Time: 1d hours

Essence: the demon's total Forces

Summon Named Ethereal Spirit (Appellandum Nomine Somniorum)

(Summon/5)

The sorcerer can summon a specific, named ethereal spirit from the Marches. It must be a spirit who has a vessel, or the ritual has no effect (unless the sorcerer performs the ritual in the Marches). The spirit will arrive in 1d × 10 minutes if summoned to Earth; if summoned in the Marches, it will appear in 1d minutes.

Very powerful ethereal spirits, such as the old pagan gods, cannot be compelled to appear. This ritual *can* be used to summon Loki or Pan, but it really just requests their attention. They may ignore the summons, or be mightily offended by it and decide to teach the mortal a lesson. Dealing with such beings can be as tricky as dealing with demons. If the summoner is a worshipper, the spirit is more likely to react favorably.

Time: 2d hours

Essence: the spirit's total Forces minus the check digit

Summon Named Demon

(Appellandum Nomine Diabolorum)

(Summon/4 or 6)

In order to perform this ritual, the sorcerer must know a demon's true name. Most demons are cautious about allowing their true names to be known, though some don't care, and welcome attempts by foolhardy sorcerers to summon them. If the ritual is successful, the demon must roll vs. his Will + his Celestial Forces, minus the check digit, or drop whatever he's doing to answer the summons.

If the demon is on the corporeal plane, the ritual is rolled as a Summon/4 ritual. The demon must use whatever normal means are available to him and make all haste to arrive at the summoner's location, but this might take hours or days, depending on where on Earth he is and what transportation is available to him. After failing the initial roll, the demon may *delay* answering the summons for a day by making a roll vs. Will + Celestial Forces, minus the check digit, at a cost of 1 Essence per attempt, but he may only try once per day.

If the demon is on the ethereal or celestial plane when summoned, the ritual is rolled as a Summon/6 ritual. (The sorcerer doesn't have to know where the demon is when he attempts the summoning!) The demon will arrive in 1d × 20 minutes (1d minutes at an infernal Tether).

Needless to say, most demons will be highly annoyed at being yanked away from whatever they're doing. Nothing stops them from informing others (including

their Prince!) where they're going and why, though a demon may be too embarrassed to admit a mortal has succeeded in hooking him with a petty ritual, and choose to deal with the summoner himself. The sorcerer had best be one Hell of a negotiator – the demon's base reaction roll will be at -3. The demon may be full of Essence, and will definitely be spoiling for a fight. Almost always, such a summoning will result in a dire fate for the summoner, unless he already has a working relationship with the demon.

This ritual usually announces your existence to Hell; if they didn't know about you before, they do now. Asmodeus is strongly opposed to allowing humans to have the power to summon demons directly from the celestial plane. When he learns of sorcerers who've successfully performed this ritual, he usually sends Servitors to destroy the summoner, even though this may cause a conflict with Kronos' Servitor, Hatiphaz (pp. 72-73).

Time: 1d+2 hours

Essence: the demon's total Forces minus the check digit

"The great problem with the creation of deathless elemental daemons to do one's bidding lies in finding a place to put them afterwards."

– Dog Wizard,
Barbara Hambly



SPECIAL RITUALS

These two rituals are unique, in that they do *not* require the Sorcery attunement to perform.

Symphonic Awakening (Excitatio)

(Focus/1)

This ritual awakens a human to the Symphony, making him Symphonically aware (p. 22). Unlike most rituals, you don't need to know the prerequisite skill (Focus) to learn it, though you'll suffer the usual -1 if you don't. You do not even need the Sorcery attunement to perform the ritual. It is possible for non-sorcerers to "awaken" themselves, but it's better for a sorcerer to help. Angels and demons often learn this ritual, even without the Sorcery attunement, so that they can awaken potential Soldiers.

HERBALISM

Alchemy and herbalism have historically been separated, but they are founded on the same basic principles: imbuing corporeal substances with “magical” powers. Herbalism and alchemy are effectively the same art with different names. The Western alchemical tradition usually involves manufacturing talismans, potions, elixirs, powders, etc., but many other cultures have developed their own traditions, working with precious metals, sacred fluids, plants and animal remains and the like. Alchemists generally accomplish with chemical compounds and talismans the same thing that herbalists do with edible potions.

The subject of the ritual may be the performer himself, or another person. The subject must have at least 6 Forces. The target number is not the performer’s Precision + Focus, but the subject’s total Forces + the performer’s Focus skill. If successful, the subject becomes Symphonically aware; the CD indicates how easy the awakening is.

Becoming aware of the Symphony for the first time can be a maddening, traumatic experience. A CD of 1 indicates such an awakening, where the subject may be virtually incapacitated for hours. A CD of 6 indicates a smooth, almost instantaneous awakening, in which the subject becomes aware of the Symphony in a single glorious epiphany, and suffers no distress from it.

On a failed performance, the ritual can’t be attempted again for that subject for CD days. If the ritual is performed by someone without the Sorcery attunement, the subject is so confused and his mind closed to the possibility of awakening that it will be CD *months* before he can try again.

Time: 1d hours

Essence: 7 minus the check digit; minimum of 2

Sorcerous Initiation (Special)

This is how a person becomes a sorcerer. Unlike other rituals, you do not need the Sorcery attunement to perform it, but it’s much more dangerous to initiate yourself than to be initiated by a sorcerer.

There are many kinds of sorcerous initiations. All of them are complex and arduous. The GM should make up the details of the ritual – whether it’s solving arcane riddles, ingesting hallucinogenic drugs and fasting in a cave for three weeks, or wrestling a demon on hot coals. The subject must meet all the other requirements to be a sorcerer (p. 32), and make a Will roll.

If he succeeds, he acquires the Sorcery attunement (he must still spend 10 character points). On an unsuccessful performance, the subject cannot try again for a number of weeks equal to the check digit of his failed Will roll. On a check digit of 6, or on *any* failure if the subject was attempting to initiate himself without the help of a real sorcerer, the subject also loses 1 point of Will, permanently! If the ritual fails because the subject does not have 6 Forces or a Will of 6, he also takes Soul hits equal to the check digit!

ENCHANTMENT

Enchantment is a process akin to sorcery, often practiced by sorcerers who don’t even understand the difference. Enchanters can bind the loose Forces of the Symphony into stable configurations . . . a powerful ability, but one that requires intense study, and rituals as time-consuming and exhausting as those for sorcery.

The main prerequisite for enchantment is the Enchantment skill (p. 29). No one with less than 6 Forces can learn it. Unlike sorcery, enchantment requires no attunement – some enchantment techniques can even be performed without Symphonic awareness. Also unlike sorcery, ethereals and celestials can practice enchantment.

The most common uses for Enchantment are *artifact creation*, the similar process of *alchemy*, the manufacture of *constructs*, and *necromancy*.

ARTIFACT CREATION

Enchanters can make corporeal artifacts, ethereal artifacts (talismans), and celestial artifacts (relics and reliquaries). Each artifact an enchanter learns how to make is a separate ritual, requiring knowledge of the skill or Song to be imbedded in it. The enchanter adds his Forces in the realm of the artifact being created to his Enchantment skill to determine the base target number of the ritual; complete rules for artifact creation are found in the *Liber Reliquarum*, pp. 16-19.

ALCHEMY

Alchemy is very similar to artifact creation – it is the process of imbuing corporeal substances with Songs and sorcerous rituals. The difference is that alchemical creations don’t actually contain Songs; they contain the *effects* of a Song or ritual, waiting to be unleashed. Alchemical constructs are easier to make than artifacts, but less powerful and always temporary in nature, containing limited uses and having a limited lifespan.

Alchemical rituals all require Alchemy skill (p. 28). The base target number for all alchemical rituals is equal to the alchemist's Enchantment skill + Alchemy skill (do *not* add Intelligence when using Alchemy for rituals). Sorcerers can perform alchemy rituals *without* the Enchantment skill, though it's more difficult. Non-sorcerers *must* have at least 1 level of Enchantment.

Alchemy Rituals

Every alchemical creation requires its own ritual. There are many, many alchemy rituals (often called formulas or recipes), some commonly known and some secret. Except as described below, alchemy rituals follow the same rules as sorcery rituals (pp. 33-36).

Most alchemical rituals simply imbed a single use of a skill, Song, attunement, or sorcerous ritual into an object. The object that can be used, and the conditions under which it will release its power, are determined by the ritual.

In order to imbed a Resource into the object, the alchemist must possess that Resource himself. (Some alchemical rituals may allow group performances, as described for sorcerous rituals, pp. 35-36, with assistants who can provide the necessary skill, Song, etc.) The base time for an alchemical ritual is 1 day per level of Resource to be put into the item (which cannot be higher than the level possessed by the alchemist); attunements always take 7 days. At the end of that time, the alchemist must do two things.

First, he must roll against the relevant skill, perform the Song or ritual, or use the attunement that will go into the item. He must spend all the time and Essence this would normally require, and succeed at a d666 roll for those powers that require one, noting the check digit. Failure means the entire ritual was a waste of time.

On a success, the alchemist must then roll against Alchemy + Enchantment. If this second roll succeeds, the item is imbued with one performance of that Resource; failure means all time and Essence is wasted. A successful alchemical creation will hold its "charge" for a number of weeks equal to the check digit; thereafter, it becomes a mundane item again.

Sample Alchemical Creations

Below are generic examples of alchemical creations, including a description of their creation process; use these as a guideline to create similar rituals. Alchemical creations *can* be detected as artifacts (*In Nomine*, p. 42), but the examiner does not get to add any Forces to his Perception roll. Alchemical creations can be used by *anyone* who knows how to trigger them – Songs or other powers contained within them have already been per-

formed during the creation process, and therefore do not require a new performance.

Luck Talisman: This is actually a Dodge talisman; it is a necklace, and the next time the wearer attempts to Dodge, for any reason, it will give a bonus to the wearer's Dodge roll.

Creation: *The alchemist is a sorcerer, with Alchemy/4, Enchantment/2, and Dodge/5. He must spend 5 days making the talisman (he could spend less time, if he wanted to use less than his full Dodge ability to make it). At the end of the 5 days, he makes a Dodge roll; he succeeds with a check digit of 4. Now he must make his ritual performance roll, with a target number of $4 + 2 = 6$. He succeeds, with a check digit of 5. This particular luck talisman will remain potent for up to 5 weeks; anyone who wears it within that time will get a +4 bonus to his next Dodge roll . . . whereupon the talisman loses its power.*

Healing Potion: Anyone who drinks this concoction will immediately have some of his Body hits restored.

Creation: *The alchemist above knows the Corporeal Song of Healing at level 3. He must spend 3 days per dose. (Again, he could spend as little as 1 day, if he wanted to roll against a Song level of 1.) At the end of that time, he performs his Song, spending 1 Essence and succeeding with a check digit of 2. This will heal $3 \times 2 = 6$ Body hits (see "Corporeal Song of Healing," *In Nomine*, p. 81). The Song will be wasted unless he makes his ritual performance roll, however. He succeeds, with a check digit of 1. This healing potion will last for only 1 week; whoever drinks it before it expires will be healed of 6 bits of damage.*

Love Charm: A popular money-maker for alchemists, this famous charm can come in potion form, or as a lock-et or some other accessory. The object of desire must drink the potion or wear the item, whereupon he must make a Will roll or become lovestruck by the next person he sees, as per the Ethereal Song of Attraction.

Creation: *Only alchemists capable of performing Ethereal Songs can make this item. The creator this time is a demon with Alchemy/1, Enchantment/6, and the Ethereal Song of Attraction at level 5. The demon spends 5 days making a charm in the form of a bracelet, and then performs the Song, spending 6 Essence on it. She succeeds, with a check digit of 2. This means the Song's effects will last for 12 hours when it's unleashed (*In Nomine*, p. 78) . . . assuming, of course, that the demon makes her alchemical ritual performance roll. Her target number is $6 + 1 = 7$, but she spends another 3 Essence to raise the target number to 10. She succeeds, with a check digit of 6. The love charm will last for 6 weeks; the first person who dons the bracelet during that time must make a Will roll to resist, or be smitten with the next person he sees for 12 hours.*

CREATING FAMILIARS

Some enchanters learn how to create vessels that ethereal or celestial spirits can inhabit. The rituals to create them are a sub-discipline of both alchemy (pp. 46-47) and construct creation (p. 49).

Of course, humans can only create temporary vessels. Most rituals for creating a vessel require starting with a suitable body (such as a ritually sacrificed animal), summoning the spirit that is to inhabit it, and then persuading it to use the proffered vessel.

There are several requirements for all versions of the ritual. First, the spirit must have at least as many Forces as the vessel (a cat requires a spirit with at least 2 Forces, a large dog must be occupied by a spirit with 4 or more Forces, etc.). The vessel level is considered to be 0 (i.e., it has Body hits equal to the spirit's Corporeal Forces times its Strength). It requires Essence equal to 15 times the vessel's Forces. The spirit may provide some or all of this Essence, including any it has in an Essence cache (*The Marches*, p. 110). The enchanter must roll

against his Enchantment + Alchemy skills, minus the Forces in the vessel. Failure means the Essence is wasted; success allows *one* spirit, designated when the ritual is completed, to use that body as its vessel. The vessel does not disappear when the spirit leaves the corporeal plane.

These temporary vessels require that the enchanter contribute Essence every day to maintain them – 1 point per Force in the original body – or they will fall apart immediately. Temporary vessels don't heal (though the Corporeal Song of Healing will work on them), and must be maintained even if the spirit isn't inhabiting it currently. Some rituals allow the creator to sustain the vessel with *blood*, feeding it Body hits instead of Essence . . .

It is rumored that enchanters who have acquired some Primordial Clay (*Liber Reliquarum*, pp. 89-90) have learned rituals to create *real*, fully functional vessels, for both spirits and celestials.

Stoning Rod: A very rare item that can only be manufactured by Servitors of Stone, as it contains David's Cold Touch attunement. Anyone touched with the end of the rod is turned to stone, as described in the attunement (*In Nomine*, p. 113).

Creation: *The alchemist is an Ofanite of Stone with the Cold Touch attunement, 4 Corporeal Forces, Alchemy/4, and Enchantment/6. Since he is putting an attunement in the item, he must spend 7 days. The attunement requires 6 Essence and a Will roll, which the angel makes with a check digit of 4. He then rolls against a target number of $4+6=10$, succeeding with a check digit of 3. The rod has a lifespan of 3 weeks. Anyone may use the rod to turn someone to stone, once; the victim's resistance roll is a Contest against the creator's activation check digit (4), and if he is affected, the duration is equal to 14 minutes ($10 + \text{the creator's Corporeal Forces}$).*

Universal Solvent: This solution is distilled entropy; it's very difficult and dangerous to make. The alchemist must know the Corporeal Song of Entropy. A successful performance will brew a batch of acid that can burn through *any* corporeal matter. The amount is 1 ounce of liquid times the Song's check digit. Anything splashed with universal solvent loses 1d Body hits per round per ounce used, *continuing* for 1d rounds (the time it takes for the acid to burn through the victim and fall to the ground). No Protection will reduce damage. Anything

immersed in the solvent will be completely dissolved in seconds (living beings lose 1 Corporeal Force per turn; celestial vessels lose 1 vessel level per turn!).

The problem, of course, is how to store it. Only special artifacts (with the *Unbreakable* feature; *Liber Reliquarum*, p. 22) can resist universal solvent. Furthermore, an unsuccessful alchemical ritual performance causes damage to the alchemist equal to 1d plus the check digit of the failed roll, as a result of a laboratory accident.

Transmutation: The ability to turn one substance into another (such as lead into gold), is one of the most difficult tricks of Alchemy. Those who learn it are said to possess the Philosopher's Stone – though some believe there is an actual stone that performs magical transmutations, the *real* "Philosopher's Stone" is merely symbolic. The alchemist must know Chemistry or some other applicable Knowledge skill (such as Metallurgy, Geology, etc., depending on the substances being transformed).

A successful performance can turn CD ounces of inorganic matter into the same mass of any other inorganic substance. The transformation will only last for a number of days equal to the check digit of the alchemical performance, however.



CONSTRUCT CREATION

Constructs are inanimate simulacrum, given artificial life. They are also commonly known as homunculi or golems. The history and nature of constructs are described in full in *Fall of the Malakim*, pp. 118-120. Below is a brief summary.

Constructs

Constructs may be built of any almost material. Those made of flesh need to eat and drink once per week. All are immortal, and have Body hits appropriate to the materials from which they are constructed. Constructs made of flesh heal damage at twice the human rate; others can only be repaired by their creators. Constructs may possess up to 4 Forces, no more than 1 Ethereal or Celestial Force. For each Force a construct possesses, it must have one *principle*, or guiding oath, functioning very much like a Malakite's oaths. Each time a construct violates one of its principles, it acquires 1 level of Discord (*Berserk* and *Murderous* are most common). If its total Discord exceeds its Forces, it will "implode" in an impressive flash of light and puff of air. Constructs generate Essence every day at noon, and can use their Essence consciously, though only those with Celestial Forces are actually Symphonically aware, and none can transfer their Essence to others. They may learn skills, and constructs with at least one of each type of Force may perform Songs. They cannot receive attunements or Distinctions. Constructs built entirely by human hands do not disturb the Symphony, but if a celestial has anything to do with a construct's creation – even by telling a human enchanter how to make them – its actions are the result of celestial intervention, and will disturb the Symphony.

Building Constructs

Learning to make a construct requires years of study and apprenticeship under one of the few living makers. The actual process requires a base time of 2 months per Force possessed by the construct. As one of the final steps, the creator prepares and attaches a strip of parchment inscribed with the name of the construct's master (who need not be the creator). The construct must always obey its master. If this sign is ever destroyed or removed, constructs with no Celestial Forces become inanimate, destroyed forever, while those with Celestial Forces become free-willed . . . and usually, highly unstable.

The construct creator must make one or more Enchantment skill rolls to complete the construct. He must also spend Essence equal to 3 times the construct's total Forces before *each* roll. Failure on any of these rolls means all the time and Essence invested in the construct is wasted.

Constructs containing only Corporeal Forces require only a roll against Enchantment + the creator's Corporeal Forces. These constructs can only perform simple, repetitive motions.

Adding Ethereal Forces to a construct makes it intelligent, though not self-aware. This is a rare secret, known only by a few construct makers. It requires a second roll against Enchantment + the creator's Ethereal Forces.

Very few construct makers have ever learned how to give them Celestial Forces. Archangel Eli is known to have figured it out, and while he's shared the secrets of construct manufacture with some of his Servitors, he's never taught anyone how to add Celestial Forces. Constructs with Celestial Forces must be composed primarily of flesh. They are self-willed beings (though still obedient to their masters), and are capable of performing Songs and perceiving the Symphony. Attaching a Celestial Force requires a third roll against Enchantment + the creator's Celestial Forces.



NECROMANCY

The dark art of necromancy was first practiced by the ancient Egyptians (the same clever folks who first built constructs), thousands of years ago. Saminga rose to his position as Demon Prince of Death by mastering the art, and now claims it as his own . . . but there are still a few necromancers who are not servants of Death. Very few, since Saminga kills any he discovers.

Necromancy is a method of binding Forces to corporeal bodies, somewhat akin to making constructs (above). Unfortunately, no one but a Superior can attach a Force to a living, mortal creature – anyone else who tries it will inevitably kill the subject. That's how undead are created.

Necromancy requires the Necromancy skill (p. 29). Necromantic rituals have a base target number equal to the performer's Necromancy + Enchantment skills (do *not* add Intelligence when using Necromancy for rituals). As with Alchemy, sorcerers can perform necromancy using only the Necromancy skill. Non-sorcerers must have at least 1 level of Enchantment.

There are only two well-known necromantic rituals – each one comes in many variations, just like sorcerous rituals (pp. 36-46), and follows the same rules except where otherwise stated. Remember that necromantic rituals must be *learned*, requiring a great deal of time and effort, and each one costs 1 character point.

Create Zombi (*Recreandum Cadaveris*)

Zombis, as described on p. 92, are corpses, animated with a semblance of life after the soul has already been destroyed.

Any fresh corpse may be used for a Zombi ritual. (“Fresh” meaning not beyond the earliest stages of decay.) The necromancer must make a roll against his Necromancy + Enchantment skills, minus the total number of Forces the body possessed when it was alive, and invest Essence equal to that number of Forces. The ritual takes 7 hours, minus the performer’s Necromancy skill. On a successful roll, the corpse will rise as a zombi in 6 hours minus the check digit (immediately on a check digit of 6). On an unsuccessful roll, the Essence is wasted, and that corpse may *never* be zombified, by anyone.

Example: A human necromancer with Enchantment/4 and Necromancy/5 attempts to turn the corpse of a 5-Force human into a zombi. His base target number is $4 + 5 - 5 = 4$. He must spend 5 Essence, and the base ritual time is 2 hours. He elects to spend 4 hours, for a bonus of +1, and 2 more Essence, bringing the target number up to 7. He succeeds with a check digit of 4. In 2 hours, he has a new 5-Force zombi.

Zombis created with this ritual are *not* automatically the servants of their creator – you have to spend character points for that. Since zombis are Will-less, though, it’s pretty easy to order them around anyway.

Saminga’s Zombi attunement (*In Nomine*, p. 178) is essentially an instantaneous version of this ritual.

Create Mummy (*Conversio In Immortalem*)

The most advanced form of undead, and the form that necromancers seeking immortality hope to become, is the mummy. Mummies are described on p. 91.

As with other rituals, the ritual to create a mummy can take many forms, but it always requires a willing subject. Becoming a mummy means losing your soul, literally . . . if the subject is not aware and accepting of this fact, the ritual will automatically fail.

The mechanics of a mummification ritual are simple: the necromancer must roll against his Necromancy + Enchantment skill, minus the total Forces of the subject. (The necromancer may *be* the subject, if the ritual

he’s learned allows for performing it on himself.) The base time requirement is 1 day for each Force, and the performer must expend Essence equal to 3 times the subject’s Forces. The subject may expend his own Essence to contribute to this.

On a successful roll, the check digit must *exceed* the subject’s total Forces (before the new one is added). Servitors of Death may add a +2 bonus to the check digit; anyone else who has received an attunement or Rite from Saminga can add a +1 bonus. (However, using this bonus means that Saminga will automatically be aware of the new mummy; some necromancers might not want to attract his attention.)

If the check digit is high enough, the subject becomes a mummy, with a new Force added. If the check digit is too low, the Force does not bind properly, and peels away . . . destabilizing the subject’s configuration of Forces in the process. The necromancer may choose to try holding the subject’s Forces together by making an immediate roll against his Necromancy + Enchantment, minus the subject’s total Forces. If successful, the subject becomes a vampire (p. 91). Otherwise, he *loses* 1 Force and becomes a zombi (p. 92).

If the necromantic ritual fails, the subject dies, losing Forces equal to the check digit in the process. If he hasn’t unraveled completely, a normal zombification ritual can raise him again as a zombi.

Example: Hatiphas, the Demon of Sorcery (pp. 72-73), is turning a willing sorcerer into a mummy. She knows Necromancy/4 and Enchantment/6, and she has learned a mummification ritual. Her subject has 6 Forces.

Hatiphas’ base target number is $4 + 6 - 6 = 4$. The ritual will take 6 days, and cost 18 Essence.

The ritual Hatiphas knows allows other participants to help her, and she has several members of the Black Order (p. 114) supplying 10 points of Essence (see “Group Performances,” pp. 35-36). The subject himself contributes 6 Essence. Per an agreement she made, Hatiphas will spend all her Essence – 14 points – on the ritual also. After the contributions from the assistant sorcerers, Hatiphas needs to spend 2 Essence on the ritual itself. The remaining 12 points go to the performance roll, raising the target number to 16; automatic success with a +4 to the CD.

Hatiphas rolls a CD of 2, $+4 = 6$. This does **not** exceed the subject’s Forces!

As his Forces begin to unravel, Hatiphas desperately tries to hold him together; she rolls against the same base target number of 4. She spends 6 Essence from her reliquary to raise the target number to 10, and succeeds.

Her unfortunate subject becomes a 6-Force vampire sorcerer. If her second roll had failed, he’d have become a 5-Force zombi. She’ll use her resonance to explain why it’s **his** fault the ritual failed.

MORTALS



All mortals are human – but not all humans are mortal. Mortal characters must eat, breathe, drink and sleep. Some mortals have supernatural powers. Those who don't are called mundanes.



MUNDANES

In celestial parlance, a “mundane” is an ordinary human with no special powers, though some distinguish between those who are completely ignorant of the War and those (like servants) who may be active participants.

ORDINARY PEOPLE

The vast majority of humans are ordinary folks with 5 Forces, no special powers, and no real knowledge of the War. These are the people who celestials are most likely to dismiss, figuring that they’re neither a threat nor a help, and not even very interesting.

Celestials who think that way are wrong, on all counts. They underestimate the sheer power of humanity *en masse*. Humans control the ebb and flow of the War, not vice versa. The emotions and behavior of every human being powers the growth of a Word, or its decline. Humans determine whether or not a Tether will form. And as anyone who’s been caught in an angry mob can attest, it may be easy to push around or ignore one human, but several dozen are a problem even for a celestial – especially if disturbance is to be avoided.

Individually, humans can be surprisingly capable. Most mundanes have average characteristics and abilities, but the occasional above-average individual can cause real trouble. Demons who assume mortals are fodder for their resonance learn the hard way what an unusually strong Will can do. A mortal with a Perception of 8 can ruin an angel’s day if he needs to go unnoticed in celestial form.

Some mundanes have a special knack for being useful or troublesome to celestials. These make good characters to complicate the plot, whenever player characters start taking mortals for granted.

Servants and Minions

Some celestials establish close relationships with mundanes, even recruiting them into active participation in the War. These mortals are servants or minions (*Liber Servitorum*, pp. 115-125).

People in all walks of life can be useful to celestials, from rich and powerful media moguls to the clerk at the morgue who can make a body disappear. Some servants are more aware than others; angels are usually more forthright than demons, but few tell mortals everything. Demons use greed or other desires to lure followers. Angels often find willing recruits among religious faithful, but such people sometimes find it difficult to reconcile their beliefs with the realities of the War.

Some minions have no idea they’re serving someone

who’s not human. They cooperate for purely mundane reasons . . . money, love, lust, politics, shared ideologies, blackmail and extortion, friendship . . . all of these motivations work just as well for celestials as for mortals in enlisting cohorts.

Investigators

An investigator is anyone who sticks his nose into celestial business. Crimes attract cops, and strange, unsolved crimes may attract curious and very determined investigators who can cause all kinds of problems for careless celestials. Anyone who has a Role needs to be particularly wary of what a good detective can do.

There are other kinds of investigators. Occultists, New Agers, UFO hunters, paranormal researchers . . . all have their own reasons for getting involved in the War, knowingly or not. Supernatural events attract all kinds of fringe investigators. Most of them are flakes, but some can be very smart, and very good at spotting anomalies. A UFO hunter who believes he’s uncovered evidence of alien infiltration may not be so far wrong . . . most mundanes may dismiss such stories, but there are celestials who pay attention to these groups, filtering real information out of the nonsense. It’s very embarrassing to have Malakim invade a diabolical Tether because a “ghost-hunter” posted about a haunted house on an Internet newsgroup.

Witnesses

Some investigators begin their career after experiencing a supernatural event. A supernatural battle in public is always a bad idea; it creates *lots* of witnesses. Most Superiors have cover-up teams, but the more people who witness something, the harder it is to track them all down.

Individual witnesses can be just as much of a problem. Victims of Shedite possession might bury their memories for years. A child who sees an angel in celestial form may never be believed. But there’s no way to predict what will come of those memories later in life. Some witnesses become investigative curiosity-seekers, others may join the War directly. Someone who has witnessed demons will certainly be harder to influence by anything he thinks is demonic, while someone who once saw an angel may refuse to believe in angels who don’t fit what he remembered.

Magicians

Among celestials and sorcerers, “magician” is a derisive label for those who try to work “magic” in complete ignorance, studying medieval occultism or New Age spellbooks, Kabbalah or I-Ching, trying to generate mir-

acles with magic words and odd paraphernalia. Some of them might have actually witnessed supernatural power, but most are utterly clueless, and none have any real power. Sometimes sorcerous cabals and diabolicals sponsor circles of would-be sorcerers, witches, alchemists, etc. These magicians play at practicing “magic,” while the inner circle watches for those with the potential to become a true sorcerer or a Soldier.

For the most part, magicians are ignored by celestials, but there is always the danger of a human with unusual potential stumbling across true power by himself . . .

EXTRAORDINARY PEOPLE

The only difference between an ordinary, 5-Force mundane and an extraordinary 6-Force mundane is one Force. Without Symphonic awareness or any other powers, a 6-Force mortal is still a mundane. But he’s a *potential* Soldier, sorcerer, or wild card in the War. Humans with more than 5 potential Forces are always of interest to celestials.

Those with 6 or more natural Forces are the most valuable of all – they can be made into Soldiers without a Superior’s intervention. They don’t even require a Superior’s *knowledge* . . .

Extraordinary mundanes are found in all the roles above, or they may live mundane lives as ordinary (albeit above-average) people. The difference is that an extraordinary person exposed to the supernatural will probably find himself drawn into it as his potential surfaces. How that happens, and who notices, could make all the difference in the role he plays in the War.

SOLDIERS

You don’t need extra Forces or supernatural powers to serve in the War. Many mundanes serve the cause of Heaven gladly, and many sell themselves to Hell just as eagerly. The work they do should never be dismissed . . . but the humans who get all the glory, and the attention (good and bad) of celestials are Soldiers.

A Soldier is a human with at least 6 Forces who has been knowingly recruited into the War. All Soldiers are



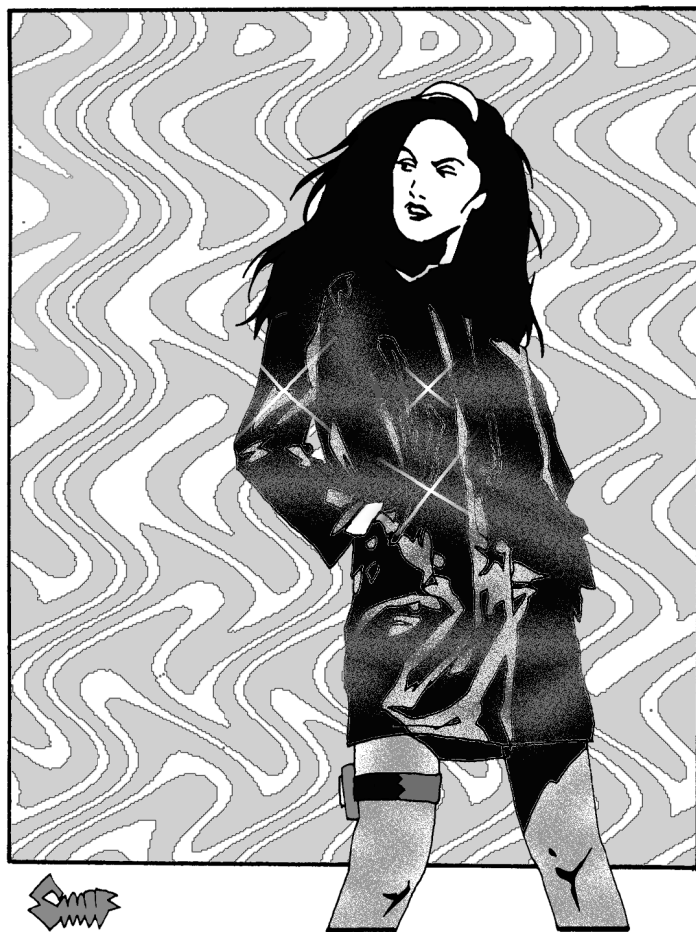
Symphonically aware (p. 22); the ability to hear disturbances and control their own Essence is what makes them most valuable to celestials. Learning Songs and acquiring attunements is secondary.

There are three kinds of Soldiers: Soldiers of God, who serve one of the Archangels; Soldiers of Hell, who serve a Demon Prince; and the much rarer pagan Soldiers, who serve one of the powerful ethereal gods. They are all fundamentally alike, differing only in their allegiances.

SOLDIERS AS CHARACTERS

Soldiers make interesting and useful servants or allies, surprisingly formidable foes, and can also be player characters in an all-human or mixed campaign. The default for a Soldier character is 6 Forces (a class 5 servant). Soldiers with 7 Forces are rare; most experienced Soldiers (class 6 servants) should be designed with 6 Forces and 20 extra points in Resources instead (*Liber Servitorum*, pp. 118-120). Only the most elite Soldiers have 8 Forces; most Superiors don’t have any Soldiers that powerful, and rarely does anyone have a Soldier with 9 or more Forces.

Soldiers follow all the usual rules for human characters. They may purchase any appropriate Resources, including attunements and Corporeal Songs (see *Buying Resources*, pp. 23 & 25). Soldiers should normally have a minimum of 2 Corporeal Forces; neither angels nor demons want fragile servants, considering what they're up against. If a 5-Force human with 1 Corporeal Force is initiated as a Soldier (p. 53 & p. 60), the new Force added will always be Corporeal. A Soldier recruited with 6 natural Forces might have only 1 Corporeal Force, however.



It is recommended that Soldiers not be allowed to start with any Rites (p. 20); they should earn them during play.

Soldiers can have disadvantages (with the GM's permission), but some will cause problems. Soldiers of God with one of the "evil" disadvantages, like Berserk, Greedy, or Murderous, will have trouble with their superiors, and most demons don't have much use for a Merciful servant. Some won't matter, though – angels don't care much if a human is Obese or Ugly, and demons might not even notice anything wrong with an Angry or Paranoid human.

IDENTIFICATION

Both sides send out recruiters whose job it is to find potential Soldiers. Such humans aren't always easy to spot. Rogues (p. 67) who can already control their Essence and perform Songs are ready-made Soldiers, but rare finds. Impudites of Technology and anyone who knows the Ethereal Song of Essence (*Liber Canticorum*, p. 34) can measure how much Essence someone holds; this will detect a human with extra Forces *if* he's full up on Essence at the time. Kyriotates and Shedim, and anyone using the Song of Possession, can tell how many Forces a human has by possessing him.

These methods only detect a human who already *has* 6 Forces. Such humans are extremely valuable (see *Initiation*, p. 53 & p. 60), but make up a minority of Soldiers. Most Soldiers start with 5 natural Forces and an extra potential Force (p. 17) which must be brought out. There are only three commonly known methods of identifying these potential Soldiers.

- ✘ Seraphim of Creation, with their ability to recognize gifted individuals, can gauge a human's *potential* (not actual) Forces with a check digit of 6.
- ✘ Yves' Divine Destiny attunement will identify individuals whose destiny is to serve Heaven.
- ✘ Kronos' Fated Future attunement will identify individuals whose fate is to become Hellsworn.

The next stage in making a Soldier is *recruitment*, followed by *initiation*. Angels and demons differ markedly in how they handle these steps, as well as in the duties typically assigned to Soldiers, so they are covered separately under the appropriate sections below.

SOLDIERS OF GOD

Soldiers of God are blessed with concrete knowledge of Heaven and the ability to serve God directly. They're also "blessed" with the opportunity to risk their lives fighting their opposite numbers, the vilest human beings on Earth, and their diabolical masters. Soldiers of God are extraordinary people, not just because of their Forces.

Archangel Laurence, as commander of the Heavenly Host, is nominally in charge of all Soldiers of God. While most Soldiers enter into the service of one Archangel or another, all must be made aware of Laurence's preemptive authority, and any angel who inducts a new Soldier of God is expected to inform a ranking angel of the Sword, so the information can be forwarded to Laurence's staff, and the Soldier added to their roster of Earthly servants. (Not everyone complies. Eli and Janus' Servitors in particular tend to neglect such formalities.)

Recruitment

Angels are always on the lookout for humans who have the right degree of selflessness and passion to serve Heaven directly. They must move carefully, especially with potential Soldiers – angels know that the only thing demons like more than finding someone worthy of serving Hell, is corrupting or eliminating a potential Soldier of God.

When an Archangel learns of a potential Soldier, he usually assigns a Cherub to guard the mortal while other Servitors investigate him. Laurence has even issued standard procedures, including a full (covert) evaluation by a Malakite, an Elohite, and a Mercurian. By the time the human is approached, his angelic recruiters should know more about him than he knows about himself.

Ideally, a potential Soldier's attitude and capabilities are matched with the Archangel who would best suit him, and a Servitor of that Archangel will make contact. Things aren't always that neat, though, thanks to Heavenly politics. Angels of War will never refer a potential Soldier to one of the Archangels Michael dislikes (such as Dominic or Yves), and though Laurence strives to be impartial, his Servitors never seem to find anyone who'd make a good Soldier of Flowers. Of course, many Archangels have recruiters look in likely places (Dominic's recruiters scour courtrooms, Novalis' hang out at peace rallies, etc.), so when a candidate is discovered, that Archangel goes ahead with recruitment.

First contact varies greatly according to the angel handling the recruitment and the human he's dealing with. Mercurians are often assigned to this task, but sometimes Elohim are more persuasive, and some people will be awed by a Seraph or a Malakite. Individuals who already believe in angels are the easiest to recruit; skeptics and atheists the most difficult. Sometimes a Soldier is recruited over a period of months, as his angelic "handler" builds a relationship with him and slowly draws him in, but others just need one look at an angel in celestial form.

Most Archangels frown on pressing an unwilling mortal into service. A Soldier who serves Heaven unwillingly is likely to turn traitor eventually. Sometimes a potential Soldier lacking in virtue is strong-armed into cooperating and given only partial information by his new bosses, while they work on reforming him. The truly irredeemable present more of a dilemma. Malakim typically have a quick and easy solution, but other angels may balk at such extreme measures.

Of course, sometimes circumstances don't allow for lengthy background checks and a soft-sell on the virtues of serving Heaven – sometimes Soldiers of God are recruited in the middle of a crisis, and they have to figure out who they're working for as they go along.

Initiation

Once a Soldier candidate has been recruited, he must be made into a real Soldier. This requires the addition of a 6th Force. Mortals with 6 natural Forces only need a Symphonic awakening. If an Archangel gets involved personally, he can easily bestow Symphonic awareness; otherwise, an angel will have to conduct a Symphonic Awakening ritual (p. 45). Most angels who know the ritual do it at a Tether and spend extra Essence to ensure success.

Humans with a potential 6th Force need to acquire it. Sometimes the candidate is put through grueling training in the hopes of bringing the latent Force out naturally, but this can be a lengthy process with no guarantee of success.

An Archangel can bestow the extra Force himself with a thought. Any Seneschal or Word-bound angel may request that his Superior add a Force to a willing human at a divine Tether. This requires minimal attention from the Archangel, and most send the Force without appearing personally.

Investiture of Symphonic awareness and a new Force may or may not be accompanied by a formal ceremony. Some angels (particularly Malakim and angels of the Sword) like to swear new Soldiers in with great solemnity; others (such as Servitors of Janus and Novalis) just clap the new Soldier on the back and congratulate him on joining the good guys.

Resources

Soldiers of God may be taught Corporeal Songs, and they can also earn attunements. Soldiers of God in service to an Archangel can buy the Servitor Attunements of that Archangel; like angels, they may also be granted Servitor Attunements by any other Archangel, though a human must do something remarkable in service to that Archangel's Word to merit such a reward.

Laurence is an exception. As he regards all Soldiers of God as ultimately under his command, he offers all of his Servitor Attunements freely. Any Soldier of God *who is known to Laurence* may purchase his Servitor Attunements, either during character creation or with earned character points.

Humans can't normally gain Choir Attunements (see p. 23). Archangels will never strip an angel's Forces to give to a Soldier, but *very* occasionally, an angel will become so enamored of a human that he volunteers to give up one of his Forces for the human. If his Archangel agrees, the Soldier gains another Force, and may buy the Choir Attunement of the donor angel.





SMF

Fighting the Good Fight

Serving God isn't easy. Soldiers are *never* "off-duty," and they're expected to drop *everything* – walk out on their mundane job, forget about family and friends, skip appointments – when they're needed. Some angels are more accommodating than others (see *Angels and Humans*, p. 97), but all of them expect the War to take priority over everything else, always. If you're not independently wealthy, being a Soldier of God can be hard on your career, and it definitely wreaks havoc with your social life. There is comfort in serving Heaven, but there can also be loneliness, frustration, and despair, not to mention danger. Anyone revealed to the other side as a minion of the Host becomes a prime target, as do his friends and family.

Demons will stop at nothing to demoralize or corrupt a Soldier of God, and if that doesn't work, they'll send some Soldiers of Hell around to put a bullet in his head . . . or kidnap him and use him as angel-bait. Soldiers of God usually have to work covertly; they don't dare expose themselves to the Enemy, and the rest of society looks at you strangely if you claim to be receiving orders from angels.

Most Soldiers have an angel as their direct supervisor. The Soldier isn't necessarily the angel's servant, but he is a subordinate. Angels in charge of Soldiers are usually fairly low in the Heavenly hierarchy. Word-bound angels are too busy to supervise humans. Almost never does a Soldier report directly to an Archangel; for most Soldiers, meeting an Archangel is a once-in-a-lifetime experience. (Laurence and some other Archangels attend swearing-in ceremonies when they can, but they're too busy to meet every one of their mortal servants personally.)

Sometimes, very experienced and trusted Soldiers are put in charge of new recruits. These veteran Soldiers may run small organizations, sometimes leading a cell of Soldiers in the area, operating without constant celestial supervision. This is especially likely with Soldiers of Eli, Gabriel, and Janus, who have to be pretty self-sufficient. There's always at least one angel who has personal contact with the senior Soldier in a group and knows about all the others.

Occasionally, Soldiers form their own organizations. These groups, like the Muradi Sufis, the Purifiers, and the Seagull Society, usually have celestial patronage, but operate mostly independently. (See *Sample Organizations*, pp. 110-112.) They have the advantage of having a lot more autonomy than most Soldiers, but the disadvantage that they cannot as readily acquire Songs, attunements, and other resources.

Rewards

In return for the privilege of being on call 24 hours a day to an angelic superior who probably doesn't understand or care about your private or professional life, or your need for sleep; being expected to meet rigid standards of behavior with supervisors who are almost impossible to deceive; and the occasional deadly battle with a monster from the depths of Hell, Soldiers of God do receive some perks.

First, of course, there's the knowledge that they're on the side of the angels. That's enough for many. And while a Soldier of God isn't *guaranteed* a spot in Heaven, the vast majority earn a place there after death.

Having angelic friends can help you in your everyday life, *if* you can persuade them to get involved. Most angels don't want to get dragged into mortal affairs, but they (usually) recognize that Soldiers with personal problems are less effective on the job. That doesn't mean you can get away with racking up speeding tickets or credit card debt and expect your guardian angel to bail you out, but he might help you find a new job, get a bully off your back, or even give you romantic tips. (Mercurians love playing matchmaker, but don't ask a Malakite . . .)

There can be material rewards, though divine agents aren't supposed to be overly interested in such things. Most angels see nothing wrong with a Soldier using his abilities and sometimes his celestial connections to improve his lot in life, as long as he doesn't do it at the expense of others, or his duties.

Finally, there is the promise of new Songs and attunements, and sometimes an artifact or two picked up along the way. Soldiers can receive Distinctions, but they have to accomplish far more than an angel to earn the same rank. Some Archangels never grant Distinctions to humans, and very few ever promote a human above Vassal.

Soldiers and Archangels

While a Soldier of God is usually sworn into service under a particular Archangel, humans can't be bound to a Superior's Word the way celestials are. A "Soldier of Stone" is really just a Soldier who's currently working for David.

Soldiers are usually encouraged to identify closely with the Word of their sponsoring Archangel – their angelic superiors can't help but see their Word as being integral to serving God. But some humans, particularly those with a strong religious orientation, prefer to think of themselves as a literal Soldier of God rather than a Soldier of Stone or Judgment or Destiny.

This can be an advantage, since a Soldier doesn't have dissonance restrictions. Most Archangels frown on Soldiers acting contrary to their Word, but they recognize that humans aren't angels, and that sometimes one's own Word can be a hindrance . . .

Occasionally, a Soldier will want to leave his current superior. He may be dissatisfied with his current role in the War, or he may just not get along with his angelic boss. Archangels don't appreciate fickle Soldiers, but most won't try to hold a mortal in their service against his will. Some angels (particularly Malakim) react poorly to job-hopping, but a Soldier who's truly dissatisfied can usually negotiate a transfer.

Below is a summary of how the various Archangels use Soldiers, and what kinds of people they draw into their service. These are only suggestions, since any Soldier may find himself serving any Archangel, depending on the circumstances. Just because Dominic is the most obvious patron for a lawyer doesn't mean that no other Archangel can make use of a Soldier attorney.

Blandine: Most of Blandine's Soldiers are Dream Soldiers (p. 66), to whom she usually grants her Dream Walking attunement and teaches the Songs of Dreams and Healing. They assist her overworked Servitors in trying to keep dreamers safe on her side of the Marches. Blandine's Dream Soldiers are usually assigned to places where many people in need of dream therapy reside, such as hospitals, boarding schools, crowded neighborhoods, and prisons. Some Soldiers of Dreams concentrate on inspiring dreams in the waking world; they work as teachers, counselors, therapists, and authors, and venture into the Marches for inspiration or to help a specific case.

David: First and foremost, Soldiers of Stone are tough. They're the ones most likely to have gained extra Forces on their own; David's Servitors often make potential Soldiers serve as mundanes for as long as it takes to man-

ifest their potential Force, rather than bestowing one in an initiation. David accepts no Soldiers with fewer than 2 Corporeal Forces, and many have 3 or even 4. His Soldiers are usually combatants and counter-infiltrators, and commonly learn the Songs of Form, Shields, and Thunder.

Soldiers of Stone should be team players, preferably with leadership potential. They are bikers, gang bangers, militia members, police officers, religious fanatics, soldiers, and martial artists . . . engineers, architects, and sociologists may be useful to David, but few are tough enough to last in his service.



Dominic: Most of Dominic's Soldiers are watchers and researchers; when they discover diabolical activity, they are supposed to report it to an angel rather than try to deal with it themselves. Soldiers of Judgment are widely rumored to act as a mortal branch of the Inquisition, searching for treason among other Soldiers, but this isn't true; while Dominic expects rigid compliance from his Soldiers, and they certainly *will* report any misbehavior they witness, angels of Judgment do a much better job of keeping humans honest than other humans.

Dominic recruits lawyers, government agents, and others who enforce the law, and are in a position to track celestials in society. He prefers not to let too many humans learn Songs, but he does give his Incarnate Law attunement to particularly successful Soldiers.

Eli: Eli's Soldiers are rarely formally initiated, and many Soldiers of Creation are unknown to anyone but Eli. He makes Soldiers out of people who impress him during his travels – great artists, creative geniuses, or great *teachers*; artists, musicians, performers, and writers whose own works may be modest, but who can serve humanity by teaching their skills to others. He might teach them any Song and grant them any attunement . . . including Choir Attunements, which are rumored to be conveyed with the gift of one of Eli's *own* Forces!

Gabriel: Gabriel's Soldiers must be very driven, very passionate people who can operate with a minimum of supervision. She does very little recruiting herself, and is not always aware of her own Soldiers. Those likely to become Soldiers of Fire are either humans on a crusade, seeking justice or vengeance, or people who inspire others with their passion. They come from all walks of life; political activists, vigilantes, lawyers, artists, rich and poor. Angels of Fire handle initiations and teach Songs (especially Charm, Light, and Thunder) and then turn Soldiers of Fire loose to fight cruelty. Soldiers of Fire may earn attunements, *if* they're lucky enough to catch Gabriel's attention.

Janus: Soldiers of the Wind are anarchists, revolutionaries, thrill-seekers and vagabonds, gypsies, truck drivers, and bikers. Some become hobos and hitchhikers, and travel around the world without any contact from angelic superiors. Others put on a suit and tie and enter the corporate world, just to sow chaos once they've reached a position of influence. Many are support personnel; since angels of the Wind can't stay in one place too long, they've come to rely on his loose network of Soldiers who maintain crashpads and are used to being called at odd hours to do odd jobs for an angel who will hit the road the next day. Janus' Soldiers must be very independent, since he has little organization and none of his angels can hang around as regular supervisors. Angels passing through often repay these helpful Soldiers by teaching Songs, particularly Motion, Shields, and Thunder.

Jean: Humans who can't stand being treated like helpful children don't do well in Jean's service. A micromanager with his own Servitors, Jean doesn't trust humans with any responsibility at all, and his Soldiers must expect to be constantly monitored, and act only under direct supervision. Soldiers of Lightning are mostly engineers, computer techs, and scientists assigned as support personnel, monitors, and researchers; sometimes hackers get to be counter-infiltrators. Jean rarely permits his Soldiers to learn Songs and hardly ever grants them attunements, but they do often get neat artifacts to play with.

Jordi: Jordi has very few Soldiers. Only those who are truly dedicated to the animal kingdom are accepted as Soldiers of Animals. These people tend to be hard-core animal rights zealots, and while some are activists engaged in conservationist movements, many are combatants who join eco-terrorist groups. He commonly grants his attunements to Soldiers; his angels will sometimes teach the Songs of Harmony and Healing.

Laurence: Laurence has more Soldiers than any other Archangel except Michael. His Soldiers are highly organized and follow a rigid chain of command, with angels in charge of all significant activities. He has granted a *little* more autonomy to his Soldiers in the last few centuries, recognizing that sometimes humans really do function best when acting on their own initiative, but every Soldier of the Sword is expected to conform to a strict code of conduct, and obey any orders from Laurence's Servitors without question.

Alone among the Archangels, though, Laurence has occasionally promoted Soldiers to very high ranks, and a few human Masters of the Armies of God have been put in charge of angels! Laurence's Soldiers fill every role imaginable; like his angels, mortal and celestial servants of other Archangels are always calling on them for assistance.

Soldiers of the Sword are heavily recruited from the ranks of military and law enforcement personnel, and also from churches; many of their activities are missionary in nature. All of them must be upstanding individuals with strong moral values. They have access to any of Laurence's attunements, and can learn the Songs of Form, Healing, Shields, and Tongues.

Marc: Marc recruits lots of Soldiers, but they're among the least visible in the War. He rarely assigns Soldiers to be combatants; that's what Malakim (or mercenaries) are for. Instead, Soldiers of Trade are businessmen and bankers, entrepreneurs, corporate lawyers, accountants, and diplomats, promoting peaceful negotiations, commerce, and ethical business practices, trying to make everyone more prosperous.

Most of Marc's Soldiers have high Status and a lot of money, and they bankroll a lot of Heaven's Earthly operations, including providing insurance and trust funds for other Soldiers of God. Soldiers of Trade are the only ones who draw a salary and earn vacation time. They're often overlooked, but few realize just how deeply Marc's Soldiers have infiltrated the world's financial networks; in an emergency, they are prepared to move billions of dollars to support Heavenly campaigns and cripple diabolical operations.

Marc's Soldiers often learn the Songs of Dreams, Projection, and Tongues.

Those who qualify for "hazardous duty pay" may be taught the Songs of Charm or Harmony. Soldiers who perform very well may earn one of Marc's attunements, and he's one of the few Archangels who occasionally grants a Distinction to a mortal.

Michael: Michael can mobilize a small army of Soldiers, and has done so several times in history. Soldiers of War serve in many capacities and can hold any position in human society. Michael has lots of Soldiers among the world's military, but he also has lots of doctors, lawyers, priests, and rabbis, bus drivers and oil-rig workers, teachers and athletes, writers and housewives . . . anyone who's willing to fight for the Lord can be a Soldier of War.

Not all of them engage in physical battles; Michael's Soldiers know all kinds of ways to sabotage diabolical operations and interfere with demons and those who work for them. They are his guerrilla fighters. Soldiers of War usually know *something* about actual fighting, and often learn the Songs of Charm, Form, Healing, and Thunder.

Novalis: Novalis doesn't like the term "Soldiers;" she calls her human servants "Gardeners." Soldiers of Flowers, or Gardeners, rarely fight evil directly; instead, they nurture good and try to create an environment where evil can't grow. Anyone who wants peace is welcome in Novalis' service, and her Soldiers are some of the *niciest* humans in the War. Her angels teach the Songs of Harmony and Healing to any who want to learn them.

Yves: Soldiers of Destiny know about choices and consequences; many "redeemed" humans who joined the divine cause after abandoning a life of selfishness find fulfillment helping others avoid the same mistakes. Other Soldiers of Destiny are just eternal optimists, humans who truly believe people are basically good and joined an Archangel who supports that worldview. They seek positions where they can have an impact on the lives of those

who are at a crossroads – teachers, librarians, parole officers, clergy, and anyone else who can make a difference, one soul at a time. Most Soldiers of Destiny have one of Yves' attunements, and often know the Songs of Dreams, Harmony, and Tongues.



SOLDIERS OF HELL

The darkest army is not made up of the screaming hordes of the Abyss; it's populated by those who are damned of their own free will. Soldiers of Hell sell their souls for many reasons, all of them selfish. Some rationalize the choice they made, some whine about being trapped, and some revel in their damnation. All of them will end up in the same place.

Soldiers of Hell have all the same requirements and abilities as their divine counterparts. The path they take to become a Soldier is different, however, and while the Hellsworn have largely the same sorts of duties as Soldiers of God, the conditions and nature of their service is terribly different.

Recruitment

Like angels, demons are always on the lookout for humans that can be useful to their side, especially humans with extra Forces. Demons have a harder time than angels identifying potential Soldiers; only Kronos' Servitors have the ability to do so reliably. This means that diabolicals practice less selective recruitment; they'll take *anyone* who looks like good raw Soldier material, even people with only 5 Forces. Common criminals, psychopaths, the dispossessed and resentful; rednecks, gang members, cultists, Satan-worshipping teenagers, and anyone else who is full of aggression and spite, and easily manipulated . . . these people make up the lowest tier of Hellsworn. Most of these mundanes serve their new masters in petty ways, often not knowing what kind of a gang they've joined, and treated as the worthless, expendable slob they are. Those with real talent are groomed for more meaningful service, and those who impress their demonic masters are given the opportunity to become real Soldiers. They are let in on the truth, and given the opportunity to swear lifetime service to Hell, promised whatever is worth the price of their soul. Those who decline the offer die. Unfortunately, since most such recruits don't have any extra potential, most of those who accept the offer also die.

Initiation

The rare human with 6 Forces already acquired is gold for a diabolical recruiter; all he has to do is perform a Symphonic Awakening (p. 22), and he has a ready-made Soldier. Some demons initiate and train these Soldiers in secret, risking their Prince's wrath for the advantage of having a secret ally. Others turn the new Soldier over to their Superior immediately, hoping for a reward.

Most demons create Soldiers by recruiting a lot of 5-Force humans and putting them through terrible ordeals, hoping to trigger a few latent Forces into manifesting. This does turn up a few 6-Force humans; depending on the methods and the length of time spent in testing them, the number of Soldiers discovered may even be greater than the number of candidates killed in the process.



The most effective method is to perform an Oathtaking ritual (p. 28). Since this is also usually performed on humans who may or may not possess the potential for an added Force, the result is usually death or mummification for the unfortunate mortal.

Some demons conduct formal initiations, swearing candidates into service to their Prince with great pomp and ceremony. This may involve signing a contract (blood optional, for traditionalists) or sacrificing goats to the Devil in a Black Mass (Kobalites are particularly fond of extravagant, cheesy Satanic rituals). The trappings don't matter, though; all that's required is that the human joins the Dark of his own free will. From that point on – unless he manages to redeem himself – his soul belongs to Hell.

Resources

Soldiers of Hell can have the same Resources as Soldiers of God (p. 54), but usually have to work a lot harder to earn them. Demons use the promise of Corporeal Songs as an incentive for those who want more power, but teach them only to those mortals who perform very well, and only if the mortal would be more useful to his masters if he knew a Song.

Some Demon Princes will grant Servitor Attunements to Soldiers; others consider mortals a waste of an attunement. Soldiers of Hell are a little

more likely to earn Band Attunements, though (p. 23), since when a demon gets shredded by his Prince, using his Forces to make Soldiers is good conservation of energy. Sometimes Princes offer attunements to Soldiers working for a *rival* . . .

Serving the Dark

Soldiers of Hell aren't entrusted with much responsibility or information. All Hellsworn must be aware they're working for Hell, but some have served a demonic master for years without even knowing the name of his Prince. Veteran Soldiers usually pick up some information about the infernal hierarchy, but they get fed a lot of misinformation too; demons don't *want* their human servants to know too much. Besides fearing treachery, demons also know there's nothing a human won't give up – willingly or not – under angelic interrogation.

Like Soldiers of God, Soldiers of Hell are always on duty. Their time belongs to their masters. It's almost impossible to keep a normal life, unless one has a position in society that's useful to Hell, in which case the Soldier must maintain it while using it to further his master's interests.

All Hellsworn take orders from somebody. Some are the personal servants of a demon. Some Soldiers never meet anyone else; the demon might not want anyone else to know about his pet human. Others aren't actually servants, and work as part of a group, such as the Hellforce or the Midnight Screammers (see *Sample Organizations*, pp. 112-113). These Soldiers may have a demonic contact, or they might be supervised by a more experienced Soldier, who in turn reports to a demon. Demons in charge of Soldiers are usually not high in the infernal hierarchy; being stuck herding humans isn't a reward. Soldiers rarely meet Word-bound demons after their Oathtaking, unless one happens to take a Soldier as a servant, and Princes have much better things to do than talk to the trained monkeys working for their Servitors. Hellsworn humans rate each other by how much "face time" they get with the ranking demon in the area; a Soldier who serves a Knight or Captain has a lot more status than the servant of some scrub, and both will lord it over a Hellsworn grunt who never even meets the local demons.

All humans are outranked by any demon, and are supposed to obey any order they're given by a diabolical. At least, that's the way the demons see it, but some Soldiers (the very tough, the very brave, or those who are *really* good bluffers) manage to defy a demon and get away with it. It may be because his master is a higher-ranking demon and he knows it, or it may be because he's actually managed to acquire some status and respect in local diabolical circles. Of course, any human who starts flaunting his "independence" will quickly be put in his place.

HELLSWORN – DAMNATION AND SALVATION

Anyone who accepts infernal power – whether it is making an infernal pact to become a sorcerer (p. 70), receiving an infernal Force during an initiation (p. 60), or accepting a Rite or attunement from a Demon Prince – becomes Hellsworn. Hellsworn mortals have trumped destiny and fate by giving Hell a lease on their souls. They're damned. Almost.

It's possible for Hellsworn to escape damnation, but very difficult. First, of course, the Hellsworn has to *want* to redeem. This is not as simple as simply deciding he no longer wants to work for Hell. Once you've sold your soul, only true, sincere redemption – choosing a life of selflessness rather than selfishness – will give you a shot at escaping Hell . . . and only achieving your destiny will actually get you into Heaven. Most saved Hellsworn manage a chance at reincarnation at best, and some only succeed in disbanding upon death.

Any Hellsworn granted infernal Rites must forswear them; every point of Essence generated using a diabolical Rite damns you again. You must effectively begin the process of salvation all over again.

To be saved, *all* attunements or Forces granted by a Demon Prince must be stripped away, and this can only be done by an Archangel. This process is slightly easier for humans than redemption for celestials; an Archangel can remove the infernal Force from a Hellsworn automatically, *if* the human is sincere about wanting it removed. (If he's not, he'll probably be torn apart by the attempt.) This strips the human of an actual *and potential* Force – the lost Force can never be regained by normal means. If it reduces the former Soldier to 5 Forces, he loses his Symphonic awareness and the ability to perform Songs, and becomes a mundane. If the human had 7 or more Forces before redemption, he will remain a Soldier . . . which is a problem for the angels. He still has his supernatural abilities, and they have to decide whether to trust him enough to work for them. Some former Soldiers of Hell do become Soldiers of God, but they're watched very closely at all times (humans being far more corruptible and capable of backsliding than redeemed angels), and Dominic makes sure he's always aware



of their whereabouts. If the Soldier just wants to retire from the War, his redeemer will require him to forsake using Songs or getting involved with celestials in any way. (Some Archangels automatically strip Hellsworn converts down to 5 Forces.) The angels may help him start a new, mundane life elsewhere, and angels of Judgment will check on him from time to time, making sure he doesn't go rogue (p. 67).

Naturally, most angels want nothing to do with Hellsworn, and the rest are likely to kill them on sight. A former Soldier of Hell will have to be very lucky to escape his masters, find an angel sympathetic enough to hear him out, and then actually persuade an Archangel that he's worth saving. Novalis and Yves will always accept *genuinely* repentant Hellsworn . . . other Archangels may or may not, depending on what the Soldier's sins were and how much useful information he has to offer.

Defectors have a low survival rate, even if they can persuade angels to extend sanctuary. Demons have a lot of incentive not to let Hellsworn escape . . . a demon who lets a servant run away looks foolish and impotent, and he looks *really* bad if that servant turns himself over to the Host. Besides his Prince's displeasure, there will be Servitors of the Game to contend with, inquiring whether the demon did anything to encourage or facilitate the human's defection (and usually finding "evidence" of exactly that).

On occasion, a Hellsworn soul has truly repented of his sins, devoted himself to a life of selfless redemption, and sometimes even achieved his destiny . . . but died still possessing infernal Forces or attunements, never having gone through the formal process of salvation with an Archangel.

These souls go to Hell . . . but they're among the rare, lucky few who get picked out at the entrance to Hades by Daniel and Hutriel, the Angels of Final Judgment (*Heaven and Hell*, p. 94). *Nothing* causes more resentment and gnashing of teeth among the demons who herd the damned than the sight of a Hellsworn soul escaping his fate at the very gates of Hell.

Servants of the Dark fall into two categories; rationalists and realists. Rationalists don't like to think too hard about their pact with evil, or the fact that they're damned. They convince themselves that what they're doing isn't really evil, just self-interest, or that their masters aren't really *demons*, just supernatural creatures who are fighting other supernatural creatures who happen to have a different worldview, or that Hell is just a metaphysical state of mind, not a real *place* that people actually *go to* when they die. Or they tell themselves that somehow they're going to escape Hell in the end – "I'll say a prayer for forgiveness just before I die . . . surely God will recognize that I wasn't *really* evil."

Realists know exactly what they've done – they *know* they're going to Hell. They revel in their rejection of Heaven and embrace the dark side, determined to live it up on Earth. Some are too crazy to consider the consequences, others think when they get to Hell, they'll be rewarded for their service on Earth, and won't suffer like all the other damned souls.

Every Soldier of Hell thinks he's got it all worked out . . . and they're all so wrong.

Rewards

So what do you get for selling your soul? Most Soldiers get nothing much. Whatever caused them to join the Dark in the first place (see *Motivations*, p. 101), usually they get their vengeance, their money, or their night of passion with the girl they always wanted tied down for their pleasure – and then they spend the rest of their lives paying off a debt that doesn't *really* get called in until they reach Hell.

Some Soldiers of Hell do receive wealth, fame, power, and other Earthly rewards, *if* it makes them more useful. A helpful demon can do wonders for your career or your personal life, but most demons aren't interested in playing fairy godmother unless they get something out of it.

A very effective Soldier can receive Songs and attunements, sometimes even artifacts, if it will make him more effective. Humans can receive Distinctions from Princes, but it's very, very rare. Even an exceptionally capable servant who's proven his worth to a Prince is much more likely to be rewarded with extra attunements than with a Distinction. Hell is very status-conscious, power is everything, and one of the central tenets of Hell – the very core of the Rebellion – is that demons are *better* than humans. Giving a mortal more power and status than a demon causes immense resentment. Of course, some Princes do it anyway, but a newly Knighted mortal is a walking target. Very few humans have ever lived to make Captain, and a human Baron of Hell would be unthinkable.



Many Hellsworn *think* their reward will come after death. Demons have to tell humans the truth about swearing service to Hell, but they can lie about their ultimate fate. A demon will tell you that Hellsworn servants get positions of power and privilege in Hell. He'll tell you that other damned souls become slaves to those lucky enough to join the diabolical team on Earth. Some Soldiers are told that if they work *really* hard in promoting the cause of evil, they can be promoted to demons!

Demons call this the Big Lie. The reality is that when you get to Hell, you'll be chained in slave pens, thrown into fiery lakes, or herded into charnel pits along with all the other damned, and no one cares how you served on Earth. There are a few exceptions. Very few.

Soldiers and Demon Princes

Humans can't be bound to a Word the way celestials are, so a Soldier of Hell doesn't really *belong* to a Prince any more than Soldiers of God are tied to an Archangel. Hellsworn don't get to pick and choose their masters, though. Your Prince is your demonic master's Prince, and normally the only way to change Superiors is to be traded. Demons trade Hellsworn servants all the time, like chattel. Sometimes a very lucky and resourceful Soldier can negotiate service with a new, hopefully better master, but usually any attempt to change bosses is seen as disloyalty, and disloyal Soldiers of Hell become organ donors.

Those who wind up in the service of a particular Prince often share certain traits in common, though . . . demons want humans who work well with their Word, and recruit from among those likely to be compatible.

Each Prince has his own policies on teaching Songs and granting attunements to humans. But since Soldiers frequently get traded around, and demons often disobey their Prince's restrictions, a veteran Soldier of Hell may have picked up all kinds of abilities.

Andrealphus: Soldiers of Lust are hand-picked for their attractiveness and corruptibility, and are usually the most loyal of Hellsworn; their demonic masters keep them well-satisfied as long as they perform well . . . Andrealphus isn't interested in untalented "grunts"; he wants smart and sexy Soldiers, individually trained for missions of seduction and fornication. He allows Soldiers to learn the Songs of Attraction, Charm, and Healing, as well as certain ornamental (but quite functional) Numinous Corpus . . .

Asmodeus: Asmodeus finds Soldiers very useful in spying on diabolicals; they're even harder to detect than a demon with the Humanity attunement. He often recruits double-agents serving other Princes, and even treats them almost fairly . . . which is to say, he uses them the way he uses any traitor – cultivate them as long as they are useful, and dispose of them the instant they're not. He's been known to plant his own trained Soldiers to be "discovered" as natural 6-Force humans by recruiters for other Princes. A few Soldiers have actually played the Game well enough to be Knighted, and some of them actually succeed in preserving enough usefulness to earn a position in Hades. For every Soldier of the Game who "makes good," though, there are ten more who get sent to Gehenna or Sheol to meet the demons they betrayed on Earth . . .

A disproportionate number of Asmodeus' Hellsworn are lawyers. He allows his Soldiers to learn the Songs of Projection and Tongues.

Baal: Baal's Soldiers are real soldiers, mostly combatants, mostly expendable. Baal has a lot of Hellsworn; after every war ends, there are thousands of unemployed soldiers to recruit from. Soldiers of the War have high casualty rates, but *if* they obey every order to the letter, avoid making *any* mistakes, and manage not to get killed in action, they actually have a chance of earning the rewards they're promised. Sometimes. Baal allows Soldiers to learn any offensive Numinous Corpus, and a few elite Soldiers can learn the Songs of Thunder and Shields. Senior Soldiers of the War, Baal's Hellsworn officers, are never granted Distinctions, but he will sometimes bestow Servitor Attunements.

"You must never run from anything immortal. It attracts their attention."

*– The Last Unicorn,
Peter S. Beagle*



Beleth: Most Soldiers of Nightmares are Dream Soldiers (p. 66), opposing Blandine's Dream Soldiers by doing much the same thing, in reverse. Beleth looks for humans who delight in terrorizing other humans, particularly sadistic doctors and psychologists, stalkers, and serial killers. She learns much from her Soldiers. She has a low defection rate; Soldiers of Nightmares know that if they cross Beleth, they can never sleep again . . . She is generous with her attunements to Nightmare Soldiers with real talent, and teaches the Songs of Dreams and Entropy.

Belial: Most Soldiers of Fire are crazy; they have to be to serve Belial. They have the lowest life-expectancy of any Hellsworn. Belial places a high priority on recruiting arsonists, but any destructive psychopath will do. Often his Soldiers don't survive their first mission, though usually he picks mundanes as suicide bombers. He lets his Soldiers learn the Songs of Acid, Form, and Thunder.

Haagenti: Soldiers of Gluttony tend to be fat; even if they weren't gluttons to begin with, Haagenti's Servitors will make sure they never stop eating. There are two kinds of Soldiers of Gluttony. The first are activists and support personnel who work as cooks, sales clerks, fashion consultants, and anyone else in a position to encourage conspicuous consumption. They are likely to be servants of a demon. The second kind are grunts, corpulent combatant Soldiers who act as cheap, expendable muscle and mostly hang around Tethers of Gluttony, eating.

Haagenti's recruiters have a wasteful but effective method of finding Soldiers. They round up humans indiscriminately, bringing anyone who's lured by the offer of free meals to a Tether of Gluttony. There, demons of Gluttony turn their resonances and attunements on the assembled humans, and force them to eat themselves to death. Typically, one or two will manifest a latent Force in an orgy of overeating, and the rest stuff themselves until their stomachs burst. Haagenti thinks this is very funny. His Soldiers can learn the Song of Charm, and the Numinous Corpus of Claws, Fangs, and Tongue.

Kobal: Soldiers of Dark Humor should have a razor wit, but most are the punchline rather than the comedian. They play straight men to Kobal's demons, and while some are recruited for their morbidity and caustic sense of humor, others are recruited for their pathos. Some are recruited just to be Malakite-fodder. Soldiers of Dark Humor help set up elaborate pranks, especially fatal ones, so their masters don't have to do the actual killing and create a disturbance. The very best Soldiers, humans who are sharp enough and canny enough to one-up a demon and get away with it, may earn Kobal's special favor, but most just suffer as the butt of his demons' jokes. Kobal lets his Soldiers learn the Songs of Attraction, Charm, and Entropy.

Kronos: Because demons with the Fated Future attunement can spot potential Soldiers of Hell, Kronos gets more Soldiers than most other Princes. His Servitors recruit indiscriminately, but often trade newly initiated Soldiers to Servitors of other Princes. Those who remain Soldiers of Fate are usually combatants or support personnel given menial duties, but the most talented may be given the Fated Future attunement themselves and assigned to recruit other humans to the dark side. The only Song Kronos' Soldiers commonly learn is Entropy.

Lilith: There are very few permanent Soldiers of Freedom; when Lilith or her Free daughters need Soldiers, they contract for them and then trade them to

someone else when their usefulness ends. Soldiers in the know consider a gig serving Freedom to be about the best deal a Hellsworn can get; Lilith treats Soldiers more like paid mercenaries than bonded slaves. Many Soldiers of Hell will willingly accept Geases to stay in Lilith's service, figuring since they're damned anyway, they have little to lose. Lilith is happy to bestow Songs and artifacts and other rewards on Soldiers in exchange for Geases . . . and then she trades their Geases to another Prince anyway. This way she holds Geases on Soldiers working for nearly every Prince . . . and more than a few Soldiers of God have been snared this way also.

Malphas: Most Soldiers of Factions are recruited by Malphas' Servitors, and he is indifferent to them. Demons of Factions use Soldiers as they see fit, as monitors, infiltrators, support personnel, or hired guns. A few of his most elite Soldiers, however, are recruited by Malphas personally. He looks for humans who have a real talent for starting arguments, breaking up friendships, and destroying every positive feeling

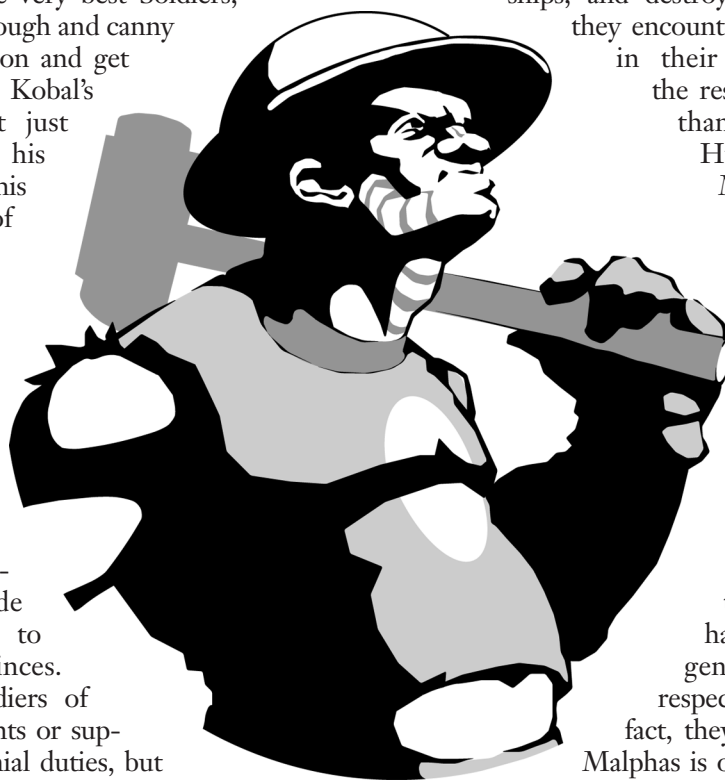
they encounter. Humans who are alone in their own heads and regard the rest of the world as less real than themselves. Sociopaths.

Humans who *understand*.

Malphas grooms these Soldiers himself, often not telling his own Servitors about them, and puts them in key positions, sometimes in deep cover where they will take no actions on Malphas' behalf for years. Some of them work for other Princes.

These Soldiers, like all Malphas' servants, believe that the Prince of Factions has singled them out for their genius and that he truly respects and appreciates them. In fact, they're totally expendable and Malphas is often grooming them to do just one thing at the right time . . . and once

they've served their purpose, Malphas is done with them. Soldiers of Factions might learn any Song . . . the rules always change, leaving some knowing Songs others desire, or being blamed for learning a Song that wasn't authorized. In the meantime, Malphas grants his attunements freely, since humans are often even better than demons at stirring up trouble.



Nybbas: All of Nybbas' Soldiers work in the media; he has a large number of Soldiers in New York City, Hollywood, and other media centers. Soldiers of the Media range from muscle-bound studio security guards to some of the biggest names in show business. Some of them get to rub elbows with Nybbas' Barons and Marquises. The grunts are completely expendable, but those with real talent get feted and treated as stars . . . until Nybbas becomes bored with them, or their ratings fall, and then they get to meet the same people going down who they stepped on on the way up. Nybbas lets his Soldiers learn the Songs of Charm, Projection, and Tongues – combatants can learn the Songs of Shields and Thunder (great special effects!).

Saminga: Saminga doesn't have many Soldiers; he much prefers undead. Soldiers who want to *become* undead may work in Saminga's service for a while, trying to earn the gift of immortality. What they want is to become mummies, of course, but usually they wind up dead and zombified. Soldiers of Death must be stone-cold killers with an iron stomach. Saminga won't give them attunements (while they're still alive), but he does teach Numinous Corpus.

Valefor: Soldiers of Theft join criminal gangs and make up a vast network of thieves and con men, though the more successful ones may become corporate raiders or real estate developers. They do a lot of the work of maintaining Tethers of Theft, since Valefor's own demons can't stay in one place very long. Some Soldiers become servants to a demon of Theft, but most have to operate on their own without much demonic supervision. They're granted a lot of freedom for Hellsworn, and Valefor rewards talent and initiative, but he won't hesitate to trade screw-ups to Saminga, Belial, or Vapula, or some other Prince whose Soldiers tend to have short and miserable careers. Soldiers of Theft can learn the Songs of Attraction and Motion.

Vapula: Vapula likes to recruit scientists, engineers, and other technical types, particularly those with unorthodox theories and no concept of ethics. These are elite Soldiers of Technology who get to work in Vapula's Earthly laboratories, testing his demons' inventions and sometimes getting turned to puddles of green goo by them. With a never-ending need for test subjects, Vapula does a lot of bartering to get Soldiers from other Princes. Veteran Soldiers of Hell know that being traded to Technology means you've seriously pissed someone off. On the plus side, Vapula is pretty free with Songs, and even more free with artifacts; a Soldier who survives service in a Technology Tether may escape with some nifty Resources.

PAGAN SOLDIERS

Celestials aren't the only ones who have uses for Soldiers. Ethereal spirits also recruit humans. They have to do so covertly, because neither angels nor demons tolerate ethereal spirits on Earth, especially not when "poaching" potential Soldiers of God or Hell.

Symphonically aware humans who serve ethereal spirits are known as pagan Soldiers – though in fact, not all pagan Soldiers are actually pagans. Some do worship their ethereal patrons, acting as both Soldiers and priests, but sometimes they are recruited with more mercenary motives; ethereals can offer Songs, dream-derived knowledge, and even limited aid on the corporeal plane in exchange for service there.

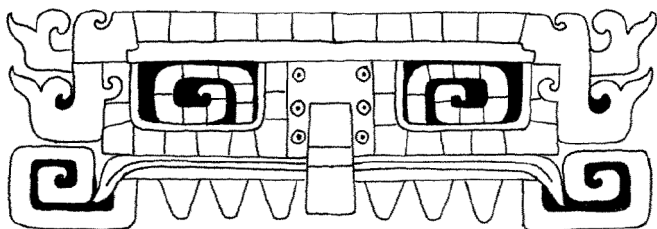
The Host disapproves of traffic with ethereal spirits, but if a human freely chooses to serve ethereals, most angels won't automatically treat him the way they would a Soldier of Hell. Depending on *which* ethereal spirits a pagan Soldier serves, he might just be put under surveillance. (Angels of Judgment or the Sword are likely to watch him so they can ambush and destroy his ethereal patron at the earliest opportunity.) Demons tend to see ethereals as rivals, and pagan Soldiers as targets, but sometimes they simply ignore them. Angels and demons alike are capable of cooperating with pagan Soldiers, particularly to team up against the other side.

(See *The Marches*, pp. 91-111, for more on ethereal spirits and pagan gods.)



Recruitment

Ethereal spirits don't have the means to add Forces to mortals. Some of the old gods may have been able to, once, but even if they still had that power, they don't have the Forces to spare now. In the old days, many gods had their worshippers go through rituals similar to the training some demons put humans through – making them undergo grueling, sometimes fatal ordeals, in order to push a few humans with potential Forces into achieving them. It's hard to find enough worshippers willing to do that kind of thing nowadays, and even harder to keep it hidden from watchful celestials. There are a few cults sponsored by ethereals that test their members rigorously enough to produce an occasional Soldier, but most ethereals have to find humans who have acquired a 6th Force on their own.



The one advantage ethereals do have is that they know the Marches. Not every human dreamer stays in the Vale between Blandine and Beleth's towers; some wander into the Border Marches, where spirits evade celestial border patrols and look for opportunities to meddle with mortals, and some dreamscapes even drift into the Far Marches, where the old gods still hold sway. Most precious of all are lucid dreamers who are not confined to their dreamscapes and can wander the ethereal plane; often these exceptional mortals have extra potential Forces.

Some ethereal gods still have mortal worshippers, and from these pagan circles come most of their Soldiers. Some Soldiers are discovered by chance, however, and others, the rare few who know how to walk the Marches by themselves, seek out the gods instead. These Soldiers may serve ethereals not for religious reasons, but because they want something in exchange.

Resources

Pagan Soldiers can learn Corporeal Songs just like other Soldiers. Ethereal spirits usually can't grant attunements, but the more powerful ones can create Dream Soldiers (see box) by granting an Ethereal Connection. Not every pagan Soldier is a Dream Soldier; not all ethereals are capable of making them, and even those who are usually only choose their most loyal Soldiers, those who actually worship them.

Even if a pagan Soldier isn't granted the Ethereal Connection attunement, his sponsor will want to be able to talk to him, and trips to the corporeal plane are difficult and risky. Almost all pagan Soldiers are taught the Dreaming skill (p. 29) and the Corporeal Song of Dreams.

Some ethereals also bestow Soul Links (p. 27) on their most loyal followers. A pagan Soldier may begin play with a Soul Link, if there is a good reason why his patron would give him one.

Ethereal gods have Rites, much like Word-bound celestials. These Rites always relate to some aspect of the god, and a human who performs a Rite draws Essence for himself which comes from the god. Only the most powerful ethereal spirits can afford to share their Essence like this, and only with a few mortals. With the GM's permission, a pagan Soldier who serves a powerful god may

begin play with a single Rite of that god, for a cost of 3 character points. Additional Rites must be earned during play. Spirits can and will revoke Rites from a mortal who acts against the spirit's interests.

Sample Rites:

- ✘ **Apollo:** spend 1 hour sunbathing.
- ✘ **Loki:** play a harmful trick on someone (+1 Essence if you keep your involvement unknown, +2 Essence if the person you tricked is a celestial).
- ✘ **Bast:** pamper a cat, treating it as you would an honored guest (1 Essence per day).
- ✘ **Tezcatlipoca:** cause someone's great harm by getting him to believe your word (3 Essence if your deceit causes his death).

DREAM SOLDIERS

Some humans have an affinity for the Marches. They prove themselves able dreamers, often learning to travel in the ethereal plane by themselves with the Dreaming skill (p. 29), and so attract the attention of Blandine, Beleth, or a powerful pagan god. These humans, if they have the potential to become Symphonically aware, are made into Dream Soldiers. A Dream Soldier must meet all the other requirements for being a Soldier, and must also possess at least 2 Ethereal Forces (sometimes Blandine and Beleth will accept a Dream Soldier who is deficient in Corporeal Forces, increasing his Ethereal Forces instead). Dream Soldiers are required to know the Dreaming skill and the Corporeal Song of Dreams, and they are given the Ethereal Connection attunement (p. 28).

Most Dream Soldiers are pagan Soldiers; many pagan Soldiers are Dream Soldiers. However, though pagan Soldiers serve ethereal spirits, some of them perform most of their duties on the corporeal plane. Not all ethereal gods can bestow an Ethereal Connection, and since it requires a *lot* of Essence, those who can only grant it to their most loyal and capable servants.

Blandine and Beleth are the only Superiors who normally create Dream Soldiers. Other Archangels and Demon Princes are capable of granting the Ethereal Connection attunement, but don't have much use for Soldiers in the Marches.

Worship and Service

What do ethereal spirits want from humans? Essence, mostly. While some spirits have other motives (revenge against Heaven or Hell, curiosity about the corporeal world, a fondness for mortal flesh), sponsoring a Soldier takes a lot of effort, and Soldiers are expected to repay that investment.

The best way to do this is by providing Essence. This can be done directly (which is why ethereals prefer pagan Soldiers who actually worship them), or indirectly, by getting the spirit more worshippers. A Soldier is a capable corporeal agent, able to protect and further the interests of a god's worshippers, and recruit new ones. Soldiers are usually leaders in the pagan community; often a pagan Soldier is also one of the god's priests.

As a general rule, ethereals don't want their Soldiers getting involved in the War. Attracting too much attention from celestials is likely to get a pagan Soldier killed, and possibly bring down the wrath of the Host, or Beleth, on his sponsor.

Pagan worshippers (Soldiers and mundanes alike) can provide Essence to an ethereal god by performing *worship rites*. These rites do not generate Essence for the performer, like those above; they *channel* Essence from the performer(s) to the god. Worship rites can be anything from telling stories about the god around a campfire to engaging in wild bacchanalian orgies or blood sacrifices. (See *The Marches*, p. 95, for examples.) Any sincere worshipper can perform a worship rite dedicated to a god once per day – each rite will take 1 Essence from the performer and send it to the god. Worship rites don't cost any character points to learn.

ROGUES

Not every human who's aware of the Symphony picks a side in the War. Some Soldiers work only for themselves, and some don't even know about the War. It's hard to stay uninvolved, since angels, demons, and ethereal spirits always want to recruit or neutralize potential Soldiers, but a few humans manage to stay independent. Celestials call these non-Soldiers *rogues*.

GRAY SOLDIERS

The most common type of rogue is the so-called "Gray Soldier." These are former Soldiers of Hell who've decided to abandon their demonic masters, but aren't seeking salvation. Or perhaps they'd *like* redemption, but have no idea how to go about it, or are too afraid.

Gray Soldiers are treated the same as Renegades; demons hunt them down and kill them, angels will usually treat them as hostiles. A very few Gray Soldiers, who've gained knowledge about the infernal hierarchy and some contacts on the angelic side (and possibly picked up some favors among Outcasts, Renegades, or Free Lilim), know enough to trade on information and keep one step ahead of the Game and their former master. If he can keep his head down and avoid spending Essence, a Gray Soldier might be able to remain alive and free . . . of course, unless he actually redeems (p. 61), he's still damned.

Much more rarely, a Soldier of God may abandon the Divine cause and strike out on his own. Assuming he doesn't defect to the other side, he may be hunted (particularly if his former master was a Malakite), or left in peace, as long as he stays out of the War . . . difficult to do when everyone else who knows about you is determined to drag you back into it.

SECRET SOLDIERS

Angels, demons, and ethereal spirits aren't the only ones who can initiate Soldiers. Unlike other rogues, "secret" Soldiers aren't really independent – they just work for other independents. Below are the most common recruiters of secret Soldiers.

Outcasts and Renegades

For celestial exiles, human servants can be extremely useful. Many Outcasts and Renegades go looking for Gray Soldiers (above) who will be willing to work for them. Sometimes, they will be more daring (or lucky) and recruit a fresh Symphonically aware human who has no knowledge about the War. Disfavored celestials may tell their Soldiers everything or nothing, and a secret Soldier may be a trusted comrade or an abused lackey. The Host, or Servitors of the Game, will either kill a secret Soldier or try to recruit him (after dealing with his master), depending on his usefulness, how much he knows, and what he did while working for an Outcast or Renegade.

Sorcerers

Sorcerers (p. 69) have plenty of need for tough, Song-wielding bodyguards and assistants, and they're among the few humans who know enough to be able to recruit their own Soldiers. Of course they will happily hire a Gray Soldier too. Working for a sorcerer can be a well-paid job, or it can be slavery worse than working for a demon, depending on your employer. Soldiers who work for sorcerers may eventually become sorcerers themselves, if they have the necessary Will and inclination.

Mundanes

It's possible to discover the Symphony and have no idea what it is. Mundanes who research "paranormal" abilities may find some 6-Force humans in their ranks, and thus create their own Soldiers. (See Chapter 8.) Other groups, ranging from government agencies to corporations to criminal organizations, may hire someone with supernatural abilities and not care where he got them.

THE UNINITIATED

The most unpredictable rogues are those who acquire a 6th Force without any help at all, and manage to remain undiscovered (see *Symphonic Awareness*, p. 22). They hear Symphonic disturbances and have no idea what it means; they learn to control their Essence and become remarkably lucky. They rarely learn Songs, since they have no teachers, but sometimes they acquire artifacts. If they do learn something about the War, they may resolve to stay out of it, and keep well hidden. Many uninitiated rogues are actually Children of the Grigori (p. 76).

Mages, Psychics and Shamans

By various means, it is possible to learn Songs without having a teacher. Long exposure to one, or accidentally duplicating its performance ritual (*Liber Canticorum*, p. 13), might result in an uninitiated rogue learning on his own.

With no one to teach them the truth, these rogues often believe they possess spiritual, magic or psychic abilities. They may form the basis of a new cult. Anyone who uses his "spells" or "psionics" too often will eventually be noticed, but since celestials usually dismiss humans claiming supernatural powers as charlatans, someone who's discrete and lucky might remain undiscovered.

PROPHETS

The Archangel Gabriel is known to channel the Divine directly, speaking the words of the Lord through her madness and seeing Truths that not even a Seraph can glimpse. Occasionally, a human is able to do the same thing. These mortals, who are able to receive visions (see below) are called *prophets*.

No one knows what triggers a prophet's strange gift. Some believe they are all Children of the Grigori, but there is no evidence for this. Prophets always have at least 6 potential Forces, but might never rise beyond 5 actual Forces. Sometimes they are Symphonically aware,

but often not. No attempt to detect or create prophets has ever been successful – indeed, prophets are no different in their configuration of Forces from any other human, which means only a Seraph can be sure a so-called prophet really is receiving visions.

Many prophets go mad. Those who don't often keep silent about their visions, fearing that they are insane. Prophets have a fate and a destiny like every other human, and though they have been given a Divine gift, this does not assure them a place in Heaven. Some prophets use their abilities for selfish purposes, others shut the visions out of their mind and try to live normal lives.

Prophets can become Soldiers. Angels and demons treat prophets as rare treasures, to be protected at all costs; angels consider them blessed by God, and demons see them as a source of strategic data, a pipeline of information from the Enemy.

There is no attunement, advantage, or Song to represent a prophet's abilities. It is recommended that prophets remain NPCs . . . and they should be very, very rare.

VISIONS

Prophets are able to receive visions from the Divine. The nature and frequency of these visions are entirely random and entirely up to the GM . . . but they are always *true*, in some sense.

Some prophets receive visions of the future – true prophecies – and some see visions of the past. Others suddenly see and hear events happening at that moment, elsewhere in the world. Sometimes they see visions from the ethereal or celestial plane. A vision may be very literal and clear, or it may be confused, symbolic, full of images the prophet doesn't know how to interpret.

A prophet might receive only a handful of visions in his lifetime, or he might see visions every day, possibly every waking moment. Some learn how to summon and interpret them (the GM may allow a Perception roll, with the check digit indicating how clear and relevant the vision is; failed rolls mean no vision or an unclear one, but never a *false* vision), but some prophets always have visions that are uncontrollable and opaque.

This is a powerful Divine ability, one that exceeds even an angel's resonance in scope. As far as it is known, Gabriel is the *only* non-human who has ever received the gift of prophecy.

FALSE PROPHETS

Lucifer can't create prophets, but he can create *false* prophets. He occasionally does this to sow confusion, and make people (and celestials) distrust the visions of true prophets.

A false prophet receives false visions, generated in Lucifer's twisted imagination and channeled directly into the mind of his hapless victim. As with true visions, they may be visions of the past, present or future, and they may come in any form. And *sometimes* they may be accurate. Lucifer is a Balsraph, after all – anything he “sends” to one of his prophets is what he believes to be true at the time, and sometimes it is (and sometimes he *makes* it true . . .). A Seraph can tell the difference between a true prophet and a false one, but only on a check digit of 6, and only if he is actually applying his resonance on a false prophecy!

Lucifer selects people to receive the gift of false prophecy according to his own criteria. He makes sure they always have 6 potential Forces. Sometimes, he picks good, honest humanitarians who will surely try to use their visions to help mankind. Sometimes, he chooses depraved madmen who will commit atrocities, inspired by apocalyptic images.

False prophets, like true prophets, retain free will and the ability to succumb to their fate or reach their destiny despite Lucifer's cruel trick. The Lightbringer can shut off his prophets' false visions at any time, of course.



SORCERERS

Sorcerers are humans who have learned the art of sorcery, the rules for which are found beginning on p. 31. Sorcerers make excellent adversaries for any side in the War. They have diverse motives and can plague angels and demons alike. A sorcerous cabal makes a formidable enemy for a group of Soldiers. Sorcerers can also be servants of demons, and make interesting player characters in a human or mixed campaign.

Sorcerers are mysterious and inscrutable; their powers rarely work in a blatant fashion, and they don't dare use their abilities openly, fearing both public exposure and celestial intervention. They are a secretive lot who are known more by rumor than by fact. Sorcerers contribute to their own aura of mystery, and diabolicals help them, spreading rumors and disinformation to confuse both humans and other celestials.

Non-sorcerers should never know exactly how sorcery works or what a sorcerer is capable of doing. Even sorcerers rarely do more than scratch the surface of the art.

Sorcerers are Symphonically aware, but largely ignorant of the true Symphony, and rarely do they know anything about the War. They hear disturbances as the clashing of otherworldly powers, a maddening Cacophony (the term they use for everything supernatural; the Symphony, the ethereal and celestial planes, and the disturbances therein).

Some summon demons and ethereal spirits, but create their own nomenclature for these beings – Heaven and Hell don't fit into a sorcerer's worldview, except as abstractions, and most know little about real angels and demons.

Whatever role sorcerers imagine for themselves, however, they are more often than not pawns in the War – usually playing on the black side of the board.

SORCERERS AS CHARACTERS

A sorcerer must be human. It's possible for a sorcerer to also serve as a Soldier, but very rare – sorcerers are too willful, and by necessity must spend too much time on their own pursuits to serve an Archangel or Demon Prince except on a “contract” basis. Undead may be sorcerers . . . many started out that way. Although it would be theoretically possible for a Saint to learn sorcery, it's not known to have happened.

The default starting level for a sorcerer is 6 Forces (a class 5 servant). Some have 7 Forces – these, and experienced sorcerers (20 extra character points), are class 6 servants. To make a sorcerer character, take any Symphonically aware human with a minimum Will of 6 and add the Sorcery attunement (p. 28).

Resources

Besides the Sorcery attunement, sorcerers will need one or more sorcery skills (p. 32) and rituals (pp. 33-46) to actually do anything with it. Most sorcerers spend all their character points on these and related Knowledge skills (such as Demonology, Pagan Gods, or Occultism) that help them pursue their studies

Sorcerers can learn Songs – many of them deal with celestials and ethereal spirits in order to acquire them.

ENCHANTERS

As described in Chapter 4, sorcery and enchantment are two separate domains, but with considerable overlap. Not all sorcerers are enchanters, and not all enchanters are sorcerers, but most human practitioners are both, and few comprehend the distinction.

Thus, a pure alchemist or necromancer might not technically be a sorcerer – neither of those arts require the Sorcery attunement. The fields can still be described from a sorcerer's point of view, however, since non-sorcerous alchemists and necromancers tend to run in the same circles and deal with the same people (celestials or otherwise) that their sorcerer colleagues do.

Sorcerers can also receive Rites and attunements, but these rewards are given only to a sorcerer who swears service to a Prince.

Many sorcerers acquire artifacts – reliquaries are especially popular, with the high Essence costs of sorcery. Some sorcerers make deals with pagan deities or Demon Princes to receive an ethereal or infernal spirit as a servant.

BECOMING A SORCERER

There are two ways to become a sorcerer. One way is to be Initiated. The other is to sell your soul to Hell. Initiates usually wind up in Hell anyway – they just sell their souls in installments.

Initiation

Most sorcerous initiations are conducted by a cabal (p. 114); these groups of sorcerers carefully select new members, and when a candidate has met all the necessary requirements, they perform the Sorcerous Initiation ritual (p. 46). A Sorcerous Initiation doesn't require a cabal; one sorcerer can initiate someone by himself . . . but lone sorcerers rarely want to share their power with anyone else. In either case, there is always some danger involved in an Initiation. Sorcerers usually can't measure another mortal's Forces or Will, so sometimes they try to initiate someone who doesn't meet the prerequisites, causing loss of characteristics when he fails. Many cabals impose their own penalties for failed initiates . . . often fatal.

For serious students of the occult, there is enough information out there for potential sorcerers to learn how to initiate themselves . . . and for those lacking in potential to cripple themselves trying. Despite the danger, some of the greatest sorcerers of every age have been self-initiated. Some say this is proof of human potential, others say it's evidence of how well demons have laid the trap.

The Infernal Pact

Not all sorcerers are aligned with Hell, but demons systematically exterminate every sorcerer they discover who can't be subverted. Demons of Sorcery (pp. 72-73) much prefer to "initiate" sorcerers themselves, using the Infernal Pact attunement. This is the quick and easy route to sorcery, requiring no study and no dangerous initiation rituals . . . just a pact with a demon that damns your soul to Hell. (But see *Salvation for Sorcerers*, p. 74.)

LONE SORCERERS AND CABALS

It's hard to categorize sorcerers – those who practice sorcery range from madmen seeking vengeance on the world, to adolescents who want to make a movie star fall in love with them, to pitiful old men who just want to talk to their dead wives. One thing all sorcerers have in common is unbridled ego – some start with good intentions, and a very few even manage to remain benevolent, but it takes incredible arrogance to command the Symphony to rearrange itself to your liking, and a powerful sense of self to get the Symphony to listen.

Every sorcerer is either a loner or a member of a cabal. Lone sorcerers are brilliantly selfish, and usually fiercely independent individuals; often they're incapable of functioning in normal society. They become sorcerers after delving deep into occult lore, and stumbling upon the means to awaken their potential to tap into the Symphony. Some loners started out as members of a cabal, but were too iconoclastic to get along with other sorcerers. Most of these loners, simultaneously craving assistance and appreciation but rejecting their fellow humans, eventually fall into the clutches of the only other beings selfish enough to understand them . . . demons.

Cabals are groups of sorcerers, with methods and agendas as diverse as sorcerers themselves. (See *Sample Organizations*, p. 114, for some sample cabals.) Any two sorcerers can form a cabal. Few cabals are large, and most are very short-lived associations; not surprisingly, most sorcerers don't play well with others. Still, cabals have the advantage of being able to pool knowledge and Essence, and also support each other in mundane ways, so even the most sociopathic sorcerer often finds it advantageous to work in a group. They often recruit new members by forming a front organization, usually a mundane occult group, sometimes a pagan circle. This outer circle of magicians (pp. 52-53) provides financial support and sometimes assists in group rituals (pp. 35-36), and promising members may become eligible for Initiation.

Cabals are even more vulnerable to demonic subversion than lone sorcerers, and the larger and more powerful the cabal, the more likely that it's been coopted by demons of Sorcery (whether every member of the cabal knows it or not) – those without diabolical support are usually squashed.

METHODS OF MAGIC

While any sorcerer can learn any sorcerous skills and rituals, few mortals can master every branch of sorcery. There are some generalists, either dabblers who just learn a little bit of everything, or *very* serious students (i.e., sorcerers who have no life), but most sorcerers specialize. Cabals are often devoted to one particular sorcerous skill, and sometimes specialists in one “school” of sorcery have theories that attribute all sorcerous abilities to their particular branch, and deny the validity of any others.

Not every sorcerer fits into one of the categories below, and not every sorcerer who does studies exclusively in that branch; an alchemist might also summon minor spirits or demonlings and barter for extra Essence, an exorcist might dabble in Necromancy, and a summoner is likely to study other types of sorcery (particularly Exorcism) in order to better arm himself.

Alchemists

Alchemists tend to be the most specialized sorcerers, and the most materialistic. Many of them were originally magicians (“hobbyists,” as true alchemists call them) who were lucky enough to find formulas that really worked. (Many of those are enchanters – see box on p. 70.) Besides the Alchemy skill, alchemists tend to collect many, many rituals, some of which are functional but which the alchemist can't actually perform for years, because the prerequisites or material components (blood of a faerie, 20 pounds of pure gold, Essence given freely by a demon, etc.) are too difficult to acquire. Successful alchemists have a high Intelligence – necessary to decipher ancient texts in dead languages and synthesize modern science with alchemical metaphysics, and the Precision necessary to concentrate on long, difficult processes. They frequently have many Language skills, Chemistry, and Knowledge skills such as metallurgy, jewelmithing, rare elements, herbalism, etc. Alchemy often leads to Enchantment and the creation of true artifacts, and alchemists eagerly seek to learn Songs, which are necessary for many alchemical rituals.

Exorcists

Arguably the most benevolent kind of sorcery, the ability to exorcise spirits and demons is what brings many

well-intentioned people into the craft. A handful of religious practitioners are true exorcists – it's the one branch of sorcery that receives provisional approval from some Archangels. Exorcists need to know Exorcism and/or Banishment (many can't actually distinguish between them!). Extra Celestial Forces are vital for a successful exorcist; a high Will is essential, and a good Perception gives a chance of spotting ghosts, or demons in celestial form. Knowledge skills like Demonology and Occultism give an exorcist the ability to research the true names of demons and ethereal spirits – useful for banishing them, but it also opens the door to subversion.

Exorcism requires the Command skill, and Banishment requires knowing how to Summon things. This is how many “good” exorcists are often tempted onto the darker paths of sorcery . . .

Necromancers

Probably the most blatantly “evil” of sorcerous practices, though many necromancers don't think of themselves as evil. They just have a fascination with death – a fascination to which their patron, Saminga, is only too happy to cater. Necromancers start by dissecting corpses and performing Frankenstein-like experiments, and become damned with visions of immortality and undead armies marching at their command.



Necromancy is only for experienced, serious sorcerers and enchanters (see pp. 49-50). It requires Necromancy skill and either the Sorcery attunement or the Enchantment skill. Will is very important. Intelligence and stealthiness are helpful, though some necromancers have managed without them . . . the Demon Prince of Death is proof of that.

Summoners

Summoners are playing with fire, no matter how small and inoffensive the spirits they summon. Even summoning minor, benevolent ethereal spirits will draw the attention of more powerful ones, and Summoning can be addictive; once you've succeeded at drawing a supernatural being out of the Cacophony and binding it to your will, you seek to command ever more powerful spirits. This is how most summoners wind up being a demon's plaything.

DEMONS OF SORCERY

Long ago, Kronos noticed how quickly sorcery seemed to lure exceptional mortals to their fate – almost all humans who practiced sorcery wound up in Hell. But a few managed to escape their fate, by using sorcery for good as well as evil, and a very few even used sorcery selflessly, accomplishing great things for the Divine cause (often while not aware of Heaven). This bothered Kronos . . . and it bothered the other Princes of Hell that some sorcerers were getting away with commanding diabolicals.

The Demon Prince of Fate resolved to make sorcery *his* tool. He selected one of his most promising Servitors, a Balsegraph named Hatiphas, and put her in charge of this task. Hatiphas was very effective. She recruited the most selfish, yet charismatic, humans she could find and made bargains with them that spread sorcerous skills and rituals where they'd do the most harm. She left information lying around that made it easy for sorcerers or sorcerer wannabes to call on her or her Servitors, so they could create more diabolically indebted sorcerers. And she systematically destroyed every sorcerer she found who couldn't be corrupted.

Today, Hatiphas is a Baroness, the Demon of Sorcery, and almost all sorcerers known to Hell are thoroughly in her pocket, or damned through association with other diabolicals or by their own overweening selfishness.

Almost.

While Kronos expresses satisfaction with his Servitor, not every Prince is so complacent. Occasionally, a sorcerer slips through the cracks and manages to do more for Heaven than for Hell . . . worse, there are rumors that some are still able to command demons and remain free. Besides being offensive to demons on principle, there are plenty of Princes who don't trust Kronos with control over that kind of power. Asmodeus, while approving of the sorcery game for the most part, does not like to see sorcerers who can Summon a demon, and he and Hatiphas have occasionally worked at cross-purposes.

Hatiphas assures everyone that the few sorcerers who exist out of Hell's control are soon brought into line, that there are no sorcerers who can Command demons, and that the Dozen (p. 113) is a myth *she* started. Kronos is rumored to be less certain . . . Asmodeus, Baal, and even Lucifer himself are said to

have expressed concerns, and Kronos is keeping a close eye on sorcery. He says that if he finds evidence that Hatiphas' control is slipping, he will step in. He claims that sorcery is now so intertwined with the dark road to fate, he can shut it off at will.

Some are doubtful. Sorcery has been around longer than Kronos. But no one points that out to him or Hatiphas . . .

HATIPHAS DEMON OF SORCERY *Balsegraph Baroness of Fate*

Hatiphas makes sure that while the “forbidden knowledge” of sorcery has a reputation for being hard to find, and is seen as a myth by “educated” skeptics, it always finds its way into the hands of those it can corrupt. She does her best to help it along, encouraging cabals, making sure her pet sorcerers feel compelled to share their secrets, and leaving her own name and those of her Servitors in occult books, often with special relics containing the Corporeal Song of Calling (*Liber Canticorum*, p. 31).

Hatiphas (woe to any who call her “Hattie”) took lessons from Lilith about the finer points of bargaining. This makes her the most silver-tongued of devils. Many of her minions are Lilim. For the most part, Hatiphas runs a “female” organization in Hell, but some of her best recruiters, particularly Impudites, prefer Roles as scholarly males.

Hatiphas, of course, treats all of her carefully constructed lies as the Truth. She loves to manifest on Earth as the archetypal Evil Sorceress . . . tall, seductive, all black leather, silver jewelry, and husky laughter. Hatiphas loves her job.

Many in Hell appreciate her work. Lilith is a particular ally (some whisper more than a mere ally, and in fact the Princess of Freedom currently owes the Balsegraph a favor or two). Vapula and Saminga are both jealous of Hatiphas, but for different reasons. Vapula sees sorcery as a threat to mortals' growing dependence on technology. Saminga desperately wishes he had followers like hers – potent sorcerers, all of whom owe her favors.

Continued on next page . . .

Besides Summoning, summoners need to know Command if they want to have much chance against the things they summon. Banishment and Exorcism are very useful when things go wrong, and the best (and most long-lived) summoners learn enough Focus to make a protective ward (pp. 39-40). No summoner lasts long without a very high Will. Useful skills include not only Knowledge pertaining to demons and spirits, but Fast-Talk, Savoir-Faire, and other social skills; it's useful to be able to negotiate when a Will-war is going badly . . .



SORCERERS AND CELESTIALS

Sorcerers think of themselves as free, independent souls. If they're aware of celestials at all, they think of them as alien spirits, often very powerful, but not important except inasmuch as they are dangerous or helpful. Even if they actually know something about the War, sorcerers usually think they're above it.

Celestials regard sorcerers as pitifully deluded dupes of Hell. Even sorcerers who aren't actively working for Hell are rarely nice people, so angels either avoid them or treat them the way they'd treat any other thoroughly selfish, malignant human being. Most demons assume all

sorcerers are Hellsworn, and think of them as little more than Soldiers with some extra tricks.

A rare angel may befriend a sorcerer, or accept help from one, but this is risky. Even if the sorcerer is unusually benevolent, Dominic has declared sorcery to be an infernal practice, not to be tolerated or encouraged. Any angel consorting with sorcerers risks facing the Inquisition.

Demons don't like humans in general, and they *really* don't like humans who think they're good enough to summon and talk to a demon as if they were equals . . . or worse, try to assume a superior role! Some demons will happily play along with a sorcerer if it means getting something out of him while pushing him further toward damnation, but many will simply teach the offending mortal a lesson (usually one that doesn't allow further lessons) and go on about their business.

SORCERERS AND ETHEREALS

While celestials see sorcerers as threats or nuisances, ethereals see them as opportunities. Sorcerers can summon ethereals to the forbidden corporeal realm, and they're often willing to give Essence or perform tasks an ethereal can't, in exchange for a few minor Songs or some knowledge about the ethereal plane. Some ethereals learn sorcerous skills and rituals, even though they can't practice sorcery themselves, just so they have something to offer sorcerers.

HATIPHAS, DEMON OF SORCERY

(CONTINUED)

Corporeal Forces – 4 Strength: 8 Agility: 8

Ethereal Forces – 5 Intelligence: 10 Precision: 10

Celestial Forces – 5 Will: 12 Perception: 8

Vessels: Human/3 (female), Charisma +3; Black Cat/1

Skills: Alchemy/5, Dodge/3, Emote/4, Enchantment/6, Escape/3, Knowledge (Cabals/6, Occultism/6, Sorcerers/6), Necromancy/4, Savoir-Faire/5, Seduction/6, Small Weapon (Dagger/2)

Sorcerous Skills: All, at level 6

Sorcerous Rituals: All common ones (pp. 37-46), and many more.

Songs: Affinity (all/3), Attraction (Ethereal/5, Celestial/3), Calling (all/6), Charm (Corporeal/4, Celestial/6), Deception (Corporeal/5), Entropy (Corporeal/6), Form (Ethereal/5), Healing (all/2), Tongues (all/4)

Attunements: Balseraph of Fate (with the Mercurian resonance), Lilim of Fate, Impudite of Fate, Fated Future, Infernal Pact, Oathtaking, Baroness of the Book of Days (Hatiphas' knowledge is not confined to one century, but encompasses sorcery exclusively, throughout history), Demon of Sorcery

Artifacts: Dagger (Reliquary/6)

Special Rites: Make an Infernal Pact with a mortal; teach someone a sorcerous skill or ritual

Special Abilities: As the Demon of Sorcery, Hatiphas has the power to grant the Infernal Pact attunement to other demons, allowing them to create sorcerers. She also automatically recognizes and understands any sorcerous ritual, or construct of sorcery, that she witnesses, and is *rumored* to be the only celestial capable of performing sorcery.

SALVATION FOR SORCERERS

Hellsworn sorcerers have a particularly difficult road to salvation. (See *Hellsworn – Damnation and Salvation*, p. 61.) Once a human is initiated, the Sorcery attunement *can't be removed*, but if it was granted by an Infernal Pact, it is effectively a diabolical attunement that will drag the sorcerer to Hell. The only way to escape this fate is to *stop using sorcery*. Performing any rituals, even innocuous ones, even for selfless purposes, damns the sorcerer as much as performing diabolical Rites does. And for a sorcerer to resist the temptation of sorcery is very, very difficult.

Theoretically, a sorcerer who acquired his attunement through an Infernal Pact could go through another sorcerous initiation, “reattuning” himself to a new tradition. The GM should require such a sorcerer to pay 10 character points again for the “non-damning” Sorcery attunement. Given all the other temptations sorcery brings, it would probably be best for a sorcerer who truly desires salvation to abandon the path of sorcery altogether.

Like Soldiers of Hell, a saved Hellsworn sorcerer has no guarantee of avoiding Hell, much less attaining Heaven. But there are a rare few who have done both.

Not all ethereals are friendly to sorcerers, of course. Those who are more or less benevolent may not appreciate a sorcerer's predation on humans and other ethereals, and those who serve Beleth need her permission before dealing with sorcerers. And because sorcerers can command and trap ethereal spirits, and tend to attract angelic attention, some ethereals prefer to simply have nothing to do with them.

WHITE SORCERERS

Sorcery is selfishness made manifest. A sorcerer does not have to be evil, but every sorcerer must believe, in the core of his being, that he is entitled to impose his will on the universe and make it serve his own ends. There are no humble, selfless sorcerers. That, plus the fact that most sorcerers either gain their power through an infernal pact, or wind up bargaining with ethereal spirits or demons to acquire more power, ensures that the vast majority of sorcerers are working for Hell, directly or indirectly.

Still, a rare few sorcerers have acted selflessly enough to escape damnation. Practicing sorcery doesn't automatically seal a mortal's fate, so those who stick to pure-

ly benign practices may be reincarnated, or even achieve their destiny. These are the sorcerers who make Hatiphas (pp. 72-73) gnash her teeth.

Then there are the *really* rare sorcerers – so-called “white sorcerers” who actively work for Heaven. Hatiphas denies them completely, but there are certain names, such as Merlin and Solomon, that one *doesn't* mention around demons of Sorcery.

A white sorcerer must fight a constant battle against his own selfish impulses, and avoid the ever-present lure of greater knowledge and power in exchange for just a few diabolical favors. Furthermore, if he's cooperating with angels, he needs to keep quiet about it – Servitors of Kronos and Asmodeus will quickly send a hit team if they find out about a white sorcerer . . . and Dominic isn't much more tolerant.

Perhaps the reason demons mount such an extreme response is that some white sorcerers are rumored to be redeemed diabolical sorcerers – that is, a sorcerer who acquired his powers through an infernal pact, yet by realigning himself with Heaven, escaped his fate. (See box.)

Hatiphas denies this is possible, naturally. But white sorcerers are one of Hatiphas' most vexing problems . . . particularly so for a problem she claims doesn't exist.

CROSSBREEDS

One category of exceptional humans doesn't get discussed much in angelic or diabolical circles. With the help of the Songs of Fruition (*Liber Canticorum*, p. 70), ethereals and celestials can sire children (or more rarely, bear them) with mortals. These crossbreeds are as mortal as their human parents, but often manifest unusual abilities. The mysterious Children of the Grigori (p. 76) are included in this category.

Dominic and Asmodeus both forbid miscegenation with mortals. Ethereals who seek to sire offspring are ruthlessly hunted down; celestials will face the Inquisition or the Game. The fate of the hapless children depends on who found them – angels (even Servitors of Judgment) don't blame half-breeds for the sins of their parents, though they will be watched closely. Demons, on the other hand, regard crossbreeds as a resource to be exploited, and will either recruit them or try to destroy them.

Nephallim and Gorgons (see below) are another matter. Angels are ordered to report them to Servitors of Judgment, who will take the necessary action. Demons frequently kill them on sight, though they will also try to recruit monstrous half-breeds if they can.

ETHEREAL OFFSPRING

In the old days, pagan gods often consorted with their human worshippers, and with the help of the Ethereal Song of Fruition, sired children. Nowadays, the Host persecutes any ethereal who dares manifest on the corporeal plane, and they are especially ruthless in pursuing those who try to create offspring. Nonetheless, it still happens on occasion.

Children of ethereals are not outwardly different from their mortal parent. There are no hard and fast rules that determine how they will turn out. However, there are certain traits that often (but not always) manifest in ethereal-human crossbreeds.

First, many of them have extra potential Forces, and some acquire them naturally by adulthood. Those with extra potential Forces also seem much more likely to manifest them . . . often by means of an event triggered in the Marches.

Children of ethereals are usually natural lucid dreamers, and if they have 6 Forces, their wanderings in the Marches almost always result in their becoming Symphonically aware. It is *rumored* that some have even been born with a natural Ethereal Connection (p. 28), though celestials insist that this only happens when a pagan god bestows it on them.

Naturally, if an ethereal spirit knows it has human progeny, it will often take an interest in the child's welfare. Some ethereals are genuinely caring parents, others see their offspring simply as a resource, a gateway to the corporeal realm. Crossbreeds with an ethereal spirit watching over them will usually wind up learning Songs, and often become pagan Dream Soldiers, while some are raised as sorcerers instead.

Regardless of a crossbreed's potential, they don't breed true; ethereal parentage doesn't appear to transmit itself down more than one generation. The children of ethereal crossbreeds are no more likely than any other human to have unusual abilities or connections to the ethereal realm.

Gorgons

One third of all ethereal-mortal crossbreeds are the *Gorgons* of myth. Gorgons are very, very rare . . . if they are not born deformed, they usually become so later in life, and even in this modern age, the life expectancy for monsters with supernatural abilities is not high.

Their designation as monsters is actually unfair; a Gorgon is simply an exceptional human who is physically and mentally twisted by his unnatural parentage. While mental defects often do create a malevolent crea-

ture, more often it's the persecution of mortal and celestial society that turns them into monsters.

Gorgons all have 6 potential Forces, and almost *always* reach their potential early in life . . . either through natural growth or by a traumatic event. When a Gorgon acquires its 6th Force, it also becomes Symphonically aware, automatically.

Furthermore, it also develops Corporeal, Ethereal, *and* Celestial disadvantages, equal to the Gorgon's Forces in each realm. Unlike other humans, a Gorgon's disadvantages can be supernatural (e.g., Pallid, Stink, Vulnerable, etc.), though they are not the soul-warping Discord that celestials acquire. More often than not, this results in a psychotic abomination who is quickly put out of its misery . . . but some have survived. Occasionally, a Gorgon's disadvantages are all invisible, and even more occasionally, a Gorgon is able to live a relatively normal, even benign existence.

Gorgons *do* get character points for their imposed disadvantages, and some have additional disadvantages. Like normal ethereal crossbreeds, Gorgons often have a natural affinity for the ethereal realm, and may learn Songs and sorcery.

DEMI-GODS

Just as "Gorgon" is simply a generic term for the warped offspring of ethereals and mortals, some notable ethereal crossbreeds have been called "demi-gods" in the past. In fact, a so-called demi-god may be the literal half-mortal progeny of an ethereal god, or he may be an ethereal spirit himself, descended from his "parent" only in myth.

CELESTIAL OFFSPRING

Like ethereals, celestials can create half-human progeny, with the Celestial Song of Fruition. This is strictly forbidden to angels and demons alike . . . but it still happens.

Most of what applies to ethereal crossbreeds (above) also applies to celestial crossbreeds. They are mortal humans with a high incidence of extra potential Forces, and their parentage more often than not draws them into the War. The Blessed advantage (p. 26) is not uncommon among celestial crossbreeds.

Like ethereal crossbreeds, the children of celestials don't pass on a greater likelihood of extra Forces (as far as anyone knows) or special abilities to their own children.

CROSSBREEDS AS CHARACTERS

Any human character can be the offspring of an ethereal spirit or celestial. If the GM approves, the player should write his background, and the GM simply needs to decide what Resources will be allowed. Ethereal and celestial crossbreeds have been sorcerers, rogues, and Soldiers on both sides of the War. Ethereal crossbreeds most often wind up as pagan Soldiers, and celestial crossbreeds tend to wind up serving the same side as their celestial parent . . . but there have been many exceptions.

Gorgons and Nephallim are more difficult to justify as player characters. They have a hard time, being treated much like demons, but without either the support network or ability to hide in human society that most demons have. These unfortunate monsters make better NPCs than player characters, but a sufficiently interesting character (with a background story to explain his role in the War) might be allowed in an unusual campaign.

Note: There is another way for celestials to “sire” humans; they can possess a human (using the Kyriotate or Shedite resonance, or the Song of Possession) and use the host body to engage in intercourse with another human. This does not create a half-celestial crossbreed, though. If someone sires a child or becomes pregnant while possessed, the child is still the fruit of *mortal* loins. Some celestials *think* that such children have a higher than average chance of being born with extra potential Forces, but this hasn't been proven.

Nephallim

Like ethereals, celestials who spawn half-human children often create monsters. The celestial counterpart to the Gorgons are called Nephallim. Because of the strict rules placed on celestial/human procreation, the majority of Nephallim are descended from Grigori, who have never followed those rules very closely. By orders of the Seraphim Council, any angels who discover Nephallim are required to report them to the Inquisition, and are forbidden from interacting with the crossbreeds.



When investigating a Nephallite, angels always use the Celestial Song of Affinity and then hunt down and terminate its celestial parent with extreme prejudice. This dissuades most demons from creating Nephallim as a tool of chaos.

Nephallim have the same traits as Gorgons (above). They always have at least 6 potential Forces, usually become Symphonically aware at an early age, and acquire disadvantages equal to their Forces in all three realms when they do.

Nephallim are, despite their deformities, essentially human . . . and as free-willed humans, they are capable of selflessness as well as selfishness. While most Nephallim seem more drawn to their fate than their destiny, they *do* have destinies, and the potential to achieve them.

One reason Nephallim remain so mysterious to the angels is that they *never* become Bodhisattvas. Damned Nephallim souls can be found in Hell, but Nephallim who reach their Destinies always ascend to the Upper Heavens. Or, say some angels, disband because Heaven is closed to them.

Children of the Grigori

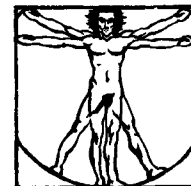
Long, long ago, the eighth Choir of angels were cast out of Heaven for consorting too intimately with mortals. According to the Seraphim Council, the Grigori's intermingling with mankind resulted in monstrous half-human, half-celestial crossbreeds, misshapen giants who had to be destroyed.

This is the truth, but it's not the whole truth. Since the Seraphim Council cannot lie, they instead refer angels who ask too many questions to the Inquisition – Dominic's Servitors, the Council tells the naively curious, will be pleased to answer such questions as are appropriate. This usually ends any research on Grigori offspring.

Any angel can produce offspring with a human with the Celestial Song of Fruition. Only the Grigori could breed with humans without the aid of a Song.

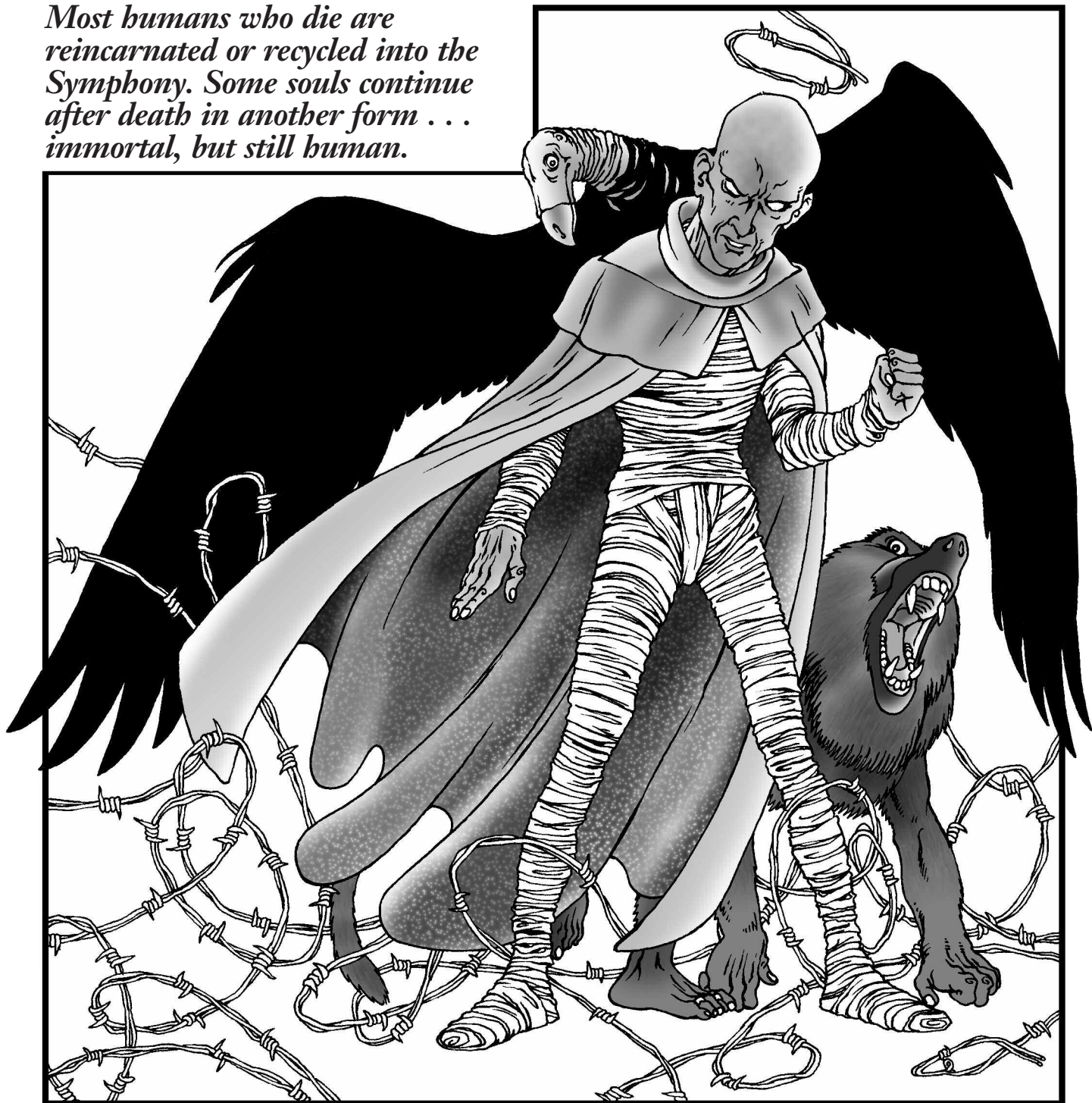
The few angels who know about them have divided feelings about the crossbreeds. Dominic suppresses all talk of Grigori and their offspring, but some angels are rumored to be secretly trying to locate and organize all the Children they can find, often using intermediaries and concealing Heaven's involvement. This is necessary both to avoid scrutiny by Judgment and to avoid scaring away the Children – and possibly the Grigori themselves – who have good reason to fear attention from the Host.

There are even signs that certain Archangels are interested in establishing contact with the eighth Choir and their offspring, but most celestials believe this is just another rumor.



IMMORTALS

Most humans who die are reincarnated or recycled into the Symphony. Some souls continue after death in another form . . . immortal, but still human.



FALLING FROM GRACE

Blessed souls can move on to the Upper Heavens, or be made into Saints to return to the corporeal plane, but once a human is admitted to Heaven, he'll *never* be sent to Hell.

In Heaven, the opportunities for corruption are minimal. Blessed souls aren't perfect, and still possess many of the vices they had on Earth, but Heavenly existence tends to gradually smooth blemishes. An inability to lie helps. Still, it's possible for one of the blessed to slide into a state of less-than-Grace. Others who notice this are quick to counsel the wayward soul.

On rare occasions, malcontents are confined in the Council Spires, where they are made as comfortable as possible, but not allowed to leave until Dominic's Seraphim are convinced they have halted their spiritual decline . . . or until they agree it would be best to make the climb up Jacob's Ladder (*Heaven and Hell*, p. 65).

There is a heretical belief among angels that a soul who truly becomes too corrupt for Heaven may ascend Jacob's Ladder but be forbidden to enter God's presence. What happens then is mere speculation. There is another rumor, whispered only when no angels of Judgment are about, that once or twice, one of the blessed has become corrupt, yet refused to ascend to the Upper Heavens. Did Dominic extirpate these blighted souls? No one dares even whisper that . . .

SALVATION

For the damned, there is no hope. Those consigned to Hell are stuck there for all eternity . . . or until their Forces are scattered or Armageddon comes, whichever happens first.

Or so the demons say. However, on Earth as it is in Heaven, human souls can change and evolve. True repentance among the damned is rarer than one might think.

Of course everyone who goes to Hell is very, very sorry for not being a nicer person. But Hell is a place of suffering and misery, and most of all, unrelenting selfishness. The damned have little opportunity for self-examination, for contemplating the true nature of their sins, for genuine repentance. Most wallow in self-pity, begging for mercy and forgiveness, but only because they want an end to their suffering.

In Hell, as in Heaven, there are heretical rumors about the fate of certain souls. It is said that if one the damned *truly* comprehends and repents of *all* his Earthly sins, accepts full and unqualified responsibility for every choice he made in life, and feels sincere regret for every bit of harm he ever caused another being . . . and humbly, sincerely, begs forgiveness, selflessly, with no hope or expectation of actually receiving it . . . that such a soul may simply disappear from Hell and be transported to the Upper Heavens.

And there are also rumors that sometimes angels raid Hell to "rescue" damned souls. Both of these rumors are vigorously suppressed by Asmodeus, and most demons are sure that they are cruel hoaxes spread by Servitors of Kobal to offer false hope to the damned.



DEAD SOULS

Chapter 2 describes what happens to humans when they die. Those who are reincarnated, recycled, or ascend to the Upper Heavens cease to be *In Nomine* characters . . . but some linger on the celestial, ethereal, or corporeal planes.

In order to persist after death, a human soul *must* have at least 1 Celestial Force. Humans who are somehow reduced to 0 Celestial Forces are, quite literally, soulless. When they die, their Forces are automatically disbanded into the Symphony.

CELESTIAL SOULS – THE BLESSED AND THE DAMNED

A human soul on the celestial plane is treated in most ways like a Heartless celestial. They have the same Forces after death that they had in life, but are no longer limited by their potential Forces. It becomes possible to acquire new Forces freely, or have them added by a Superior. (Damned souls, of course, are forbidden to acquire new Forces.)

Celestial souls retain all their skills, Songs, and attunements. (The latter are almost always stripped from souls in Hell.) Human souls can learn and perform Songs in any realm *if* they have at least 6 Forces . . . those with less than 6 Forces remain unable to manipulate the Symphony or control their Essence. The blessed are permitted to learn any Song an angel is willing to teach them. The damned are forbidden to learn anything with-



out a Prince's explicit permission . . . but some manage to pick up forbidden knowledge anyway. Many Princes automatically strip souls down to 5 Forces to prevent them from picking up Songs.

Souls can be given attunements and Distinctions by Archangels, but usually only Saints receive them. *None* of the damned have any real status – even if you're one of the rare Soldiers who earned a Distinction on Earth, the first Prince who notices you will strip it from you in Hell.

Disadvantages, unlike Discord in celestials, are not bound to one's soul. A mortal who ascends to Heaven may choose to leave behind any disadvantages he had in life. Many newly ascended souls keep their disadvantages at first. Someone who was fat, crippled, or blind on

Earth may appear that way in Heaven, not knowing that he can shed those imperfections at will. The same applies to Ethereal and Celestial disadvantages. It may be harder for someone to simply *choose* to no longer be Angry, or Lustful, or Jaded . . . but all it takes is a choice. There are angels and other blessed souls who patiently guide new arrivals through the process of releasing all their mortal "baggage."

In Hell, human souls can also lose their disadvantages, but it's much harder. No one tells the damned that they can shed their flaws, and Hell aggravates blemishes of the spirit, rather than removing them as Heaven does. If a damned soul wants to get rid of his disadvantages, he must work them off through roleplaying, the same way a living human does . . . and self-improvement opportunities for the damned are severely limited.

FORMER HUMANS AS CELESTIALS

Popular media notwithstanding, humans who die and go to Heaven *don't* become angels. Ever. Nor can those who go to Hell become demons. Not even a Superior can turn a human soul into a celestial.

There is one trick that some Demon Princes use, though. A human soul's Forces can be stripped away and added to a celestial. Corporeal and Celestial Forces just make a stronger celestial and a diminished human soul . . . but Ethereal Forces contain bits of memory and personality as well. A demon with Ethereal Forces taken from a human absorbs fragments of that human's psyche. If all a demon's Ethereal Forces once belonged to a human, he may *believe* he *is* a former human.

Archangels are *capable* of doing the same thing . . . but regard it as an abominable practice. Even if one of the blessed *wanted* to donate an Ethereal Force to a willing angel, no Archangel would consent to it.

Human souls can engage in celestial combat. A soul who loses all his Celestial Forces ceases to be. Of course, it is unthinkable for the blessed to violate the *Pax Dei* (*Heaven and Hell*, p. 55), and even more unthinkable for an angel to attack a human soul. Damned souls, on the other hand, frequently fight one another, or are preyed on by demons, especially in Gehenna. Princes usually forbid the destruction of humans – they hate to see Essence and Forces go to waste – but permit anything short of final obliteration of a soul.



The Blessed

Humans who achieve their destiny go to Heaven. The majority of these blessed souls ascend to the Higher Heavens, never to be seen again.

The rest choose to remain in the Heaven in which the angels dwell, to continue serving selflessly as they did in life. Some advise Laurence or the other Archangels, offering a much-needed human perspective to the Heavenly War effort. Others have such a strong desire to help mankind, they petition an Archangel to be sent back to Earth as a Saint (p. 84).

Buddhists believe in *Bodhisattvas*, enlightened souls who choose to continue reincarnating back to Earth to help others achieve enlightenment. This term has become popular with angels to refer to the human inhabitants of Heaven, though Laurence prefers the term “Saints” to refer to all blessed souls, whether they have corporeal bodies or not.

Blessed souls *always* have the option of ascending to the Upper Heavens. They feel its lure constantly; they sense instinctively that it is a place of ultimate peace, ultimate joy, an end to all worry and suffering. It takes unparalleled selflessness to stay at the lowest level of Heaven for years, decades, or centuries. Heaven is a

very, very good place . . . but the blessed know that an even better place awaits them. Most eventually accept their ultimate reward, sometimes after just a short time spent touring the lowest level of Heaven to meet famous people and satisfy their curiosity, sometimes after being wearied by centuries of struggle and countless corporeal incarnations.

Thanks to their direct experience of Heaven, all blessed souls automatically gain the Blessed advantage (p. 26) – not that it is ever likely to matter, unless they return to Earth as a Saint.

The Damned

Humans who meet their fate go to Hell. There aren't many options for them after that. Usually they suffer, and suffer, and suffer. If they're lucky, they may eventually be destroyed, but Demon Princes prefer to keep human souls around . . . they are Hell's greatest source of “revenue,” generating a steady supply of Essence, which is harvested by demons in various ways. (See *Heaven and Hell* for more details.)

Rarely, one of the damned will prove himself useful to the lords of Hell. In some Principalities (such as Sheol and Abaddon), human souls are never anything more than terrorized victims under the taloned feet of their demonic masters. But some Princes (particularly Asmodeus, Baal, and the rulers of Shal-Mari) offer opportunities for the damned to do more than give up their Essence under torture. Those with cunning, wisdom, political instincts, and bootlicking skills may find more productive ways to serve, and thereby earn minor privileges, sometimes even rising to positions of authority over other damned souls. A very rare few actually get to serve demons as valuable lackeys, instead of toys.

GHOSTS

Some humans leave unfinished business after they die, and have such a strong desire to return that their souls reincarnate. Subconscious memories then drive the reincarnated people to complete their task.

Those who have achieved their destiny or fate are called to the celestial plane, and won't be given such an opportunity. Some of these souls – those with a strong will and an overwhelming desire to remain on Earth – resist being drawn to Heaven or Hell, and become ghosts.

To become a ghost, a human must have at least 2 Celestial Forces. He must have achieved his fate or destiny. And, he must have something on the corporeal plane on which to anchor himself, preferably a focus for the obsession that impels him to remain. An anchor can be an object, a place, or even a person.

Attempting to anchor itself on the corporeal plane costs the soul 1 Force, randomly chosen, and he must make a Will roll. If he succeeds (and the lost Force did not reduce him below 2 Celestial Forces), he becomes a ghost. If he fails, he may try again, losing another Force in the process. This continues until the would-be ghost succeeds in anchoring itself, or either gives up or is reduced to 1 Celestial Force, in which case it is forced to move on. This process is the reason most ghosts are weak, incomplete spirits.

Once a soul becomes a ghost, it cannot travel more than a certain distance from its corporeal anchor. The distance is based on the range for the Celestial Song of Motion (*In Nomine*, p. 82), using the ghost's Celestial Forces as the Song's level, and its Will as the check digit. So, a ghost with 2 Celestial Forces and a Will of 5 can travel only 5 yards from its anchor; a ghost with 4 Celestial Forces and a Will of 10 has a range of 1000 yards. Of course, if the anchor is a place, that may give the ghost a considerable range in itself.

In most respects, a ghost is treated like a being permanently in celestial form. A ghost can only interact with the corporeal realm by spending 1 Essence and making a Will roll, adding its Celestial Forces. Success allows it to become visible, make noises and handle things physically (if it has any Corporeal Forces), and even speak (if it also has Ethereal Forces) for 10 minutes times the check digit. Failure means it cannot try again for a number of minutes equal to the check digit; a check digit of 6 means it cannot manifest again that day. Ghosts cannot be harmed corporeally – even when manifesting tangibly, they have no bodies and no Body hits – but are subject to ethereal and celestial attacks.

Ghosts retain the skills and attunements they had in life. If a ghost loses all its Forces in a realm, it loses all skills (including Songs) associated with that realm. If a human was Symphonically aware, and/or capable of performing Songs or sorcery, his ghost retains those abilities *if* it still has 6 Forces. (Very few ghosts are this strong.)

Ghosts regenerate Essence as they did in life. This includes being able to use any Rites they can still perform, and some ghosts, after a long time, may develop a Rite associated with their anchor. Ghosts do not disturb the Symphony except by consciously expending Essence.

A ghost with no Ethereal Forces cannot speak or assume a coherent form – at most, it can appear as a mist or a ball of light, or perhaps a chill in the air. Ghosts with reduced Ethereal Forces often appear incomplete, only manifesting above the waist, for example, or heard as if their voices come from a great distance. Ghosts with no Corporeal Forces cannot manifest tangibly and cannot make any sound.

There are four basic types of ghosts, described below.

Will'o'Wisps

(No Corporeal or Ethereal Forces)

Will'o'wisps are the most rudimentary form of ghost, and the most common. These spirits have sacrificed every part of themselves except the very Will they needed to remain on Earth in the first place. Aside from manifesting as vague balls of light or cold pockets of air near their anchor, will'o'wisps cannot affect the corporeal realm, and don't have the intelligence to do much if they could. Many are never even recognized for what they are by humans who encounter them. The lonely, wandering spirits do not know how to let go of the corporeal realm, but have long forgotten why they wanted to stay.



Poltergeists

(1 or more

Corporeal Forces, no Ethereal Forces)

Poltergeists, or “house ghosts,” can be playful, friendly, or malevolent. What they can't be, sadly, is intelligent; in their struggle to avoid the afterlife, these spirits literally lost their minds. Now, with no more than animal intelligence, they guard their anchors and express their pleasure or displeasure by using their limited ability to affect the corporeal world.

Poltergeists rarely display a visible manifestation, and their celestial form is hardly more complex than a will'o'wisp's glowing globe. Some make inarticulate noises – groans or sighs, sometimes even laughter or screaming – but most are silent. They are usually detected by the cool spots where they manifest . . . or by the objects they throw across the room.

Apparitions (No Corporeal Forces, 1 or more Ethereal Forces)

Apparitions have lost their ability to affect the corporeal world directly, but still retain the intelligence and memories of their past existence . . . or at least some of them. Depending on how much of their mind remains, these ghosts may simply replay bits of their old life over and over, trapped in a loop of fragmented memory, or seek out humans to convey messages to, in an effort to complete the work they left undone.

Apparitions manifest as they remember appearing in life. Being intelligent, they can be as harmless as a will'o'wisp or as hateful as a jealous house ghost. Despite not being able to move objects or speak aloud, they have their own ways of making an unwanted visitor very miserable indeed.

Ghosts (1 or more Corporeal and Ethereal Forces)

The classical ghost represents the least fragmented of lost souls. These spirits usually possess most of their original intelligence, are fully aware of the circumstances of their existence, and are capable of communicating normally with living mortals or celestials. Since these ghosts are the ones most likely either to be exorcised or to complete their "unfinished work," they are also the rarest type of ghost.

Ghosts appear almost as real and tangible as living humans, when they choose to manifest. Only the brightest sunlight will expose their translucency. Ghosts usually have a morbid sense of humor, and those who no longer have any hope of completing their unfinished business tend to laugh at mortals' worries as inconsequential and self-absorbed. "Life is wasted on the living," they might say, all the time wishing for another chance to truly live, or to end the hanging-on existence they go through, day after day.

Exorcism

A ghost can relinquish its hold on its anchor at any time. Doing so means being pulled to Heaven or Hell – whichever is appropriate – unless the ghost attempts to reanchor itself to another object, which requires losing another Force and repeating the process that made it a ghost. Usually a ghost only leaves voluntarily if it accomplishes whatever kept it from moving on, but destroying a ghost's corporeal anchor will force it to move on.

Sorcerers have two other ways to get rid of ghosts. The *Exorcise Ghost* ritual (p. 39) will *destroy* a ghost. The *Banish* ritual (p. 37), if performed by someone who also knows the *Summon Human Soul* ritual (p. 42), will *force* a

ghost to let go of its anchor and ascend to Heaven or descend to Hell, whichever it deserves.

Finally, a ghost can be driven off the corporeal plane by engaging it in celestial combat. If reduced to 1 Celestial Force, a ghost is automatically pulled up to its celestial reward, or down to its punishment.

Celestials and Ghosts

Demons don't care much about ghosts, one way or the other, and ignore them unless a spirit is either useful or a nuisance. Angels tend to regard ghosts with pity, and encourage them to move on, sometimes even trying to help the ghost accomplish whatever purpose keeps it on Earth. They also frown on destroying ghosts, rather than banishing them, since those that belong in Heaven are blessed souls, and those that belong in Hell are attempting to delay the inevitable.

DREAM-SHADES

Ghosts are lost spirits who have anchored themselves to the corporeal plane. Some souls manage to anchor themselves to the *ethereal* plane after death. These "ghosts" are called dream-shades.

DEAD SOULS AS CHARACTERS

Dead souls don't make appropriate player characters except in very unusual campaigns. The blessed aren't able to participate actively in the War unless they are made into Saints, and adventuring opportunities for the damned are even more limited. Dream-shades and ghosts are too constrained and (usually) too ephemeral to make good PCs except perhaps in a one-shot adventure.

They *might* be allowed as servants, with the GM's permission. (This is very rare in Heaven; blessed souls don't usually choose to bind themselves to a particular angel – and are very difficult to command anyway – and the Seraphim Council discourages it.) Given that celestial souls can't offer much practical assistance in most *In Nomine* campaigns, and ghosts and dream-shades have very limited areas of operation, they are all treated as Class 1 servants – though the GM might increase their Resource level in the case of souls who know useful Songs or have other special abilities.

Becoming a Dream-Shade

Unlike corporeal ghosts, dream-shades don't have to meet their destiny or fate before dying in order to anchor themselves to the Marches. They also don't lose Forces in the process of anchoring themselves. Humans can become dream-shades under a variety of circumstances.

First, any human who dies in his sleep, while he is dreaming, may choose to make a Dreaming skill roll (p. 29) in order to anchor his soul in his dreamscape . . . or wherever on the ethereal plane he is at the time. Even non-lucid dreamers sometimes do this instinctively, using a default skill roll. Failure means the soul goes wherever it should have normally.

Lucid dreamers – those who actually possess at least 1 level of the Dreaming skill – can make a Dreaming roll at -2 even if they died in the waking world. Success allows the dreamer to anchor himself to his dreamscape, or any other place he knows in the Marches (such as a pagan god's Domain, or Blandine or Beleth's Towers).

A human who knows the Corporeal Song of Dreams can do a similar thing, but he must successfully perform the Song (and have enough Essence at the time of death to do so). A human with the Dream Walking attunement (*In Nomine*, pp. 110 & 165) can make a Perception roll to do the same thing. In either case, the character must pick someone else's dreamscape in which to anchor himself, and if the subject is not dreaming at the time the character dies . . . he's out of luck, and goes on to the afterlife awaiting him.

Certain powerful ethereal spirits have the ability to anchor a soul to their Domains in the Far Marches. They can only do this if they're aware of the human's death when it happens, and the soul must be willing. Sometimes worshippers of pagan gods join their god after death in this manner. Blandine and Beleth can also anchor a willing soul to anywhere in their Domains, in the same manner – though Blandine never creates dream-shades.

The last known method is the Ethereal Song of Blood (*Liber Canticorum*, p. 80), which allows demons to murder a mortal in his sleep, and draw his soul to his dreamscape.

Living in the Ethereal

Once anchored to the ethereal plane, a dream-shade can let go at any time – neither pagan gods nor Blandine nor Beleth can hold a soul against its will. Dream-shades who have fulfilled their fate or destiny will eventually move on to the celestial plane, the rest will reincarnate or disband.

Dream-shades are treated as ethereal spirits in most ways. They have the same Forces and abilities they had in life, except they lack a corporeal form. They regain

Essence at midnight like spirits. They can be attacked in celestial combat. They can learn and perform Ethereal Songs (if they meet the other prerequisites for Song performance), but not Celestial Songs.

Most dream-shades can wander the Marches freely, but non-lucid dreamers who anchored themselves to their own dreamscape may be trapped there, until someone shows them how to get out. Dream-shades can reanchor themselves at will with a Dreaming skill roll – the anchor can be someone else's dreamscape, or any location in the Marches. A failed attempt means the shade must wait a number of days equal to the check digit before trying to change its anchor.

Unlike true spirits, dream-shades cannot create their own vessels. The only way for a dream-shade to return to the corporeal plane is for a Superior, or a pagan god, to make a vessel for it. (The shade must have at least 1 Corporeal Force.) A dream-shade with a vessel can manifest on Earth anywhere he's ever been before by spending 1 point of Essence and making a Will roll. Returning to the Marches requires another 1 Essence and a Will roll.

A dream-shade feels the pull of the hereafter constantly, and each corporeal death makes it harder to resist. Most dream-shades who are killed on Earth don't return to the Marches, but move onward. The few who cling to their ethereal existence suffer Trauma as ethereal spirits do (*The Marches*, p. 111), and then must persuade someone to give them another vessel.

Dream-shades can be exorcised and banished by sorcerous rituals (pp. 37 & 39). They can also be forced to move on if their anchor is destroyed, but this is difficult. Usually, dreamscapes can only be destroyed by killing the dreamer, and destroying an ethereal Domain requires killing the pagan god or Superior who owns it. Even then, the dream-shade is allowed a single Dreaming skill roll to reanchor itself.



PATRON SAINTS AND FAMOUS SOULS IN HEAVEN

Saints cannot be Word-bound, and don't actually hold the Word of their Archangel. However, some blessed souls are known for their special dedication to a particular part of the Symphony. These humans are renowned for their deep understanding in their area of specialty, and are often consulted by angels, sometimes even by Archangels. Sometimes, they become so famous and respected that they are referred to as "patron Saints" (e.g., the patron Saint of flower gardening, the patron Saint of orphans, etc.).

Many angels frown on such titles, since it leads to confusion with actual Word-bound celestials, but it's a common practice in Heaven nonetheless. Not every "patron Saint" is even a Saint in the *In Nomine* sense – that is, given a corporeal vessel to return to Earth. Many remain in Heaven as Bodhisattvas.

The Roman Catholic Church has a long list of officially beatified saints, many of them known as patron saints. (It should be noted as well that the Catholic Church also names angels as patron saints.) Of course, not all Catholic saints are necessarily Saints in the *In Nomine* universe, and there are plenty of non-Catholics in *In Nomine's* Heaven. But it seems reasonable to assume that the Church would get some of them right, and using some of these well-known personages will certainly add a sense of historical and theological verisimilitude to your campaign.

Rather than making up an unknown NPC to be a Saint of Jordi, why not have the player characters meet Saint Francis of Assisi, canonized by the Roman Catholic Church as the patron saint of animals? (He's also known as the patron saint of merchants, ecologists, and Italy, among other things, so no famous saint need be restricted to working for one Superior.)

Using historical figures as Saints can make your campaign much richer. Players might even want to *play* a famous person as a Saint. Such individuals should be selected carefully, since each one makes a statement about the nature of fate and destiny in your campaign. (Martin Luther, Laurence's agent in effecting change upon the Catholic Church [*Night Music*, p. 8], might appear as a Saint . . . but what does that say about the vicious anti-Semitism that his writings also engendered? Oliver Cromwell, almost universally vilified by history, was a devout Christian and reformer who was in many ways *more* tolerant and moral than his enemies – the sort of person who could easily appear in Heaven *or* Hell!) If you intend a famous soul to make more than a cameo appearance, do some research to give real life to the "character." (See *The Famous Dead in Heaven, Heaven and Hell*, p. 64, for more on this subject.)

The "Catholic Online Saints" website is an excellent resource for anyone who wants to research "real" saints for use in an *In Nomine* campaign. Go to <http://saints.catholic.org/index.shtml>.

SAINTS

Blessed souls who don't ascend to the Upper Heavens stay on because they want to continue helping mankind. Most are content to remain on the celestial plane, advising the Archangels, but some seek to take an active role in the War, and petition to be sent back to Earth. They are Heaven's secret weapons in the War – almost incorruptible souls with human insight and celestial powers, and the ability to live on Earth without disturbing the Symphony.

While *Bodhisattva* is the common term for blessed souls in Heaven, and *Saint* is the term for such a soul who has been given a corporeal vessel, there is no more difference between them than between an angel with a vessel and one without.

THE SAINTLY PETITION

The Roman Catholic Church – correctly, as it turns out – says that every soul in Heaven is a Saint, but has strict requirements for canonization. Heaven's requirements are less formal, but just as demanding.

A soul who wants to be sent back to Earth must first petition an Archangel. Since human souls, unlike angels, do not belong to any Superior, one of the blessed can petition any Archangel. Of course, they will generally petition the Archangel whose goals and methods are most closely aligned with those of the petitioner. (See *Saints and Archangels*, pp. 86-87.) If a human was a Soldier of God in life, he will usually petition his former Superior (if he petitions someone else, most Archangels will want to know why).



Most Archangels never have more than a few dozen Saints operating on Earth at a time – the Seraphim Council doesn't want too many blessed souls descending to Earth and meddling with the living, however well-intentioned they may be. An Archangel will have a petitioner questioned very carefully before he will even consider sending another soul to Earth. Blessed souls are as selfless as any angel, and cannot lie in Heaven, but they are still capable of human fallibility, and some are driven to return to Earth not out of selfless desire to help all of humanity, but for personal reasons – to revisit loved ones, to help their family or their nation, to take up an Earthly cause important to them in life. Only those with an overwhelming desire to fight the good fight for all of creation, and who are willing to forsake all previous Earthly attachments, will be considered for Sainthood.

Every Archangel has his own agenda, of course, and will want to sponsor Saints who will advance the Heavenly cause in a manner compatible with the Archangel's Word. Petitioners are expected to describe in detail exactly what they want to do on Earth and why, how they will do it, and how this will help bring humanity to its destiny. The Archangel will take the soul's proposal into consideration, along with the potential Saint's existing skills and abilities. *If* he is swayed by the human's argument, and convinced that this soul can do more good on Earth than in Heaven, he will send a new Saint to Earth.

RETURN TO FLESH – CREATION OF A SAINT

To make a Saint, Archangels must create a vessel as they do for angelic Servitors. A blessed soul is not a celestial, however, and binding it to a corporeal form is trickier than giving an angel a vessel. There are two methods listed below – some Archangels prefer one, some the other, and some use both, depending on the circumstances.

A Saint's corporeal form is treated as a vessel for purposes of calculating Body hits, with a vessel level equal to the Saint's Corporeal Forces. All Saintly vessels are immune to disease, and sterile. Archangels have learned they must make Saints' vessels require sleep also – unlike angels, the human mind *needs* sleep and dreams sometimes (except in Heaven and Hell), and Saints, being the driven souls they are, are prone to forget that unless their body reminds them. Other biological needs depend on how the soul was invested into its vessel.

Recorporealization

The easiest way to make a Saint is just to create a vessel and bind the blessed soul to it. The Saint returns to Earth fully formed, with all his memories of Heaven and his previous life intact. Often a Saint's vessel will be identical to the body he had in life, though sometimes this is not desirable (particularly if the Saint died recently and there are people still living who remember him).

A recorporealized Saint's vessel is like a celestial's vessel for the most part; it is immortal, and does not require food or water, and is immune to most environmental extremes. Saints are recorporealized by Archangels who have a specific reason to put a Saint in a certain place at a certain time.

Born Again

Sometimes, Saints are sent back to Earth to be literally born again. An Archangel selects a human woman to give birth to the Saint, and the blessed soul is invested in an embryonic vessel, which is then placed in the mortal's womb. The woman who will give birth to a Saint is always carefully chosen. Sometimes she is a Soldier who volunteers for the privilege! Often a Cherub is assigned to guard the mother, and the newborn Saint after birth.

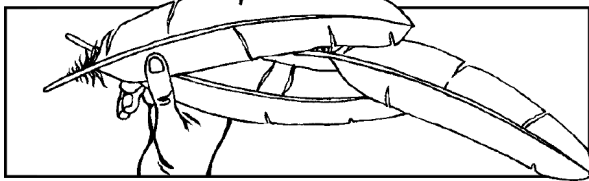
Reborn Saints usually grow up as normal, albeit exceedingly healthy and selfless, children . . . the term "angelic" is often used to describe them. At some point in the Saint's life, some event will trigger his dormant Saintly abilities, and he will remember who he is and why he's been sent back to Earth.

A reborn Saint's vessel is mortal – eventually, it will grow old and die, if the Saint isn't killed first. When that happens, his soul will ascend to Heaven again, to become a Bodhisattva, and (if the Saint and his Archangel wills it) perhaps to return to Earth for another lifetime. These Saints need to eat and drink, and are vulnerable to the environment like other humans. Reborn Saints are placed by Archangels who have no specific task in mind, but simply want the Saint to live among humans and effect a positive change on the people and society around him.

THE SAINTLY LIFE

Angels engage the Enemy directly, while Soldiers fight guerrilla campaigns. Saints try to stay out of the fighting entirely – they don't involve themselves in celestial business, but attend exclusively to humans. When possible, they further their patron Archangel's Word, but that's often a secondary concern to simply helping human beings get by in the world. Saints live among humans, usually in the guise of a helpful soul that his neighbors can always come to for help. Whereas an angel might step over a human lying destitute in the street as he contemplates how to end poverty, Saints, being humans themselves, never look past individual souls that need saving. Conversely, they are capable of furthering an Archangel's Word on a broad, ideological level; an angel's perspective is often limited by *feeling* a Word as a concrete thing.

A Saint won't ignore diabolical activities, of course. Since they can hear disturbances, they make highly effective sentries in human communities, and they won't hesitate to ambush a demon they catch preying on their flock. They're much more formidable than Soldiers, have no fear of death, and can't be discerned from normal humans unless they use celestial powers. Demons greatly resent Saints, and take great pleasure in ruining their day . . . but more often than not, when a demon crosses one of the blessed, it's the demon's day that gets ruined.



Saints are a precious resource in the War; Archangels don't waste them on missions that can be performed by angels or Soldiers. This means that Saints usually don't make good player characters – they'd rather help an addict get off drugs, or prevent a college professor from ruining his life by having an affair with a student, than fight demons and help defend Tethers.

Saints will help angels if they can, but their first priority is always to the people they are watching over – a Saint won't help chase a demon if that will make him miss his appointment with a troubled teen who needs counseling. Saints call on angels for help only when absolutely necessary, and they don't expect to be treated as minions themselves. And any angel who tries to order a Saint around is likely to get called upstairs to be reminded by his Superior who's *really* important in the War.

SAINTS AND ARCHANGELS

Archangels usually choose former Soldiers to continue representing them on Earth, but a mundane whose life was devoted to an Archangel's Word, unawares, may also be sent back as a Saint. Below is a summary of the type of souls each Archangel chooses, and what their goals are in sending them to Earth.

Blandine: Blandine's Saints don't actually spend much time in the Marches – more than any other servants of Dreams, they do their work on the corporeal plane, making the world a brighter place so that more mortals will dream brighter dreams. Her Saints are people whose actions in life illuminated millions of dreamscapes, or lucid dreamers whose own dreamscapes were particularly brilliant.

David: David chooses leaders to be Saints – people with drive and charisma and the ability to attract and motivate others. He especially likes people who remained dedicated to a cause despite terrible suffering and great adversity. His Saints help groups find a purpose, and encourage loners to get involved in some kind of group activity.

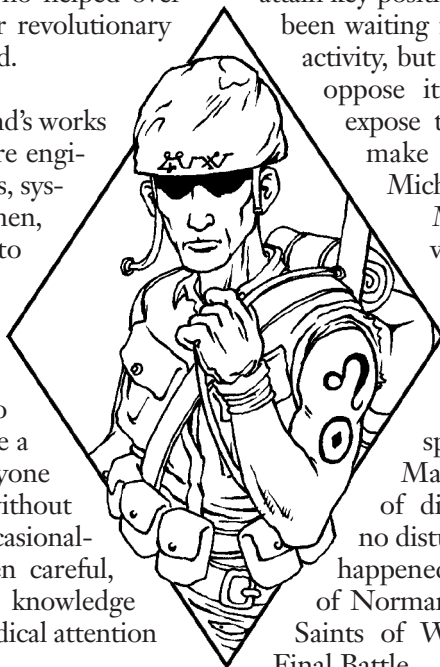
Dominic: Saints of Judgment must promote the rule of law, and intervene when human laws become unjust or perverted. They also remain ever vigilant for signs of diabolical influence . . . especially the subtle sort of corruption that doesn't create a disturbance. They're just as quick to report angels who step out of line on Earth. Dominic chooses mortals with keen judgment and an absolute set of morals . . . preferably in accordance with his.

Eli: There aren't many Saints of Creation – Eli hasn't been in Heaven to receive petitions for many years. Those who remain are free spirits who bring a party with them wherever they go . . . the kind of people who make the world a better place just by being in it. Eli's Saints are primarily artists – especially those who created out of love, rather than the kind who suffered for their art.

Gabriel: Like Eli, Gabriel doesn't create many Saints. It's the rare soul who can track her down in the first place, much less get her attention. The few existing Saints of Fire are mostly wrathful vigilantes who impressed Gabriel with their sense of outrage, though a few of her oldest Saints were artists, lovers, leaders, or prophets (p. 68) who inspired people with their own burning passions.

Janus: Saints of Janus are infiltrators. They work their way into all kinds of groups (corporations, political parties, terrorist factions) that are moribund and stagnant or slowed by bureaucracy, and engineer something radical to get them moving again. Anyone who helped overthrow the establishment or fought for revolutionary change can become a Saint of the Wind.

Jean: Jean's Saints watch over mankind's works and try to keep them running. They are engineers, mechanics, technicians, plumbers, systems administrators, and other repairmen, making sure equipment essential to human life doesn't break down. The work they do is never glorious, but it's always vital. Occasionally, Jean decides mankind is ready for some new knowledge, and uses his Saints to pass it on subtly enough to appear to be a natural development. He *will* recall anyone who passes on Heavenly innovations without instructions. Saints of Lightning are occasionally brilliant innovators, but more often careful, precise researchers who brought new knowledge into the world with painstaking, methodical attention to detail.



Jordi: Jordi has few Saints, since so few humans deserve Heaven, in his eyes. He only chooses souls who love animals so much, they're willing to be sent back to Earth to live as one. Most of Jordi's Saints have animal vessels, and try to save animals from abuse and extinction, while turning the tables on the wicked humans who prey on them.

Laurence: Most of Laurence's Saints are Catholic, and almost all are Christian – a deserving petitioner who follows another faith will usually be referred to another Archangel. He chooses great men and women of the Church to be his Saints, and they do primarily missionary work, or support Christian churches by tending to individual congregations.

Marc: Marc chooses Saints who built large fortunes on Earth, using good, fair business practices, and then used their money to make other people more prosperous. He sends them back to Earth to teach others how to do the same thing. They invest in promising companies, act as mentors for young entrepreneurs, and teach economics and business ethics.

Michael: Michael does not have a few dozen Saints. He has over a *thousand*. He has been steadily recruiting

Saints for a long, long time – *any* of his former Soldiers who want to become Saints after death are given the opportunity. His Saints infiltrate organizations that Michael believes are potential diabolical targets. They attain key positions, and stay there, waiting. Some have been waiting for *centuries*. They watch for diabolical activity, but are ordered to report it to an angel, or oppose it passively, never doing anything to expose their involvement. They almost never make a disturbance. Thus, very few of Michael's Saints get killed or exposed.

Michael's purpose in engineering this vast conspiracy is to have his Saints in position when the Day comes. The Day is whenever infernal forces organize themselves enough to launch a major strike – and then Michael gives the order, and his Saints spring into action by the hundreds. Massive bloodshed ensues, thousands of diabolical agents are slaughtered, and no disturbance is generated. The last time this happened was World War II, on the beaches of Normandy. Always, Michael and his devoted Saints of War hope the next time will be the Final Battle.

Novalis: Saints of Novalis are eternal optimists, and so sweet and kind they'll induce insulin shock. Novalis doesn't care if a blessed soul did anything great in his lifetime, or affected large numbers of people – she only cares that the human lived a happy life, treated everyone he knew well, and made other people happy. That's enough to qualify for Sainthood, to her way of thinking. Saints of Flowers are assigned to make people happy . . . they heal hurts, offer comfort and cheer, and when they've made things better, they move on to the next soul in need of loving kindness. They truly are saintly, and demons (and some angels) can't stand them.

Yves: Saints of Destiny are Yves' subtlest agents. They are sometimes assigned to places where many people reach crossroads in their lives, but are more often sent to work with individual humans identified by one of Yves' Servitors as having a great destiny. Sometimes these Saints become a permanent part of the chosen human's life, as a friend, mentor, or lover – or even as a parent or sibling! Yves' Saints are not necessarily people who had great destinies themselves; instead, he chooses souls who had a knack for guiding others to their destinies . . . these are people who find a crowd of grateful souls waiting to greet them when they arrive at the Pearly Gates.

FALLEN SAINTS

Neither Saints nor angels are perfect . . . but Saints can't Fall. (See *Falling from Grace*, p. 78.) It has happened on rare occasions that a Saint has been corrupted by Earthly service, usually under intense diabolical pressure. These Saints, upon suffering corporeal death, did not return to the Heaven from which they came. But they didn't appear in Hell either. Most angels assume they were yanked upstairs to the Higher Heavens, to save them from further corruption . . . but some believe they simply disbanded, their souls too blessed for Hell but too contaminated for Heaven.

SAINTS ON EARTH

Saints are human characters, but with many celestial abilities. They must have at least 7 Forces, and may increase their Forces like a celestial, no longer being limited by their mortal potential. A reborn Saint is born with *all* his Forces, but his characteristics are artificially

reduced until the moment of his awakening, so that he can live and develop as a normal human.

Player character Saints should start with 7 Forces. A 7-Force Saint may also be the servant of an angel (Resource level 6), but this is very rare . . . Saints are usually independent operators, not closely tied to an angelic Servitor.

Saints are Symphonically aware (after they awaken, in the case of reborn Saints). They do not disturb the Symphony except with conscious Essence expenditures, and if a celestial harms a Saint, it does make a disturbance. All Saints have the Blessed advantage (p. 26) – they are very difficult to affect with diabolical resonances.

Saints can learn and perform Songs in all three realms. They have their own dreamscapes, but are not confined to them, being able to consciously travel the Marches in the same manner as a celestial (*In Nomine*, p. 52).

A Saint cannot manifest in celestial form on Earth, except inside Tethers. (*In Nomine*, p. 53). If they go to Heaven in this way, they must return to Earth through a Tether, or be sent back by an Archangel. (A Saint *could* travel to Hell through an Infernal Tether, or by following a demon, but it's highly inadvisable . . .)

PAGAN SAINTS

The ethereal gods only have temporary jurisdiction over the pagan souls who come to their domains (*Dream-shades*, pp. 82-83). They like to think of themselves as equal to their celestial counterparts, but even a pagan soul will eventually move on to Heaven or Hell . . . or oblivion.

Ethereal spirits thus cannot create true Saints. The best they can do is give a dream-shade a corporeal vessel, allowing the human soul to return to Earth much like a Saint . . . but without many of a Saint's powers, and facing increasing odds of dissolution or ascendance to the celestial plane with every corporeal death.

Infernal Saints

As far as they know, the Archangels have kept Hell from learning the secret of binding a human soul to a vessel. Demon Princes can't use the same methods ethereal spirits do to give dream-shades vessels (above), because a soul on the ethereal plane is in a transitory state. A soul that's reached Heaven or Hell

requires a more permanent bond to send it back to the corporeal plane.

Even if Demon Princes could create "Saints" from the souls of the damned, it's unlikely they would. The vast majority of human souls in Hell, even the rare few with some small measure of comfort and privileges, would like nothing better than to escape Hell. None are so loyal that a Demon Prince could expect them not to disappear on Earth if given half a chance, and since Saints have no Heart, and can live normal lives without making a disturbance, this means an infernal "Saint" would be an expensive investment that's likely to run away at the earliest opportunity. If a Prince wants human help carrying out his worldly schemes, he'll use Soldiers, or consult some of the human residents of his Principality.

Of course, some human souls are rumored to have made special deals with Lucifer, and there seems little doubt the Lightbringer *could* make Infernal Saints if he wanted to . . . consider the case of Lilith. (See *Lilith, the Only Word-Bound Human*, p. 92.)



When a Saint is killed, he suffers Trauma like celestials (*In Nomine*, p. 67). When a Saint fails a Will roll to recover from Trauma, he has the option to ascend to the Upper Heavens . . . many corporeally slain Saints end their careers in this manner. Once a Saint recovers from Trauma, he must petition his Archangel to be given another vessel . . . and some Archangels feel that dying twice is enough for any soul.

Resources

A beginning Saint character gets character points equal to 4 times his Forces with which to buy Resources, but should not be charged for the Blessed advantage. An existing Bodhisattva character can be made into a Saint simply by giving him this advantage and a corporeal body. A Saint's vessel does not cost character points, and its level cannot be increased (except by increasing the Saint's Corporeal Forces).

Saints do not have Roles. Being human, they must establish whatever role they want in Earthly society the same way mortals do.

Saints can buy most advantages, but *not* Toughness – created vessels are only as tough as the being inhabiting them. They may learn any Songs, and can receive attunements and Distinctions. They have no resonance, and thus cannot normally possess Choir Attunements (but see p. 23). Starting Saints may purchase Rites for 3 points each. Other Resources – skills, artifacts, servants, etc. – may be purchased normally.

It's possible for a Saint to have disadvantages, but it's very rare (see *Celestial Souls*, pp. 79-80). A Saint who picks up disadvantages as a result of Earthly service will usually be recalled to Heaven, and not allowed to return until he's shed his flaws – if at all.

UNDEAD

Of all so-called humans, undead are the least human. Most are Hellsworn who voluntarily gave up their mortality; the rest are usually victims of dark sorcery or servants of Death. Undead gain a great deal of power over normal humans, and immortality of a sort, but they also give up most of their humanity. The Forces bound to their lifeless bodies are held together by infernal power, and usually they owe their continued existence to Hell.



Most important, an undead's soul is permanently tied to his configuration of Forces, which is tied to his corporeal form; he can never gain additional Forces on his own (though he *can* lose them), and when his body is destroyed (or his Forces are disbanded), his soul is gone, dissipated into the Symphony, beyond even a Superior's power to retrieve it.

Some might believe this lets undead off easy. After all, most would surely go to Hell otherwise, and it can certainly be argued that oblivion is better than Hell. This may in fact be the motive of some Hellsworn volunteers. But even in Hell, human souls have a hope of rising to positions of relative comfort . . . and when Armageddon comes, no one knows what the fate of the damned will be. Some are optimistic enough to believe God will give them all a second

chance if Heaven wins, or that those who were truly loyal to Hell will finally get their just rewards when Lucifer is triumphant. None of this is a possibility for those who simply cease to be. Many mortals will choose *any* existence, even eternal suffering in Hell, over nothingness. For such people, becoming undead is the worst punishment imaginable. They *know* there is no afterlife for them. It's the ultimate removal of hope – when their corporeal body is finally killed, it's the *end*.

Saminga particularly likes turning those kinds of people into undead – their anguish as they live out whatever time is allotted to them on Earth is far greater than anything he could do to them in Hell.

UNLIFE

There are three types of undead, detailed on pp. 91-92. All of them share the following traits.

First, undead *are* human as far as the Symphony is concerned, with all the advantages and disadvantages that entails (*Humans and the Symphony*, p. 9). However, thanks to the manipulation of their Forces that made them supernatural beings, all undead are Symphonically aware, even those with less than 6 Forces (though zombis only technically, since they can only hear the Symphony if they spend Essence, and few have the will to do so). Zombis can only perform Corporeal Songs, but other undead can perform Songs in all three realms. Princes can bestow attunements on undead (but rarely do), and grant them Rites. It's possible to grant them Distinctions too, but only Saminga does it.

“GOOD” UNDEAD

Most undead made a conscious choice to serve the Dark; those that didn't are mindless zombis. The powers that create undead all originate in Hell. However, since they are still free-willed beings (except for zombis), it's possible for them to seek salvation.

This is, of course, very, very rare. For undead, destiny and fate are a non-issue; they still *have* the same destinies and fates they had in life, but their souls are already consigned to oblivion. This gives them little motive to change sides, since doing so is likely to mean they just die sooner, and it gives angels little reason to care about them. But it can happen.

The most likely way for an undead to “redeem” is simply to stop working for Hell. Assuming he's able to escape his demonic masters, he can live a normal life as best he can, doing good deeds and bad ones like any other human. But for the truly repentant, there is the option of seeking divine servants and asking to join them. Assuming they aren't destroyed immediately, “good” undead are as valuable to Heaven as they are to Hell . . . which is to say, somewhat more useful than the average Soldier, but less useful than a celestial Servitor.

Angels are quite straightforward about their new servant's grim future. Not even an Archangel can reverse an undead's condition, or prevent the final dissolution of their soul. The few “redeemed” undead known to exist are tragic figures. No matter how much good they do, they can never reach Heaven. They fight for no hope of any final reward, no chance of salvation. In this way, they may be the most selfless servants of all.

Being diabolical creations, undead benefit from Infernal Interventions and suffer from Divine Interventions . . . even so-called “good” undead. (See box.) They regain a point of Essence at sundown. They can use diabolical Rites, but cannot regain Essence from using their greatest gift . . . forfeiting one's soul apparently negates this very human “rite.”

Undead are still limited by their potential Forces (p. 17), but can acquire them like other humans, if they still have extra potential after becoming undead.

Undead are immortal; they do not age. (Zombis rot, however – see p. 93). They're also immune to poison, disease, and environmental conditions, and don't need to eat, drink, breathe, or sleep. (They *can* do all those things, but derive no benefit or pleasure from it.) They

can be killed like any other corporeal being, but their bodies are treated as vessels (at a level equal to their Corporeal Forces) for purposes of calculating Body hits. Wounded undead regenerate 1 hit per day, like celestials (except zombis, who don't heal). The Medicine skill is useless for healing undead (though it can be used for “cosmetic repairs,” such as stitching wounds and splinting fractures). The Corporeal Song of Healing works normally.

Undead have no celestial form. They also lose their dreamscapes upon dying; even if an undead does will himself to sleep (the same way a celestial does; *In Nomine*, p. 52), he no longer dreams, but simply enters a blank mental state. The only way an undead can visit the Marches is if he knows the Corporeal Song of Dreams (or possesses the Dream Walking attunement).

Physically, undead are walking corpses. Their autonomous bodily functions have ceased, and they're normally room temperature. Depending on how well they maintain themselves, they may look normal, but even a cursory medical examination will quickly reveal that there's something very wrong. For undead who must be able to pass as mortals, there is a way around this (see box, p. 91).

CREATING UNDEAD

Saminga, Demon Prince of Death, is master of almost all undead on Earth, but he didn't invent undead; the ancient Egyptians did. His Servitors are now the foremost experts on necromancy (pp. 49-50), and they guard the secrets of unlife jealously, but it is possible to learn necromancy from other sources. If Saminga learns of a necromancer not under his control, the sorcerer will probably be the next to join the ranks of the undead . . . though if the Prince of Death is impressed with the necromancer's work, he *might* recruit him instead.

Mummies, the most powerful type of undead, are created with a necromantic ritual (p. 50). Vampires and zombis are usually the result of a botched attempt to create a mummy.

There are other ways to create undead, by means of attunements and secret Songs available only from Saminga, and occasionally with artifacts (such as the *Coffin of Undeath, Liber Reliquarum*, p. 82) that incorporate those Songs.

Because Saminga controls most sources of undead, the vast majority of undead serve him. However, a few other Princes patronize sorcerers who can create undead for them. Even if a demon doesn't have access to such resources, it's pretty easy to make a deal with a Servitor of Death if you really want an undead servant. Saminga doesn't discourage this at all – anything that propagates the spread of undead on Earth is fine with him.

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IMMORTALS

UNDEAD CHARACTERS

There are two ways to create undead characters; design them as undead to begin with, or take a human character and apply the transformation into undead as described below. A character who begins as an undead gets starting Forces determined by the GM. (The default is 6 for mummies, 5 for vampires, and 4 for zombies.) Undead get $4 \times$ their Forces in character points with which to buy Resources – they can buy anything available to other human characters, except where otherwise noted.

Undead have a vessel level equal to their Corporeal Forces. This is the only “vessel” they get, and they can’t buy it up. If a human had Toughness (p. 27) before becoming undead, he keeps it afterward, so a starting undead character may buy that advantage.

Mummies

A mummy’s soul is permanently bound to his once-living body with an added Force. This grants him immortality in this life, at the cost of his afterlife.

Most mummy candidates have 5 Forces; Saminga is rarely interested in weaker servants. A Soldier or sorcerer with 6 Forces or more may also choose to become a mummy (or be coerced).

Assuming the ritual is successful, the character gains a Force which can be added to any realm, and 4 points to raise the corresponding characteristics. (Princes generally require that the Force be added to Corporeal Forces if the subject currently has only 1.) A newly created mummy is also given 10 points with which to buy supernatural abilities, including attunements belonging to his Prince. (Saminga is also always willing to bestow an attunement on a newly created mummy as his “gift,” even if the mummy serves another Prince . . . though sometimes the mummy’s master won’t want Saminga to know about him.)

Some mummies accept supernatural disadvantages during their creation in order to gain additional powers. At character creation, a mummy may also be permitted



to purchase Rites appropriate either to Death or his Prince, at a cost of 3 character points each. After he begins play, the mummy can only obtain additional Rites by earning them, like other characters.

Vampires

A vampire is a half step from being a mummy. The soul was successfully bound to its vessel, but the extra Force didn’t attach, requiring the imposition of Discord to hold the human’s Forces together. A vampire has the same number of Forces it had in life.

Like mummies, vampires are given 10 points worth of supernatural abilities at creation. They automatically receive the disadvantage of Vulnerability/3 (Sunlight) and a level 3 Need (usually for blood, but others are possible), for which they do *not* receive extra character points. Vampires can accept additional levels of disadvantages to gain extra abilities at creation. They cannot buy Rites (Princes don’t consider them worth the investment), though a remarkably successful vampire might earn them later.

THE SONG OF UNLIFE

This is actually a *variant* (*Liber Canticorum*, p. 23) of the Celestial Song of Form. It’s not secret, but since it’s only useful to corpses, it’s not well known outside Saminga’s ranks. Some undead, perhaps wistfully, call it the Song of Life.

Rather than reshaping the performer’s body, this version of the Song of Form imbues it with simu-

lated life. For 1 Essence, the performer gains all the functions of a living body for the duration of the Song: respiration, circulation, digestion, brainwaves, a normal body temperature, etc. This is sufficient to allow sexual intercourse too – though the pleasure of the act is forever lost to the undead.

LILITH, THE ONLY WORD-BOUND HUMAN

Hardly anyone would include the Demon Princess of Freedom in the category of humanity . . . but the Symphony does. Lilith, unique and powerful creature that she is, is still human.

According to all the Archangels, giving a human a Word doesn't just require a lot of Essence – it's impossible. It entails breaking fundamental laws of reality. It disturbs the Host greatly to think that the First Balseph could rewrite God's Symphony to that extent. Still, they've never come up with any other theories that aren't equally troublesome.

At the simplest level, this means Lilith (who is *not* celestially green and horned) is the only Superior whose actions don't create a disturbance on Earth –

and can influence Tethers. Lilith was instrumental in the formation of the Tethers that freed the demons from their celestial prison of Hell. And being human gives Lilith another advantage; she understands humans, and how to manipulate them, as none of her peers do.

On a more profound level, free will comes into the picture. No one knows if celestials really have free will, or if their destinies and fates were pre-scripted, from the Fall to the Final Trumpet. But, if humans are God's special experiment, Lilith is still a part of it whether she wants to be or not. So some wonder: was binding a human to the Word of Freedom a part of *God's* plan?

Zombis

Zombis can be created either by a necromantic ritual (usually a *failed* attempt to create a mummy, p. 50) or by Saminga's Zombi attunement. Unlike other undead, zombis don't have a soul bound into their vessel. The soul of a corpse made into a zombi posthumously is long gone; someone who volunteers to become a mummy dies (and his soul disbands into the Symphony) if the ritual fails, leaving only a zombified corpse behind. A zombi keeps the memories and instincts of its former self, but the only personality that remains is what manifests by reflex from its decaying brain.

Zombi characters are the same regardless of how they were created – failed mummies simply have fewer Forces. To create a zombi, replace all of its Celestial Forces with Corporeal Forces. A zombi automatically gets a Numinous Corpus at a level equal to its Corporeal Forces at creation, and a level 3 Need (usually for blood, brains, or something else gruesome). They generally aren't given any other abilities. (A zombi *could* be granted other Corporeal Songs, and even attunements, but even Saminga wouldn't waste such resources on a zombi.)

Zombis usually don't last very long – they require a constant supply of Essence to avoid rotting away. If a zombi fails to satisfy its daily Need, not only does it not get Essence that sunset, but it also loses 1 Body hit at dawn . . . and zombis do not heal lost Body hits naturally.

REMNANTS

Remnants (*In Nomine*, p. 30) are not really human, but they function as humans in most ways.

As described in the *In Nomine* rulebook, p. 68, a Remnant is a celestial who has lost *all* his Celestial Forces, but still has at least 1 Corporeal Force and a vessel. They materialize on Earth in their vessel, and lose all but the vaguest memories of their previous existence. They are no longer celestials. They have no resonance, no dissonance, and no Heart. They keep attunements, but can't use any that require a resonance or celestial abilities. They have no celestial form and cannot switch vessels. Remnants have no dreamscapes. Theoretically, they can travel the Marches as celestials do (*In Nomine*, p. 52) if they have Ethereal Forces, but few remember how to do so, and those who do usually don't want to. Furthermore, since entering and leaving the Marches requires a Will roll, only a Remnant with a lot of Essence will be able to do either.



A Remnant who had a Role will assume that Role in all ways – he *is* the Role. He will forget he was ever anything else. Remnants without Roles become amnesiacs with no history and no place in society. If a Remnant had a Role, harming him disturbs the Symphony as if he were a mortal. Remnants without a Role have no place anywhere in the Symphony, and can be hurt or killed without disturbance. Some Remnants manage to establish themselves in the Symphony by living as if they were human-born. This requires spending experience points on a Role. The level of the Role should be an indication of how “real” the Remnant has become – how long he has lived among humans and how many people know him, whether he has a driver’s license and a wife and a family, or just a few neighbors who recognize his face. Most amnesiac Remnants wander without motive or memory, their minds too scattered to live life as a normal human.

Without Celestial Forces, Remnants can no longer hear the Symphony at all. They do retain the ability to control their own Essence, and perform Corporeal and Ethereal Songs, even if they were reduced to less than 6 Forces.

Remnants do not disturb the Symphony except with conscious Essence expenditures. They generate Essence at sunrise or sunset – that part of their celestial nature remains. They can perform Rites, if they remember them, but do not get Essence for using their greatest gift.

Any Discords a Remnant had as a celestial remain with him as a human.

A Remnant’s body is still an immortal vessel. His Body hits are calculated as before, and he heals at the celestial rate. Remnants do not need to eat, drink, or sleep, though they often do those things, imitating the humans around them. When a Remnant is killed, his Forces are dispersed into the Symphony; he is gone forever.

Remnants have one special “advantage” – they *do not exist* as far as Perception-based resonances, attunements, or Songs are concerned. Any attempt to read information from a Remnant using supernatural powers gets nothing. This is usually the only way a Remnant can be identified.

REMNANTS AS CHARACTERS

Most Remnants instinctively shy away from any hint of the supernatural . . . it is too painful to be reminded of the glory of Heaven or the menace of Hell. However, some become reinvented in the War nonetheless . . . often with no knowledge of their previous role.

Remnants can be player characters. The default for a starting Remnant PC is 5 Forces, none of which may be Celestial. (NPC Remnants may have many more Forces, of course, or even fewer.) Other Resources may be pur-

chased normally, with the limitations given above. The player should decide what Choir or Band the Remnant was formerly a member of, and who his Superior was – he may still have functional attunements.

RESTORATION

Remnants can acquire new Forces the same way celestials can (*In Nomine*, p. 202), but *cannot* acquire any Celestial Forces without direct intervention by a Superior. Some Superiors would be happy to restore a lost Servitor . . . but many (especially Demon Princes) won’t bother. If a Remnant should be granted a Celestial Force, he will become a celestial again . . . but he will not be the same being he was before. With only vague, partial memories of the time before his “rebirth,” he will be much like a newly created angel or demon, but with all the Forces, skills, and other abilities he had before.

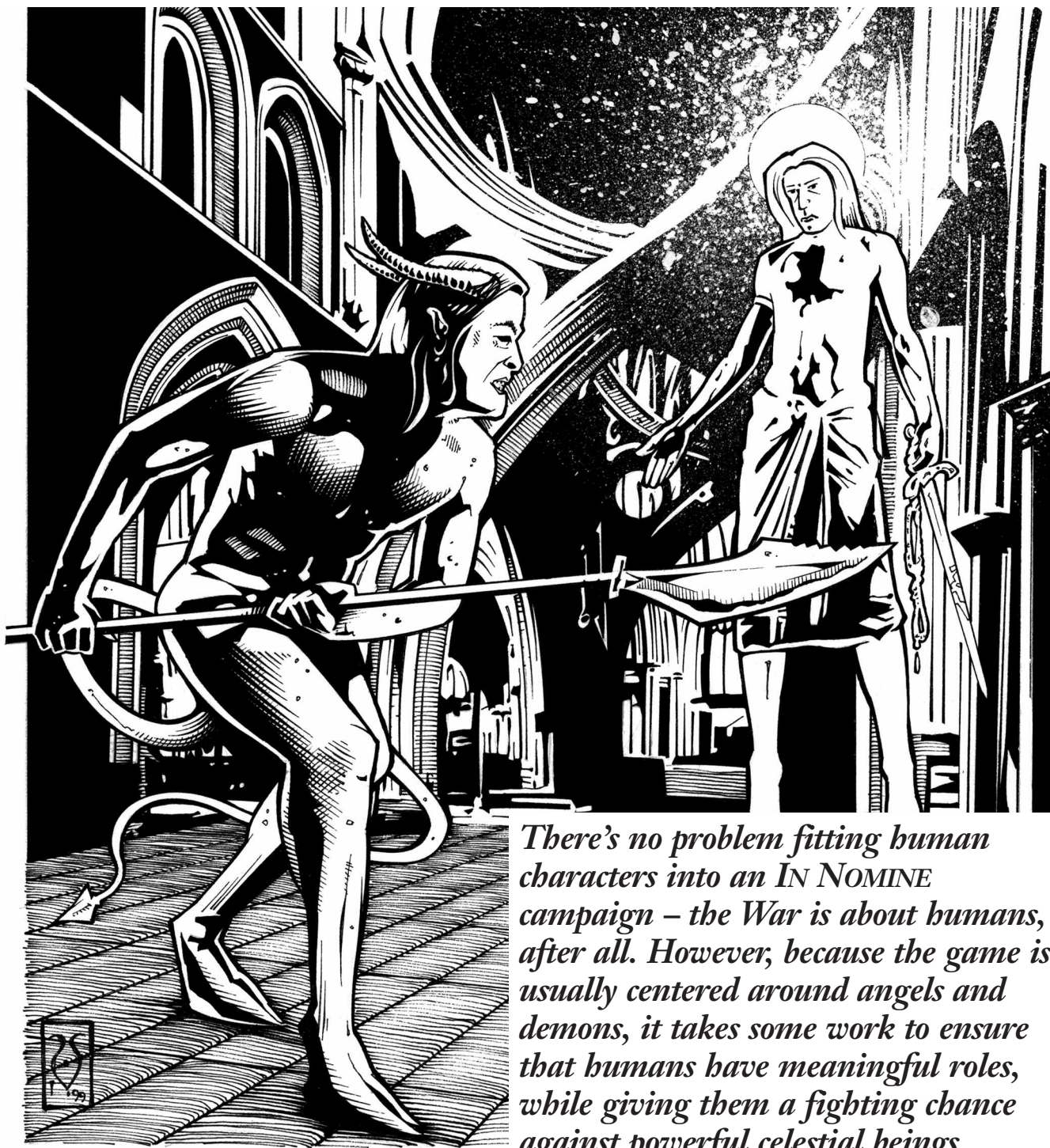
ETHEREAL REMNANTS

On occasion, an ethereal spirit will lose all its Celestial Forces in celestial combat. Usually, the spirit remains on the ethereal plane, but without any Will or Perception, it will soon fade from existence . . . or be devoured by other spirits. Sometimes, a spirit with a corporeal vessel will choose to manifest on Earth instead. This requires a point of Essence and a Will roll – and since the spirit has lost all its Celestial Forces, the base target number is 0! Success is only possible if the ethereal has a lot of Essence to spend on the attempt . . . unlikely after a celestial battle, so ethereal remnants are very rare.

Once on the corporeal plane, ethereal Remnants can never return to the Marches. Like celestial Remnants, ethereal Remnants forget most of their previous existence, and are doomed to live in corporeal form until they are killed and dispersed into the Symphony. They follow all of the rules for normal Remnants, but sometimes retain unusual abilities of their own, powers they once wielded as ethereal spirits. Whether or not they remember how to use these abilities depends on the individual.

It is rumored that some of the old pagan gods became the first ethereal Remnants as casualties of Uriel’s Crusade . . . and that some of them still wander the Earth.

HUMANS ⁱⁿ THE WAR



There's no problem fitting human characters into an IN NOMINE campaign – the War is about humans, after all. However, because the game is usually centered around angels and demons, it takes some work to ensure that humans have meaningful roles, while giving them a fighting chance against powerful celestial beings.

ARMIES OF LIGHT, ARMIES OF DARKNESS

The easiest way to play humans in *In Nomine* is to throw them right into the War. Design characters who are active participants, on one side or the other. Because there is such a disparity of power levels between different character types, however, the GM must decide carefully how to involve human characters in the game.

MIXED PARTIES

This is the most difficult sort of campaign to run. Soldiers often join angels and demons during an adventure, but it's all too easy for the humans to become supporting cast. Saints and undead make more formidable characters, but they'll still be outpowered if simply brought along for the ride on an adventure designed primarily for celestials.

One way to make humans more important is to emphasize disturbance. If celestials have no reason not to rock the Symphony, mortals will spend most of their time diving for cover. But if disturbance must be avoided, humans are crucial.

Another means of giving humans equal time is to make sure they have a *forté* where celestials don't intrude. Celestials are more powerful than humans overall, but a human can still be much more capable than an angel or demon in the area of his specialty.

Lastly, the human characters can be made the focus of the campaign. Put them in roles that are vital to their Superior's operations, and let them take full responsibility for a major part of the War. Celestials will play an important, but supporting, role.

Below are some ideas for adventures or entire campaigns where humans can play an important part, side by side with more powerful characters.

Babysitting

The celestials are new to Earth, and the humans are Soldiers assigned to acquaint them with their duties. The humans will have plenty to do trying to keep clueless angels or demons out of trouble, while celestial powers will become necessary when the Other Side is encountered . . .

Behind Enemy Lines

In areas controlled by the Enemy, celestials will *need* human companions who can perform vital tasks without creating a disturbance. Demon-controlled Los Angeles



(see *Fall of the Malakim*) is an excellent setting for mixed parties on the divine side; try running a diabolical party through San Francisco or Paris, where the Host will quickly smite any demons who give away their presence. The same idea can be used near a strong enemy Tether.

Bodyguards

Not every celestial is a fighter. Mercurians and Impudites are usually quite ineffectual in combat, and other celestials with few Corporeal Forces or combat skills may find some tough Soldiers handy when danger arises. Soldiers of God assigned to work with angels of Flowers can make for interesting roleplaying; the angels are useless in a fight, but will be trying to restrain the humans when violence becomes necessary!

Creating a Tether

Unlike celestials, humans can deliberately try to create a Tether with their actions. A Superior might pick a likely spot and have his Soldiers set up the right conditions for a Tether. Meanwhile, celestials will have the job of keeping other celestials from interfering.

If a Tether does begin to form, any disturbance might ruin it. Now humans will become important in its defense, and enemy celestials will be a threat just with their presence.

See the *Liber Castellorum* for more information on using Tethers in a campaign.

Important Humans

The humans possess knowledge or abilities important to the War . . . so important that the celestials might take a secondary role. A prophet (pp. 68-69) who has joined the War might need human companions and bodyguards; it can be pretty difficult interacting only with celestials. Children of the Grigori (p. 76) who are hoping to forge ties between Heaven and their kin might work closely with angels, acting as go-betweens and important negotiators. A human might even be in a position where he does most of the work and tells celestials how they can help *him*; let the human player characters be high-ranking government officials, corporate executives, or military leaders, whose efforts are vital to a Superior.

Intrigue

In games of espionage, corporate intrigue, or political manipulation, resonances can be useful, but it's mostly social skills and knowledge of the territory that will ensure success.

Adventures heavy on roleplaying and low on supernatural intervention will give humans with essential skills the edge. This can be the basis of an entire campaign: try battling agents of Nybbas in Hollywood, outmaneuvering Marc's angels in the business world, or playing dueling servants of Asmodeus and Dominic in courtrooms and statehouses.

Secret Missions

Making a disturbance tells anyone who can hear it that celestials are active in the area. If a Superior needs his involvement to be kept secret, he'll definitely need human agents to do a lot of the work . . . especially if it involves breaking things. Dominic and Asmodeus both crack down on disturbances when celestials have been too noisy, so humans are also useful for getting things done without attracting Judgment or the Game.

HUMANS ONLY

A campaign with all human PCs may be a little easier to run. If all the characters are Soldiers or other humans working for one side or the other, they may or may not have a celestial as their direct supervisor. One option is to let all the characters be minions of a powerful angel or demon, who are sent out to do his bidding. Perhaps they are the human defenders of a large Tether, working for the Seneschal. Or they might be Soldiers serving different Superiors in the same city, thrown together for various reasons such as celestial Servitors.

There are also several organizations of Soldiers in Chapter 8; an entire campaign can be built around a group of Purifiers (pp. 110-111), or Hellforce agents (p.

112). These Soldiers might interact only rarely with celestials on their own side.

Human PCs in an *In Nomine* campaign don't have to be working for either side, though. They could be rogues (p. 67), sorcerers, or even mundanes who stumble into the War!

In a human campaign, it's important to have a good archvillain. The focus of the campaign might be opposing the schemes of the Demon Prince of Drugs, or there might be a Word-bound celestial the characters can engage directly, such as the Demon of Toxic Waste or the Angel of Racial Harmony, come to the characters' hometown to make it his new stomping grounds. Soldiers of God can be pitted against Soldiers of Hell in gang warfare with celestial backing, or the enemy might be a sorcerous cabal, opposing the characters' superiors, whichever side of the War they are on.

ACTIVITIES

There are many important jobs for humans in the War; many don't require supernatural abilities, and some are passive roles. Even when doing "mundane" jobs, though, Soldiers are more effective because they're able to sense disturbance, spend Essence, and are usually more capable than the average human.

Most duties fit into one of the following categories. They are not mutually exclusive; many Soldiers do all of these things, depending on their current assignment.

Monitors

One of the easiest jobs for a Soldier, but also one of the most important. A monitor must have a good Perception and be in a position where celestial activities are likely. Monitors simply listen for disturbances and watch for suspicious activities. They are immensely valuable because a human might notice "suspicious activities" that a celestial will miss. Mundanes can't hear disturbances, of course, but they can conduct ordinary surveillance.

Researchers

Taking a more active role than monitors, researchers go looking for celestials. They need a good Perception too, but must also have useful detective skills. Researchers are trained to find evidence of celestial activity, especially ways to find out who's a celestial maintaining a Role. Diabolical researchers like to uncover angels and then identify their mortal allies for demons to suborn or kill. Researchers may also be intelligence analysts, poring over the daily news, financial reports, even traffic updates, looking for patterns that might reveal what the Enemy is up to.

HUMANS AND CELESTIALS

Each Choir and Band has its own perspective on humans. The humans who deal with them will quickly form impressions of angels and demons too . . . though with incomplete knowledge, those impressions are often mistaken.

Below is a summary of how the various Choirs and Bands relate to humans. First comes a typical comment by a member of that Choir or Band, followed by the perspective of a Soldier who knows something about celestials – but not necessarily everything . . .



ANGELS AND HUMANS

Angels can be difficult to work for. They have very high standards, and an annoying tendency to think they're always right (backed by a tendency to *be* right more often than not). Angels can be extremely patronizing, and while they may be kindly and patient with their human servants, don't count on it. Humans who work with angels often learn the hard way that benevolent doesn't necessarily mean *nice* . . .

Seraphim: "Only beings so blind to the Truth could profane it so thoughtlessly. It pains us to spend too much time among humans; even the best of them lie easily and often. The only reason we need

them is to interpret their corrupt society and twisted rules for us, so we can go about the business of saving their ungrateful souls. Let them serve if they wish, but make sure they stay in their place."

The Human Perspective: "I keep having to remind myself I'm in the presence of the Holiest of the Holy. They're arrogant beyond belief, which I guess is understandable if you've got a direct line to God. But *nothing* you do is ever good enough, and every time you open your mouth, they treat you like a stupid, impertinent child. They're utterly tactless, and don't even *think* about lying to them."

Cherubim: "Humans need our protection. You have to watch them closely, because they'll endanger themselves so thoughtlessly . . . sometimes it can be difficult trying to work with mortals underfoot, but you have to be patient with them. It's not their fault."

The Human Perspective: "They really are kind of like babies, you know. I mean, it doesn't matter how big and tough they are, they'll burst into tears if anything or anyone they care about gets hurt. I like Cherubs; they're friendly and kind, more than most angels. But they're incredibly overprotective, and nosy, and they correct everything you do, like a meddling mother."

Ofanim: "Humans are all right . . . they're just so darned slow! You tell them to do something, and by the time they start, you could already be finished. We prefer to leave them behind, doing their own thing . . . they cramp our style too much."

The Human Perspective: "If you're ever lucky enough to see a Wheel in its true form . . . a burning wheel in the sky, blazing like a comet . . . it's the most beautiful and awesome sight I've ever seen. They're not very helpful, though. They whiz past, babble instructions at a mile a minute, then disappear again. I guess they hate spending any more time on Earth than they have to."

Elohim: "Humans are fascinating, with their rich tapestries of emotion and unpredictability. They lack perspective, but it is extremely rewarding to work with them. You always learn something new."

Continued on next page . . .

HUMANS AND CELESTIALS (CONTINUED)

The Human Perspective: “The Powers are so . . . other-worldly, so remote, it’s like their heads are always in the clouds. Sometimes they can be just freaky. You screw up, they don’t blink. You win a major victory, they don’t blink. You think they’re like Mr. Spock, no emotions, until you meet one who acts almost human . . . and then you find out just how cold-blooded Dynamis can be when lives are at stake. It’s impossible to really make friends with them. Sometimes I get the impression they really don’t like humans . . . like their coldness is just a way to distance themselves when they’re forced to spend time with us.”

Malakim: “Most humans are a waste of skin, frankly. But then you meet one of the good ones who makes up for all the rest. They can be such pathetic, stinking little worms, as slimy and unscrupulous as any demon, but they can also be as honorable as one of us. Hell, sometimes they can be *better* than us.”

The Human Perspective: “You just. Don’t. Mess. With Malakim. They don’t take shit, they don’t take excuses, and as much as they love you, they’ll kill you in a heartbeat if you cross the lines *they* set, and they’ll do it without blinking. Malakim don’t cut you *any* slack, but they do take care of their own. If you get in trouble, they *will* bail you out . . . but by the time they finish raking you over the coals, you may wish they hadn’t.”

Kyriotates: “*We love humans!* Get a few loyal mortals who don’t mind lending their bodies from time to time, and you can *rock!* It freaks them out at first, but if you do little things for them while they’re hosting you . . . fix their car, do their homework, set them up with a hot date . . . they’ll learn to thank you for it.”



The Human Perspective: “Weird. *Weird.* The first time I saw one in angelic form, I nearly had a heart attack. It gave me nightmares for a week. And these are *angels!* But if you can get past that, Kyrios really aren’t so bad. It’s kind of funny, but in a way, they’re the most human of all the angels, I guess because they spend so much time *being* human. I can’t say I’m ever really comfortable having an alien creature take over my body, but you can kind of get used to it.”

Mercurians: “Hey, humans are the greatest! I mean, they can party and help each other out and make love and do all these other *human* things that other angels just don’t appreciate. Usually they go bad because they’ve just gotten themselves too tangled up in their own problems. They need help sorting it all out, and that’s what we’re here for.”

The Human Perspective: “Mercurians are just swell. Really, really nice guys. If you spend a lot of time hanging out with angels, these are the ones you want to hang out with. They’re fantastic dressers, they’re great at parties, and they’ll actually let you unload your problems on them . . . of course, that means they’ll give you advice, whether you want to hear it or not, and they *do* tell it like it is.”

DEMONS AND HUMANS

It’s rarely pleasant working for demons. They may have *promised* you great things when you sold your soul, but once they’ve got you, you’re the crud on the bottom of their shoes. With very few exceptions, demons *don’t like* humans, and they don’t bother trying to hide it.

Balseraphs: “Humans are pathetic little monkeys. They have such pliable little minds, so easy to twist and bend. It’s impossible to underestimate them. As far as I’m concerned, God put them on this Earth for us to play with . . . and I love playing with my toys.”

Continued on next page . . .

HUMANS AND CELESTIALS (CONTINUED)

The Human Perspective: “They are the lords of Hell, and deserve our adoration. I know my Dark Lord and Master loves me – he tells me so. He always has my best interests at heart. The Bal-Seraphim are the wisest, most powerful, most frighteningly beautiful of demons.”

Djinn: “Humans are annoying. All you want to do is stare at the wall, or maybe watch the tube, but they have to *talk* or *do* something, or just *bother* you with all kinds of stupid shit. I mean, who needs ’em? They’re useless. You think I care about humans? Hell no! I couldn’t care less. I just want them to do their stupid job and shut up, is that too much to ask?”

The Human Perspective: “Djinn are touchy . . . I think they’re schizo. Most of the time they just glower at you, then suddenly they’ll beat the crap out of you for asking a simple question and tell you to go stand in a corner, or send you looking for their pet rat in the sewers. The next day they’re acting like your best buddy and don’t want to let you out of their sight, while they whine about how lonely and miserable life is. They’ll bail you out of trouble, though, which is more than you can expect from most demons.”

Calabim: “Humans are only good for one thing – bleeding. There’re so many ways to hurt them. You can break their bones, you can mash their face against a wall, you can throw them in front of a train, you can set them on fire, you can hold their head underwater . . . or just rip them apart from the inside out. I like to keep a few around now and then, for fun . . . when they’re not fun anymore, I get rid of them.”

The Human Perspective: “You’ll never know when it’s gonna come, or why, or how . . . you just know it will. Calabim *like* hurting people. It doesn’t matter if you’re on their side or not. You just have to nod and obey and pray you can get away before they lose their temper or just get bored with you.”

Habbalah: “Humans are weak, and deserve to be punished. Those who can endure our punishments may be fit to serve. But competent servants are almost impossible to find . . . we are inevitably surrounded by weaklings and dolts. It proves none deserve to go to Heaven.”

The Human Perspective: “I call them Dark Angels. They’re beautiful . . . really, really beautiful. But scary. They stare at you, and you just *know* they hate your guts, and when they smile at you, it’s even worse. I met a guy who’d been serving a Punisher for years, once. He had a thousand-yard stare, and he acted like he was incapable of feeling anything. But one word from his master, and he’d jump. One minute, he would be screaming and ranting and raving, then the next moment he would cry like a baby.”

Lilim: “Humans are useful. Not as useful as celestials, but it’s easy to satisfy their petty little Needs, and once they find out what you can do for them, they always want more favors.”

The Human Perspective: “Lilim are all gorgeous, and they’re pretty nice, for demons. They don’t do *anything* unless there’s a percentage in it for them, and they’re users, for sure, but if you’re useful to them, they treat you all right.”

Shedim: “Humans are filthy, disgusting vermin, which is why it’s so fun to crawl around inside their dirty little minds. The quiet ones make the best hosts. I love riding a human to the ground, and the ones who serve voluntarily are the best of all, because they actually get off on what you make them do. Sometimes they even give *me* ideas.”

The Human Perspective: “Shedim are the most evil of all the demons. You never want one inside your head. You’ll wake up a week later – probably naked – in another country, surrounded by dead cats, with memories that would make Jeffrey Dahmer gag. They mostly float around trying to drive people insane, or else possess people and play out scenes from *The Exorcist*.”

Impudites: “I take care of my humans . . . they’re so precious. Give them a little bit of affection, and they’ll give you *all* their Essence. It’s a shame when you lose one . . . but there are always more.”

The Human Perspective: “Impudites are even nicer than Lilim. They’re warm, friendly . . . sometimes a little *too* friendly, but would you rather hang around with a Destroyer? Most people I know who work with Impudites are always tired, but they seem pretty happy.”

HUNTERS

Not every human who learns about celestials wants to join them, study them, or capture them. Some just want to get rid of them. *Hunters* – humans who make a career out of hunting and killing supernatural beings – can be a significant threat to anyone in the War. They can also be the basis of an entire campaign, with the player characters taking the role of the hunters!

There are several reasons why humans might want to hunt celestials (and ethereals, undead, sorcerers, and anyone else they perceive as being in league with the supernatural).

Get Off Our Planet!

Celestials *are*, literally, extraterrestrial invaders, and some humans don't appreciate meddlesome aliens. The hunters might believe that celestials are visitors from another planet, invaders from another dimension, or they might *know* that they're hunting angels and demons, and believe humans should be left to deal with their own problems, without interference from Heaven or Hell.

Against the Unknown

Everything is an occult conspiracy. Angels, demons, undead, they're all servants of unknowable, inhuman creatures from Beyond. And the hunters are all that stand between humanity and its would-be puppetmasters. This scenario is a lot like *Get Off Our Planet*, above, but it's a lot darker, with the hunters seeing Ancient Evils everywhere. They might be misguided fanatics blasting away at angels and demons indiscriminately, or they might be *right*, if they're primarily running into the likes of Beleth and Saminga's Servitors, or some of the less savory ethereal gods.

In a more light-hearted campaign, this setting works equally well as a *Ghostbusters*-style scenario, but this requires that the hunters' opposition be toned down considerably.

Holy Warriors

The hunters think they are fighting the forces of Hell . . . they may or may not be right. Some religions accept the presence of demons (or the equivalent) manifesting corporeally on Earth, but don't believe in angels except as abstractions, or as celestial beings that *stay* in the celestial realm. Thus, any supernatural creature they encounter on Earth must be a demon.

The Most Dangerous Game

For the ultimate thrill-seeker, nothing beats pitting yourself against an immortal celestial being with vast supernatural powers. These hunters hunt celestials for the sheer excitement of it.

Alternatively, their motive may be revenge (see *Vengeance*, p. 101). They hunt celestials because they're the enemy, and they don't care which side their prey claims to be on.

Whatever their motive, the GM must decide how this group of hunters formed, and who is sponsoring them, if anyone. They might be sponsored by any number of human agencies (see Chapter 8), or they might be a bunch of rogues with no affiliations. On the other hand, celestials (especially demons) would certainly find it advantageous to manipulate a band of formidable human hunters, feeding them information that leads them to their secret sponsor's enemies.

Activists

Also called "infiltrators." Not every human in the War engages the Enemy directly. Some serve by simply furthering the cause of Heaven or Hell. They go out and offer pro bono legal aid, work at a soup kitchen, promote moral values in schools, churches, or on the streets . . . or they work at corrupting society by committing random crimes, bribing public officials, promoting vices, and generally acting as role-models for indulgent selfishness. Soldiers are more effective, of course – a doctor with the Song of Healing can work miracles in the emergency

room; a lawyer with the right attunements (or just the ability to spend Essence on his orations) can be devastating in a courtroom. Some activists are "sleepers," assigned to influential positions and left in place without a call from their superiors for years.

Counter-Infiltrators

Also known as "harassers" or "monkey wrenches." When a researcher discovers celestial activity, a counter-infiltrator goes to work screwing up the Enemy's plans as only a human can. Counter-infiltrators file lawsuits, issue

warrants and subpoenas, circulate rumors to destroy the reputation of a Role, sneak into Tethers and take pictures, organize demonstrations, tip off journalists, and generally make things difficult for celestials. The most effective counter-infiltrators have a high Status and a lot of influence, and haven't been exposed to the other side.

Combatants

These are usually Soldiers, though sometimes with mundane cannon-fodder as backup. They provide muscle, especially when celestials need to cause damage without causing a disturbance. Extra Corporeal Forces and/or Toughness are essential; combat skills and Songs are useful (though heavy weapons can substitute). Combatants may be brute thugs or skilled assassins; some are highly skilled fighters who specialize in taking down celestials. A celestial who thinks humans don't pose a real threat may feel differently after being ambushed by a few tough Soldiers armed with Songs, machine guns, and a lot of dirty tricks.

Support Personnel

Angels and demons often need material aid; money, vehicles, safehouses, maps, translators, identification, weapons, bailing out of jail, introductions to local politicians, etc. Most support personnel are mundanes, rather than Soldiers, since it doesn't take much to manufacture fake driver's licenses or hold onto large quantities of cash. Sometimes a Soldier's special talents are needed for particularly difficult tasks, like moving and disposing of bodies, breaking and entering without causing a disturbance, or rounding up a dozen high-priced callgirls when a Baron of Lust comes to town expecting to be entertained . . .

THE UNALIGNED

Not all humans involved in the War work for Heaven or Hell. Some are neutrals, who don't know enough to join one side or the other, and some have their own reasons for not picking a side.

Rogues (p. 67) are wild-cards with all the abilities of Soldiers, but uncertain allegiances. Some of them (such as Gray Soldiers, p. 67) are fairly knowledgeable about the War, while others (secret Soldiers, Children of the Grigori, etc.) might know a lot, a little, or nothing about angels and demons, and have their own reasons for trying not to get drafted.

Unaligned human player characters are difficult to fit into a normal *In Nomine* campaign, except as one-shots, but there are reasons why a rogue or other neutral char-

acter might team up with angels or demons temporarily. As an alternative, the GM might try running an adventure or an entire campaign focusing on rogue characters trying to stay on the edges of celestial conflicts . . . this may eventually lead to their joining one side or the other, or possibly forming a third force in the War (see *Third Parties*, p. 102).

MOTIVATIONS

There are several reasons why someone with the ability and/or knowledge to join Heaven or Hell might choose not to. Here are typical motivations for unaligned characters.

Curiosity

Unaligned observers might know a little about the War, but not enough to decide who are the good guys and who are the bad guys. A self-awakened, Symphonically aware human might have come to his own conclusions about the Symphony; he may perceive angels and demons as space aliens, extra-dimensional invaders, ghosts and goblins hiding on Earth, or mutants with special powers like him. His primary goal will be to find out more . . . and to avoid being discovered, attacked, or forced to join the strange beings he is observing.

Power-Hunger

A frequent motivation of self-initiated sorcerers. Humans who know powerful beings are active on Earth might want to learn the source of their power; if they know something about angels and demons, they may want to use them for their own ends without being enslaved. Some unaligned humans might actually try to capture a celestial, in the hopes of enslaving it or forcing it to reveal its secrets to them.

Vengeance

Celestials often don't think about the War's "collateral damage." Many humans who aren't directly involved in the War are harmed or killed by celestials, sometimes by accident, sometimes on purpose. Some of those humans (or their next of kin) are witnesses who later learn to hear and manipulate the Symphony . . . and they want revenge. Whether they believe that celestials are unwelcome invaders who must be driven from the Earth (see *Hunters*, p. 100), or they want to pay back the Shedite or casually murderous Malakite who changed their life, determined humans driven by vengeance can be more dangerous than most celestials would give them credit for, even without Symphonic awareness . . . and rogue Soldiers can be formidable adversaries indeed.

Mistrust

Some humans learn a bit about the War, but still don't trust angels enough to join them (or they might be more sympathetic to the diabolical side, but not fancy becoming a demon's footstool). Children of the Grigori (p. 76) often serve Good, but they *don't* serve angels. Unaligned humans with parallel motives can be surprising allies when angels or demons need them most . . . but any attempt to draw them out and make them active supporters is likely to drive them deeper into hiding.

THIRD PARTIES

Heaven and Hell aren't the only players in the War, only the most powerful. Celestials tend to assume that everyone is either working for them or against them . . . but there are other powers out there who are working only for themselves. And some of them have Soldiers too.

The goals of these third parties vary greatly. Some just want knowledge, some want power. They see celestials as resources to be exploited. Others have ideological motives, and regard angels and demons as allies, enemies, tools, random interference, or irrelevant, depending on how celestials fit into their agenda and worldview.

Celestials aren't completely ignorant of these so-called "neutral" forces, of course, and are quite willing to turn the tables and incorporate third parties into their plans, whether as temporary allies or dupes. Unaligned humans must always be wary when trying to walk the line between Heaven and Hell; it's not always clear where the boundaries are, and who's infiltrating whom.

THE PLAYERS

Below is a partial list of third parties in the War: beings and organizations who know enough to get involved and recruit human minions, but who aren't directly aligned with Heaven or Hell. See Chapter 8 for more details about human agencies.

Ethereals

Perhaps the most important third force in the War, ethereal spirits have as many motives as celestials do for recruiting human servants. The old pagan gods may be faded and nearly forgotten by the angels, but they still have enough power to create pagan Soldiers and Dream Soldiers (pp. 65-66), and sometimes to manipulate entire groups of humans. They may oppose Heaven or Hell, or simply work toward their own goals.

Outcasts and Renegades

Outcasts and Renegades can desperately use allies, even humans. The rumored network of disfavored celestials (*Infernal Player's Guide*, p. 100) is also rumored to recruit secret Soldiers to serve them. Humans who serve Outcasts and Renegades might be told they are working for angels or demons, but in fact they are advancing the disfavored celestial's personal agenda . . . which may be nothing more than staying alive.

Sorcerers

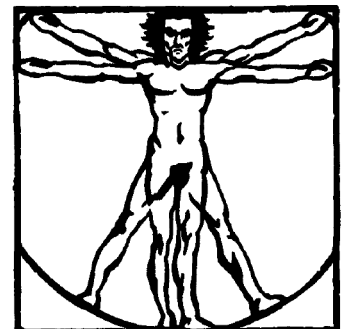
Sorcerous cabals are rarely very stable, but some are quite powerful . . . powerful enough to have their own support networks, even powerful enough to initiate their own Soldiers. Rarely, a lone sorcerer might have the power and resources to create his own organization. Humans working for sorcerers may be bodyguards, messengers, security personnel, ritual assistants, assassins sent to kill rivals, or errand-runners sent to acquire things the sorcerers need . . . which could entail anything from acquiring a rare flower found only in Burma to kidnapping a virgin to robbing a bank. Sometimes humans working for sorcerers aspire to be sorcerers themselves, others are just mercenaries, and some don't even realize their employers are supernatural at all.

Secret Societies

In Nomine is an ideal setting for secret conspiracies. Angels, demons, ethereal spirits, sorcerers, and mundane humans all have secret agendas, and the ability to infiltrate and subvert human organizations, sometimes going far back in history. Any conspiracy theory from fiction, legend or (alleged) history – the Illuminati, the Knights Templar, the Church of Elvis, Atlantis, alien invaders – can easily be given an *In Nomine* spin. The Children of the Grigori (p. 76) have a hand in many secret organizations, both as secret backers and as unwitting recruits.

Human Agencies

Human organizations don't have to be secretive and conspiratorial to get involved in the War – directly or indirectly – or to recruit exceptional humans with supernatural abilities. Chapter 8 gives examples of human organizations, both mundane and supernatural, which can sponsor Soldiers and mundanes serving purely human interests.





HUMAN AGENCIES

There are many human organizations involved in the War . . . not all of them knowingly.



INVOLVEMENT

With regards to the War, all human organizations fall into one of three categories: *unaware*, *misled*, and *informed*.

Unaware groups are completely oblivious to the War. They have no knowledge or interest in supernatural beings. Almost all mundane private and government organizations fall into this category.

Misled groups do have some knowledge about the supernatural, but rarely very much *accurate* knowledge. They have learned something about the other beings active on Earth, but usually have totally mistaken ideas about them. Some government agencies may have begun collecting information about strange events and beings, and developed theories to explain them (and policies to deal with them), but probably don't accept the notion of angels and demons, even if they've been told about them.

Sorcerous cabals, being supernatural themselves, usually have some interaction with ethereals and celestials, but rarely learn the truth about the Symphony.

Informed groups are either active participants in the War (directly or indirectly led by celestials), or groups of fully aware humans who know about angels, demons, and the War between Heaven and Hell. This doesn't mean they know *everything*, of course . . . Most of these groups are either Soldier organizations, fronts for ethereals or celestials, the rare sorcerous cabals that really knows what's going on, or secret societies of the Children of the Grigori.

The status of an organization isn't the status of every individual within that organization, of course. Many fully aware groups employ mundanes who are ignorant of the group's true nature and activities, and there are many Soldiers and other aware humans (not to mention celestials) working in mundane, unaware organizations.



CELESTIAL PUPPETMASTERS?

It's surprisingly hard for celestials to actually *control* any large group of humans; usually the best they can do is push the group in the direction they desire, and even that becomes increasingly difficult in direct proportion to the organization's size and temporal influence.

Superiors would love to extend their influence into every human agency, so that they could orchestrate human society to their benefit. The fact that every Superior wants to do this is one of the reasons why it's impossible. With Superiors all watching and attempting to influence every important group, they cancel each other out more often than not. Their Servitors and the humans working for them are ever alert to infiltration by their rivals, and if a Superior perceives that a group he's interested in seems to be falling under the sway of an enemy's Word, he will redouble his own efforts to influence that group. The end result is that it's virtually impossible to dictate what a major organization will do, and it's the choices made by the humans in that group that ultimately determine who will win the battle for their hearts and minds.

Even when celestials do succeed in gaining control of an organization, they can never gain control of every human within it . . . and just as unexpected coups have toppled governments, so have they suddenly wrested a group out of the clutches of a Superior who thought it was "his."

There *are* a few groups completely under celestial control, but they are rare, usually small, and still subject to doing things their "masters" didn't anticipate . . .

PARTICIPATION

How human agencies participate in the War depends on how much they know about it. Unaware agencies participate only indirectly – police departments are generally ignorant of celestials, and wouldn't see it as their role to get involved in the War directly anyway (though individual police officers probably would!), but the police will certainly take an interest in anyone committing crimes, celestial or not.

Misled groups frequently do become involved in the War, but more often as random interference than as support for one side or the other . . . though that depends on the group's goals. Government agencies hunting for evidence of the supernatural can be a hindrance to any celestial they encounter, while if they've actually learned about undead, for example, and are making a concerted effort to find and destroy these beings, they present a threat to Hell's agents (or at least to Saminga's), and angels are likely to see them as being helpful, if unwittingly so.

Sorcerous cabals, on the other hand, are usually working for Hell's interests, even if only by damning themselves and preying on other humans, and any encounters with the Divine will probably not be friendly.

Informed groups are usually actively supporting Heaven or Hell. Of course, not every informed group cooperates or even communicates with their "allies" – most secret societies run by Children of the Grigori, for example, are ultimately on Heaven's side, but they avoid angels as much as possible. And some groups stay informed only to stay *out* of the War – they know about angels and demons, and don't *want* to be drawn into their conflicts.

INFILTRATION

From the other side of the fence, celestials take an interest in many different human agencies, and have different goals and methods when it comes to working with them.

Celestials mostly involve themselves with human organizations that will further their goals. Sometimes the organization itself is useful (or anathema) to a Superior; Laurence and Dominic have both made the Roman Catholic Church integral to their Earthly strategies, for instance, while Saminga adores the right-to-die movement, even if its significance in the greater scheme of things is minimal. On the other hand, the military-industrial complex is something Novalis would dearly love to see wither, and Lilith opposes all governments on principle.

Sometimes the organization simply provides useful resources – celestials *do* need money to finance many of their activities, and quite a few Superiors have infiltrated a corporation, financial institution, or government office in order to divert its assets to their own operations.



The degree to which celestials have infiltrated a group varies greatly. Most large groups – such as the military, national governments, professions, major organized religions – are heavily infiltrated by celestials from many different Superiors, each Servitor mostly concentrating his efforts on his own little corner of the agency. Such groups are effectively as free of celestial control as one with *no* celestial infiltrators (see box, p. 104).

Very small organizations – from a sorcerous cabal or local church congregation to a city government – may occasionally fall entirely under celestial control, possibly even under the control of *one* celestial, if he's very effective and has no opposition. Groups that are openly run by celestials, of course, cannot be considered “infiltrated.”

Most groups secretly controlled by celestials, however, have to be set up that way, or else the celestials must be aided and abetted by members of the group they're trying to control.



Fronts

A *front* organization is one created by celestials for the purpose of recruiting humans who will be under their sway. Sorcerous cabals are often diabolical fronts; many demons still use the tried-and-true method of creating a Satanic cult, though most demons in the cult business choose less obvious trappings nowadays . . . ranging from personality cults purportedly based on a mainstream religion, to conspiracy theorists (popular with Servitors of Malphas) and UFO worshippers (a favorite of Kobalites). Angels also create front organizations, also frequently using religion as their lure, but angels of Flowers might found a peace activist group and Servitors of Stone have started martial arts dojos and cycle gangs.

The goals of a front organization will usually be to further their sponsor's Word. However, the larger a front group becomes, the more difficult it becomes to control (and the more likely that *other* celestials will infiltrate it). Many celestials have experienced great success in creating a front organization that quickly grew and spread, only to lose control of it just as it was really becoming useful.

Collaborators

When celestials recruit agents within an existing group and use their aid to gain control of it the group is called a *collaborator* group. Subverting the group's leadership is the most obvious tactic, but a few influential members in any group can steer it in a new direction; sometimes this necessitates a *change* in leadership first . . . Soldiers are particularly valuable for this, though mundanes can be recruited too.

Collaborator groups have the advantage of being already formed and often well-positioned for the celestial's needs (which is probably what attracted him to the group in question). They have the disadvantage of being full of humans who are an unknown quantity, quite capable of resisting attempts to take over. And you never know when the group you've made into collaborators has other celestial infiltrators among its membership, watching your activities with interest . . .

ETHEREAL INFILTRATION

Celestials aren't the only infiltrators in the corporeal realm. Some ethereal spirits have also taken an interest in human society.

Ethereals have less motive for infiltrating society on a large scale. Usually they simply want Essence, and their best source of Essence is a group of dedicated worshippers, rather than the propagation of an abstract Word throughout society. But there are pagan deities with broader ambitions, ranging from a resurgence of popularity that will make them equal to an Archangel or Demon Prince, to simply confounding Heaven and Hell.

Ethereals have much less in the way of resources, and are far more vulnerable on the corporeal plane. Besides facing the same problems celestials do when infiltrating human groups, ethereal infiltrators – whether they are ethereal or human – will be excised immediately if celestials get wind of their involvement.

Ethereals from different groups rarely cooperate with one another, and none of them have the large support network that celestial Superiors do. Even the most powerful pagan gods have a relatively small number of human Soldiers and other minions they can call on directly. Those with Earthly ambitions can't infiltrate multiple groups in the diffuse way celestials can, but they do occasionally set up front and collaborator groups (see main text).

ORGANIZATIONS

THE GOVERNMENT

The government – whether it is a democratic republic with hundreds of millions of citizens, or a tiny island ruled by an absolute monarch – is usually the most powerful human organization around. Taking control of the government would seem to be an obvious goal for anyone who wants to sway human society, but celestials rarely attempt it. For one thing, it's too obvious – too many other celestials are watching the major organs of any important government. (You can be sure no one will slip into the White House in celestial form without being noticed by watchers from both sides!) Secondly, governments are too diffuse – “taking over the government” is never as simple as subverting a single group. Even if the absolute monarch is your puppet, he still has ministers, generals, and heirs who aren't.

Governments have fallen under the sway of angels or demons from time to time, but usually celestials resign themselves to affecting only one small part of the government. They pick agencies *within* the government that would be most effective in furthering their goals.

Military

Usually the most powerful branch of the government in terms of raw force, the military's political power varies widely. In some countries, the military *is* the government. In others, the armed forces are completely subordinate to civilian rule, and have little overt influence on the population.

“Being a hero is about the shortest-lived profession on earth.”

– Will James



Most militaries are heavily infiltrated, but not controlled, by celestials. Michael and Baal have a particular interest in placing agents in the armies of the world, but almost every Superior likes to have a few Servitors who can get their hands on some heavy weapons. A peacetime military isn't useful for much more than training combatants and supplying arms, but during conflicts, most Superiors (especially Demon Princes) have plenty of

opportunities to further their Words. Soldiers are as diverse as the population they come from, and as many will eagerly serve Heaven as will serve Hell.

Law Enforcement

Law enforcement agencies – ranging from local police departments to federal agencies such as the FBI, Treasury Department, and the BATE, and international agencies such as Interpol – are a popular target for celestial infiltration. Having some cops in your pocket is invaluable whether you're trying to promote law and order or destroy it.

A Role (or a servant) as a cop is extremely useful. It usually allows the carrying of firearms (even in countries where police aren't routinely armed, they can still get hold of firearms more easily than civilians), and most people will think twice about crossing an officer of the law, even if he's technically outside his jurisdiction. Never underestimate the power of flashing a badge – the average citizen responds almost instinctively with compliance.

Of course, gross violations of the law by its enforcers will attract attention, even in extremely corrupt societies. And most cops think of themselves as “good guys” – even if they willingly break laws themselves, they see themselves as society's defenders. Angels usually infiltrate them by finding those with the strongest sense of morality and justice; demons, by finding those who are more interested in control than justice, and who have a taste for violence and disdain for those outside the profession.

Civil and Social Services

While they don't have the firepower of the police and military, civilian agencies can be even more powerful within their jurisdiction. The Internal Revenue Service has destroyed more than one Al Capone, and regulatory agencies such as the FDA and FCC have broad, subtle influence over a society's consumer products and media, respectively. The Surgeon General's Office (or Ministry of Health) sets public policy for disease control, health care, and public education on health matters. The Justice Department has far-reaching powers over every law enforcement agency in the country, and the ability to prosecute criminals with the full resources of the federal government. The Education Department has a massive impact on what knowledge and values the next generation will be raised with. (This all varies by country, of course – in the United States, the Education Department's policies may not make much practical difference in the average public school, while in other countries, the Ministry of Education may dictate everything from what each student will learn about history to what they will eat for lunch.)

Infiltrating civilian agencies requires social and political skills, and a long-term agenda. Word-bound celestials seeking to advance their Words are most likely to be interested in the government branches that set public policy.

Intelligence Agencies

Intelligence agencies have few James Bonds working for them. The CIA, NSA, MI5, Mossad, etc., are usually more involved in analysis than espionage. From this standpoint, celestials find them valuable because the same intelligence analysis that can reveal what other countries are up to can also track and predict the movements of known celestial minions. A large purchase of biological warfare agents, for example, can put Heaven on the alert that Vapula and/or Saminga may be up to something, while Baal is constantly fed data from his spies that helps him anticipate Laurence's next moves in the War.

Spookshops do engage in some espionage work, though, and these can make exciting adventures, especially when adding a Superior's agenda to a mission.

Scientific Agencies

Agencies such as NASA, the Center for Disease Control, and so on are mostly of interest to Jean and Vapula, both of whom use them to stay apprised of how quickly humans are advancing, and occasionally to feed them new knowledge. Other Superiors need to take them into account because government scientists have a lot of resources, and the ability to disseminate information very quickly. Any artifact or supernatural event, turned over to the government for investigation, might result in mortals learning a lot more than celestials want them to. Some Superiors have teams of Servitors and Soldiers assigned just to prevent such revelations.

PRIVATE AGENCIES

The private sector represents virtually everything outside the government's domain. Some celestials eschew the government entirely when trying to effect changes in society. (Not surprising, since many humans do the same thing . . .)

Business

Multinational corporations or family stores, all businesses exist to make money (but see *Non-Profit Organizations*, below). The nature of a business can vary dramatically, from those run by greedy, amoral plutocrats with political ambitions to those run by responsible, ethical businessmen who take pride in the quality of their products. Both are valuable to celestials. Some businesses

(particularly fronts and collaborators) exist to funnel money to a Superior's operations. Others have an impact on society with the products they sell (whether it's tennis shoes, cars, soda, or nerve gas), and celestials want to influence their market, for better or for worse.

Media

See p. 120 for more on celestial use of the media. Not every celestial infiltrating media organizations is a Servitor of Nybbas. Angels and demons working with newspapers, magazines, radio, television, film, and Internet websites must all contend with the Demon Prince of the Media and his broad influence over the Fourth Estate, but his top-down management does not have control of *every* media outlet, and other celestials can use them for their own purposes, if they're subtle.

Academia

Encompassing both universities and scientific organizations (such as the National Geographic Society), academia has little overt power, but vast temporal influence. The theories hatched in ivory towers often become the policies enforced with the barrel of a gun, and infiltrating a university or private think tank can be a good way to "sell" a Word to the public, if one stumbles upon the right intellectual marketing strategy. Academia is also a more subtle channel than the media or government agencies to disseminate information, either to an elite few or to all of society.

Non-Profit Organizations

Not-for-profit groups can be anything from educational foundations to environmental activist groups to charities. They tend to attract members with a high level of selflessness (or pretenses to such), making them popular with angels and somewhat less useful to demons. However, some diabolicals take pleasure in the challenge of corrupting an organization full of altruists, and some non-profit groups are riddled with corruption and ripe for infiltrating.

Non-profit groups often promote causes angels like to support, but with a little manipulation can be subverted to aid diabolicals too. (Do free needle exchanges prevent the spread of AIDS or encourage continued drug abuse? Organizations like Earth First! and PETA often please Jordi, but they engage in activities that could easily be seen as supporting Malphas, too. Celestials often aren't any more sure than humans what's the "right" thing to promote.) Most non-profit groups have little money or power, but some have a lot of popular support (like the Boy Scouts), and some have national or global impact (the Ford Foundation, the Red Cross).

Fringe Groups

Outside the mainstream, there are groups that exist for no other purpose than to support the peculiar interests of their members. Hobbyist organizations, militia groups, magazines published by a crackpot in a basement . . . these groups are generally small and unconnected, but almost everyone is affiliated with some kind of “fringe” group. Those with very specialized interests may be particularly useful to Word-bound celestials, since their members can be *very* dedicated to a particular cause or activity, whether it’s preserving the art of flower arranging or decriminalizing pedophilia.

Of particular note are those fringe groups specializing in the supernatural. Paranormal researchers, UFO hunters, amateur exorcists, and the like often follow in the wake of supernatural incidents, and can be helpful or horrible nuisances to the celestials they encounter. Some fringe groups have been known to produce Soldiers as a result of their activities . . .

RELIGION

Organized religion is a tremendously powerful force. In some countries, the dominant religion *is* the government, while even in secular Western nations, religious leaders have great political influence. Religious organizations are obviously of great interest to celestials . . . but usually more for their temporal influence and the moral values they espouse than for their actual theology. Most angels are quite unconcerned about *how* humans worship God, and demons usually see religion as nothing more than another means of controlling the population.

Religions contain a large number of very dedicated followers, most of whom would leap at the chance to serve Heaven directly (and many of whom can be tricked into serving Hell when they *think* they’re serving Heaven). Many Superiors do recruit heavily from religious organizations, but some (particularly Jean, Jordi, Belial, and Vapula) regard religion as completely irrelevant.

Detailed information about the world’s religions is outside the scope of this supplement, but fascinating *In Nomine* campaigns can be designed entirely within a religious context. Any library will have many volumes of source material. The purpose of this section is not to “define” any religion in *In Nomine* terms, but simply to describe some of the major celestial influences on each.

Christianity

The three major branches of Christianity are the Roman Catholic Church, the Eastern Orthodox Churches, and Protestantism. Protestants are defined primarily by the fact that they’re not Catholic, and Protestantism encompasses hundreds of different faiths, ranging from very large and wealthy denominations such as the Southern Baptists and Seventh Day Adventists – who run universities and have an international following – to individual churches with no external affiliations. Relations between different Christian organizations range from cooperative to vitriolic, with some denominations refusing to recognize others as being truly Christian. Offshoots, such as the Church of Jesus Christ of Latter-Day Saints (also known as Mormons) and the Jehovah’s Witnesses, with beliefs widely divergent from mainstream Christianity, are often not considered to be Christian by some other Christians, but most celestials tend to see them as another Protestant (i.e., non-Catholic) denomination.

Most Superiors regard Christianity indifferently as a theology; some infiltrate Christian churches that promote aspects they approve of. For example, Novalis likes the New Testament emphasis on charity and compassion, while Dominic prefers the Old Testament emphasis on morality and judgment. So do Baal and Asmodeus. Only Dominic and Laurence actively endorse Christianity as being superior to other religions, however. Malphas, of course, has been playing games with Christianity since its inception, seeing just how many different ways it can be fragmented.



The Roman Catholic Church

The Roman Catholic Church is the most organized and hierarchical world religion, with its Vatican headquarters holding the status of a nation. It has vast resources, and while it is no longer the world power it once was, many societies (particularly in South America) are still dominated by Catholic doctrines.

The Church is also notable for being directly patronized by Archangel Laurence, who fervently believes in it both as a force for good in the world, and as the faith that should unify mankind. (See *Night Music*, p. 10.) Thus, angels of the Sword are *very* active in the Church (they would resent being described as “infiltrators”), and other angels who tread among Catholics had best not be doing anything Laurence disapproves of. Dominic is also a big supporter of the Church.

Demons, naturally, find such a large and powerful institution too tempting to resist, and have frequently seeded the Church with rotten apples. However, this is considered a high-risk mission – with servants of Dominic and Laurence so heavily involved with the Church, it’s a *bad* place to be exposed as a diabolical infiltrator.

Judaism

Judaism has been around for thousands of years, and is credited by angels as being the first human religion that gave God His proper due, for which Michael is said to hold Jews in special esteem. (Or perhaps it was for the Hebrews’ military victories over other tribes in the name of Yahweh.)

Since the Diaspora, Jews have traveled to the four corners of the Earth, often forming tightly knit, insular communities. For their ability to survive, and remain united by blood and tradition, under great adversity, Archangel David has historically been a major patron of the Jews. Unfortunately for them, his sponsorship has rarely taken the form of direct aid; many, many Soldiers and Saints of Stone are Jews, however. Eli is also believed to have a special fondness for the Jews, and Marc certainly gives them credit for doing so much to promote the Word of Trade.

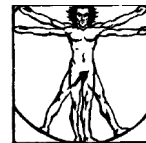
There is no central Jewish authority, only Rabbinical schools that are seldom in concordance. Each Jewish synagogue is a self-contained unit, though in the modern era, many national and international Jewish organizations exist. While individual Jews and Jewish organizations can certainly be corrupted by demons, Jewry is too dispersed and heterogeneous for demons to “infiltrate Judaism” – a fact that gives many Archangels appreciation for “God’s chosen people.”

Islam

The third and youngest of the Abrahamic religions, Islam is strongest in the Middle East, but has its largest following in Indonesia and Malaysia, a powerful presence in southern Asia, and is growing quite rapidly in Africa and in the United States. The two largest branches of Islam are Sunni (most Arabs are Sunnis) and Shiite (Iran is ruled by a Shiite regime). A homegrown American variety, the Nation of Islam (also known as “Black Muslims”) is predominantly a religion of African-Americans, and not all mainstream Muslims accept the NOI as Islamic.

As with Judaism, there is no doctrinal head of the Islamic faith, though some sects do recognize Imams or other leaders. Mosques are supposed to be independent, though in practice most countries have a group of Mullahs from whom all other Muslims take their cue on theological issues. To most Muslims, there is no separation between church and state – religion *is* government – so in a Muslim nation, infiltrating the government also means infiltrating the local Muslim leadership.

*“The more I study religions
the more I am convinced
that man never worshipped
anything but himself.”*



– Sir Richard Francis Burton

Gabriel, who was present at the inception of Islam, no longer takes much notice of the religion she helped found. However, Khalid, Archangel of Faith (*Final Trumpet*, pp. 53-56) has become the patron of Islam in much the same way that Laurence is the patron of Roman Catholicism. Michael and David have both recruited many of their Soldiers from the Islamic faithful. Other Archangels are mostly neutral about Islam, approving of its monotheism but not holding it in higher or lower regard than Christianity or Judaism.

Demons have had great success in factionalizing Muslims and pushing them toward fanaticism and terrorism (and then portraying *all* Muslims as fanatical terrorists in Western media). Baal, Belial, and Malphas have historically had a lot of influence in Muslim regions; other Demon Princes tend to be interested in the Islamic world only when there is an opportunity to exploit it.



SAMPLE ORGANIZATIONS

The following organizations are fictitious human agencies suitable for use in an *In Nomine* campaign.

DIVINE AGENCIES

The Muradi Sufis

Sufis are a mystical Islamic sect that stresses harmonious coexistence. The Muradi Sufis are one Sufi brotherhood, headquartered in Istanbul, that secretly receives guidance and patronage from the angel Murad, an Elohite Master of Fire. There are about 30 active Muradi Soldiers of God, and another 40 or so mundanes. Most are from Turkey or Egypt, and the vast majority are men.

The Muradi Sufis are pacifists, and will not deliberately kill other humans (even Hellsworn), though they have no compunctions about destroying a demon's vessel. They will defend themselves vigorously, but prefer using nonviolent means to do so. They have no official backing and must rely on their own funds and resources. They are careful to maintain a low profile, and have a good network of contacts among other Sufi organizations throughout the world.

Murad considers the Muradi Sufis to be Soldiers of Fire, though they consider themselves to be Soldiers of God. Murad does not run the organization, but he does approve their missions, and any requests from other angels for help from the brotherhood must go through him. Nowadays, Murad spends much of his time searching for new potential Soldiers among Sufi Muslims . . . but he has been known to provide the violent response the Muradis cannot give, when they are threatened.

All Muradis must follow the brotherhood's peaceful tenets. Deliberate killing (except of *known* demons) is forbidden. An accidental or unavoidable death must be atoned for with a lengthy period of fasting and prayer. Individuals who cannot abide by the principles of Sufism, particularly their pacifism, will be informed they can serve God better in another place.

The Purifiers

The Purifiers are all Soldiers of God (mostly serving the Sword, but occasionally Judgment), all of them very tough combatants. They are the Vatican's elite band of demon-hunters, and they're good at what they do.

Others

It gives terrible short shrift to the other great religions of the world – Buddhism, Taoism, Confucianism, Hinduism, and smaller, more localized faiths such as Voudon, Shinto, Sikhs, various animism beliefs in Africa, Asia and the Americas, and the newly popular pagan and “New Age” religions, such as Wicca – to lump them all into the category of “other.” But that is, ironically enough, what most Superiors have done.

This does not mean, by any stretch, that any Archangel or Demon Prince *ignores* Africa, Asia, Oceania, etc. But since most Superiors are indifferent to specific dogmas, they see individual faiths only as interchangeable varieties of a non-monotheistic belief system which may be useful or troublesome when it comes to influencing its believers. Some of them feed Essence to ethereal spirits, and in turn have been infiltrated by ethereals, and in some religions (such as Hinduism), celestials and ethereals coexist uneasily, both of them benefiting from and seeking to influence the religion's followers.



The Archangels Dominic and Laurence sponsored the creation of this organization within the Roman Catholic Church. The Purifiers are a loose, informal group with no official existence. Most of their members are priests or monks, principally from the Jesuit and Dominican orders. Several are current or former nuns. Some are exorcists (p. 71). There are a handful of very devout lay members, including some technical experts who learned their trade in the IRA.

The Purifiers are organized into 17 chapters, each with 10 to 12 members. There are chapters in Italy, France, Spain, Germany, Poland, Ireland, Quebec, Baltimore and San Francisco in the United States, Mexico, Guatemala, Venezuela, Brazil, Argentina, Peru, Zaire, and the Philippines.

Besides the core membership, the Purifiers can mobilize allies and supporters (including other Soldiers of God) to provide extra muscle. They can also draw on the Vatican's collection of artifacts, and the Church's vast archives. If the Purifiers know what demon they're going up against, they can check the files and learn all the target's strengths and weaknesses, then assemble the appropriate gear to counter them.



The leader of the Purifiers is Monsignor Leonardo Ferrano, a shrewd Jesuit and a veteran of the Carabinieri (Italy's elite paramilitary national police force). His official position is Assistant Director of Acquisitions for the Vatican Library, and he travels all over the world buying rare books. The Purifiers' expense account is hidden in the library's acquisitions budget.

Diabolical characters should learn to fear the Purifiers; the GM should be careful to play them intelligently. They won't rush in with guns blazing – they take the time, do the research, learn everything they can about the demon, and then strike with cool precision. They're professionals.

Purifier PCs will be full-time demon-hunters, getting their orders from Rome. A Purifiers campaign can be an action-packed series of demon-blasting shootouts, or a constant chess game of intrigue against the hidden diabolicals and their human pawns.

The Seagull Society

The Seagull Society was established just after World War II by a group of Mormon war veterans who had become Soldiers of God during their military service. The name of the group comes from an event in early Utah history, when a plague of locusts was destroyed by a flock of seagulls. Based in Salt Lake City, for a short time the group was sponsored by the Church of Jesus Christ of Latter-Day Saints, but that connection was severed in the early 1960s, when Church leaders became uneasy about the Society's violent exploits.

Recently the Seagull Society has been forced to go underground, as the FBI (with a little help from diabolical agents) has classified them as another right-wing paramilitary group, heavily armed and considered extremely dangerous. To avoid further scrutiny, the Seagulls have dispersed throughout the mountain states, and communicate using an elaborate system of mail drops and codes. (Few of them trust the Internet . . .)

No one celestial acts as patron to the Seagull Society, but many cells have an angel or a Saint who supports them, usually servants of David, Janus, or Michael. Three of the angels who helped found the Society still have ties to it. Evani (a Kyriotate Friend of the Sword) does much of the recruiting, while Rand (a Malakite of Stone) and Tharael (an Ofanite Master of War) help train new Seagulls at the Society's Idaho ranch.

The Seagull Society has a military-style chain of command. Most members are army veterans. In combat situations, they wear camouflage fatigues and brown berets with a white seagull logo. Their leader is Colonel Howard Engels, a stern ex-Green Beret and Soldier of War.

There are presently about 20 Soldiers of God among the Seagulls, and a little over twice that number who are mundane combatants and support personnel. Almost all of them are white Mormon males (a few mainstream Protestants have been accepted recently). Lately, there has been a dispute over whether the Society should accept non-whites and Catholics. There are no women in the Seagull Society.

The Saint Christopher Society

Saint Christopher is known as the patron saint of travelers – though the Catholic Church decanonized him after determining that he probably never actually lived. Nonetheless, St. Christopher remains popular among Catholics; the Saint Christopher Society was founded by the Church as a traveler's aid society. Several years ago, the organization became a Divine collaborator, when Laurence decided it could serve its original purpose *and* help members of the Host who need transportation on the corporeal plane. He enlisted Zadkiel, Cherub Archangel of Protection, to infiltrate the organization, a task she accepted gladly.

The St. Christopher Society is a non-profit organization that provides free travel information, and also helps travelers in distress, providing everything from emergency road service to wiring funds to people trapped in a foreign country with no way to return home. It has chapters on six continents, and can be reached worldwide with a toll-free number. The Society is partially funded by the Roman Catholic Church, but mostly subsists on donations, and fees for its emergency rescue services.

Members of the Host all know that the St. Christopher Society also helps angels, Saints, and Soldiers of God get where they need to go. Usually such aid comes in the form of mundane transportation arrangements, but in an emergency, the Society can muster impressive resources, including Ofanite rescue teams.

Those who use the Society's services *are* expected to reimburse the organization . . . money is fine, but the Society also deals in favors. Those whom the Society helps may someday be called upon to help another Heavenly agent get where he needs to go, or bail someone out of trouble.

The Saint Christopher Society's headquarters is a phone bank in New York, and almost everyone who works for the organization directly is a mundane. The Society is overseen by a Kyriotate Friend of Protection who is trying to earn the Word of Travelers in Distress.

INFERNAL AGENCIES

These organizations are fronts for Soldiers of Hell, or infernal collaborators.

The Hellforce

The Hellforce is a large organization with strands reaching over most of the world. Under Baal's direction, it is the largest human-related operation in the War. It is also one of the only War initiatives that involves several Demon Princes in cooperation, which everyone takes as

an indication of just how important the Hellforce is to Lucifer's plans.

The backbone of this network is a group of agents called the *Heralds* (usually serving demons of Technology) who maintain computer networks, telephone connections, and where necessary, physical messaging services to keep command and control of the army. *Darkeyes* are monitors (p. 96), mostly working for demons of the Game, who report any disturbances or other evidence of angelic activity to the nearest Herald. Response teams (called *Hellbounds*) of Soldiers of the War are then dispatched to deal with the situation; they are quickly followed up by demon gangs. Usually a team of agents will have been in the area for some time when the demons arrive, debrief them, and move on to the next assignment.

No one but Baal knows exactly how large the Hellforce is, but it's rumored that most major cities have *hundreds* of Hellforce agents, including dozens of Soldiers. (If this is true, it means a lot of demons are being slaughtered by the Host in back alleyways when they could have been rescued.)

Special diabolical operations are frequently backed up by the Hellforce, providing transport and fire support. Or, in many cases, cannon fodder. Most attacks on divine Tethers, if sanctioned by Baal, are supported by Hellforce Soldiers, and he will always mobilize them to help defend a diabolical Tether under attack.

Within the Hellforce is a second diabolical organization: the Shadow Corps. These infiltrators are Soldiers of Malphas, using Baal's organization to spy on other Demon Princes. Sometimes Baal discovers one of his Soldiers is a demon of Factions. No one but Malphas knows how deeply the Shadow Corps has infiltrated the Hellforce, but it is a source of ongoing friction between the two Princes.

Eminent Entertainment

The Eminent Entertainment group is one of the largest media conglomerates in the world, but keeps the extent of its holdings hidden beneath an amazingly complex array of shell corporations, with legions of lawyers to discourage anyone attempting to untangle the connections. The group owns newspapers, magazines, book publishers and distributors, TV and radio stations, production companies, film and recording studios, record labels, Internet providers, restaurants and bars, wineries and micro-breweries, toy companies, sports teams, amusement parks, travel agencies . . . nearly every path to the pleasure centers of the human brain is accessed by some aspect of Eminent Entertainment. This includes a vast underground network of pornographers, prostitution rings, drug cartels, and black marketeers.

Listed as the Chairman of Eminent Entertainment (should an incredibly determined, skilled, and lucky investigator get that far) is Francis X. Bushman. This is a little joke, a clue left by the Demon Prince of the Media hinting at who really owns EE.

Eminent Entertainment is Nybbas' Earthly infrastructure. It generates cash for Media's operations, and has countless outlets through which his Servitors can work their magic on the human population. The companies owned by EE are not, of course, 100% diabolically controlled. Almost all have one or more Servitors of the Media in their upper echelons, but they're mostly run by mundanes who have no idea of the ends to which they're ultimately working. Thus, EE's companies aren't always serving Hell's interests, and sometimes even work at cross purposes. They also get infiltrated by Servitors of other Princes, and angels too, who often don't even know they're dealing with one of Nybbas' properties.

The Demon Prince of Lust is a partner in Eminent Entertainment, though not an equal one. His collaborations with Nybbas, to create a religion of pure media-driven self-indulgence, are slowly being realized through EE's many channels, but particularly FeatherFire Productions, Andrealphus' own little piece of EE. FeatherFire Productions primarily deals in pornography, prophylactics, and recreational drugs, but also owns organizations like the Hellfire Society (a chain of night-clubs promoting "alternative lifestyles" throughout the United States, Europe, and Japan), and is increasingly venturing into the sex tourism and mail-order bride market facilitated by the Internet.

One of EE's main rivals is the Simonson Group, an umbrella corporation similar to Eminent Entertainment, but much smaller. It sponsors talk shows, Internet websites, and non-partisan "town hall meetings," always putting together participants who will never see anyone else's point of view, and generating far more vitriol than dialogue. The Simonson Group is a pet project of the Demon Prince of Factions, and Nybbas does not appreciate Malphas' encroachment on his territory.

THE DOZEN

The Dozen is a legend among sorcerers worldwide . . . and among demons. Supposedly the Dozen is made up of twelve of the most powerful sorcerers on Earth, immortals who only invite new members to replace one of their number who's been killed. As the story goes, there is actually a thirteenth member who is the founder/leader of the Dozen. Rumors variously identify the 13th sorcerer as Cain, Solomon, Merlin, the Wandering Jew, various demons and Demon Princes, or various angels and Archangels, depending on who's telling the story. The Dozen are commonly credited with powers no sorcerer can possess – commanding demons, summoning and commanding angels, summoning and commanding *Demon Princes*, resurrecting the dead, etc.

Demons know that the Dozen is a joke, started by either Hatiphas or Kobal (Hatiphas claims she started the rumors, to lead on real sorcerers, but Servitors of Kobal say he circulated it to mock her and Kronos, and that the Balsraph has just convinced herself it was her idea to save face). Almost every demon in Hell is now in on the joke, and when sorcerers summon them and ask about the Dozen, there is even a standard set of names diabolicals are supposed to drop ("The White Witch of Canada," "The Gray-Eyed Lord of Noon," "The Exalted Master of the Temple of Absalom," etc.) to keep the myth consistent.

Except that beneath the rumors demons tell humans, are rumors demons tell other demons . . . very quietly. That the Dozen are real. That Hatiphas made up the "myth" of the Dozen to cover up the fact that there really is a vastly powerful group of sorcerers that she can't control.

Maybe Kobal started that story too. But Lucifer isn't laughing.

Midnight Screamers

Children have bright and active imaginations. With careful work by Servitors of Nightmares, those imaginations can be twisted into something horrible and evil. Beleth learned long ago that children have an immense capacity for selfishness, and an inventive cruelty that few demons can match. All they need is to be pushed into early psychosis, so that they never learn to differentiate between right and wrong, or between dreams and reality.

Children recruited by Beleth's Servitors are groomed to become Soldiers of Nightmares, if they have the right potential. If not, they become mundane sadists in the waking world, which also serves Beleth's purposes.

The Midnight Screamers are Beleth's most elite Dream Soldiers (p. 66), children with 6 or more Forces. Each one is watched over by a Djinn of Nightmares. They meet in the Marches, almost never on the corporeal plane. Beleth has constructed a secret fortress for them, near her Tower, where they can get together and gloat over the terror they've inflicted, and receive tutelage from demons (who often learn as much as they teach from these malevolent children).

There are rarely more than a dozen Screamers at a time, and usually less than half that number. They serve Beleth by terrorizing dreamers she designates, and acquiring knowledge and experience so that by the time they reach adulthood (if they survive that long), they are her very best terrorists, very knowledgeable about angels, demons, and the ethereal plane, and good enough to teach her demons how to scare people. They are also quite insane, and once they pass adolescence, she has them begin working independently . . . she doesn't want grown-ups contaminating the next generation of Screamers.

SORCEROUS CABALS

For as long as there have been sorcerers, they have banded together to form cabals . . . usually followed quickly thereafter by a parting of ways, as they bicker over methods or kill one another out of jealousy or paranoia. Only a few cabals are successful long-term.

The Black Order

The Black Order is a good, old-fashioned black magic cult. They curse their enemies, summon demons, sacrifice animals (and occasionally humans) for their Essence, steal corpses to make zombies, and generally do all the things one expects evil sorcerers to do. The Black Order has remained relatively stable for almost 100 years because it is the personal project of Hatiphaz, Demon of Sorcery (pp. 72-73). She has groomed the Order to be the "elite" of sorcerous societies, with chapters in many cities and several countries. Other sorcerers, if they are successful, will eventually learn of the Black Order, if the Order doesn't find them first, and usually aspire to join it, hearing of the vast resources and advanced rituals available to the Order's members. The vast resources are a bit of an exaggeration (though many members are quite wealthy), and the most advanced rituals are taught only to its inner circle, the sorcerers who report to Hatiphaz directly. Hatiphaz makes sure only the most reliable sorcerers rise to leadership positions, and purges those who threaten to destabilize the Order. Black Order chapters are usually deadly rivals to any other sorcerous cabals operating in their area.

The Sons of Lucifer

Lucifer has nothing to do with this cabal. The Sons of Lucifer were founded in the 19th century, by a group of British aristocrats who indulged in sorcery as a naughty

hobby. They adopted their grandiose name to mock Victorian society and its staid conventions, fancying themselves quite the wicked nonconformists. Most were opium-addicted mundanes, but a few were genuine sorcerers who let their peers believe they were contributing to the rituals. They built up a massive fortune by recruiting other rich young degenerates who wanted to play at black magic, and occasionally succeeded in gaining a real initiate to add to their number.

The Sons of Lucifer possessed the Corporeal Song of Entropy, and the formula for an immortality potion. The true sorcerers among them had very long lifespans. During World War II, there was a schism between those who wanted to support England, and those who were sympathetic to the Nazis. The cabal fought among itself, and several members died, but by the end of the war, the Nazi sympathizers had been killed or forced into hiding.

Today, the Sons of Lucifer is still a very exclusive "old boys club." They still practice sorcery primarily for sport. Most of them know only Focus and

Alchemy rituals; any "summonings" have been purely for show, and thus they've never attracted serious celestial attention. They only accept new members who are very wealthy and preferably have some claim to nobility. At least two of the original founders, now over 150 years old, are still alive and active in the cabal.

The Esteemed Overlords of Sleep

This is a mystic cult founded by a Korean Buddhist monk in the 17th century. He was expelled from his temple for practicing sorcery, and eventually traveled to Japan, where he gathered a small circle of disciples. Mystics from throughout Asia were drawn to the cabal, which evolved into a strange cult of hybrid beliefs. Suppressed by Japanese authorities earlier in this century, the cult moved to Myanmar and built its own temple there. The Esteemed Overlords of Sleep summon ethereal spirits, who trade "enlightenment" for Essence. Pilgrims now come to the Overlords' temple from all over the world, and occasionally one of their sorcerers will leave the temple to start his own cabal/cult.



THE HUMAN ARSENAL

No matter how strong-willed and clever humans may be, they'll always be at a disadvantage when pitted against celestials. This chapter details some of the weapons and other tools humans can use to even the odds. (Of course, celestials can use these tools, too . . .)



TECHNOLOGY

In medieval times, only the mightiest human warriors had much chance against a powerful celestial . . . and even then, it was usually a small chance. Today, any mundane with a submachine gun can be a serious threat. And more powerful weapons are the least of a celestial's problems in the modern world. Technology has proven to be a great equalizer for humans. Tools will never replace human ingenuity and will, but they certainly supplement them well.

WEAPONS

Explosives

Note: As with most In Nomine combat mechanics, these rules are cinematic in nature, and generally make explosions much less deadly than they would be in reality.

Explosives do their listed damage at the point of explosion. With every 2 yards of distance from the explosion, decrease damage by 1 point per 2d rolled; i.e., a 10d explosion loses 5 points every 2 yards. Unless the explosive is designated as armor-piercing (such as military ordnance), living creatures and fragile materials (like glass, books, etc.) take full damage, while hard objects (buildings, vehicles, etc.) take half damage. Things inside other things don't take damage until the exterior object is destroyed. If you dive behind something for cover, only the damage remaining after your cover is destroyed blows through.

A person may throw himself flat on the ground if warned before an explosion goes off (or if he makes a Dodge roll immediately upon perceiving the explosion); this results in half damage.

When deliberately planting explosives, a successful Knowledge (Demolitions) skill roll will increase the damage that hard objects take by the check digit \times 10%. (Non-armor-piercing explosions start at 50% of rolled

damage, so a check digit of 5 would mean 100% of what's rolled.) A failed roll usually means the charge fails to ignite, but a check digit of 6 might mean a premature detonation!

Explosive	Damage
Gasoline	1d per half gallon
Black powder	1d per pound
C4	1d per 1/4 pound
Dynamite	1d per stick
Grenade *	2d
Landmine	4d
Artillery round	20d or more

* Grenades do full damage within 2 yards of the blast radius, decreasing by 1 point per 2 yards beyond. Those aware of a grenade before it goes off may dive for cover. Make a Dodge roll: if successful, move a number of yards equal to the check digit away from the grenade. Whether or not the Dodge roll is successful, you may also throw yourself flat on the ground to halve damage.

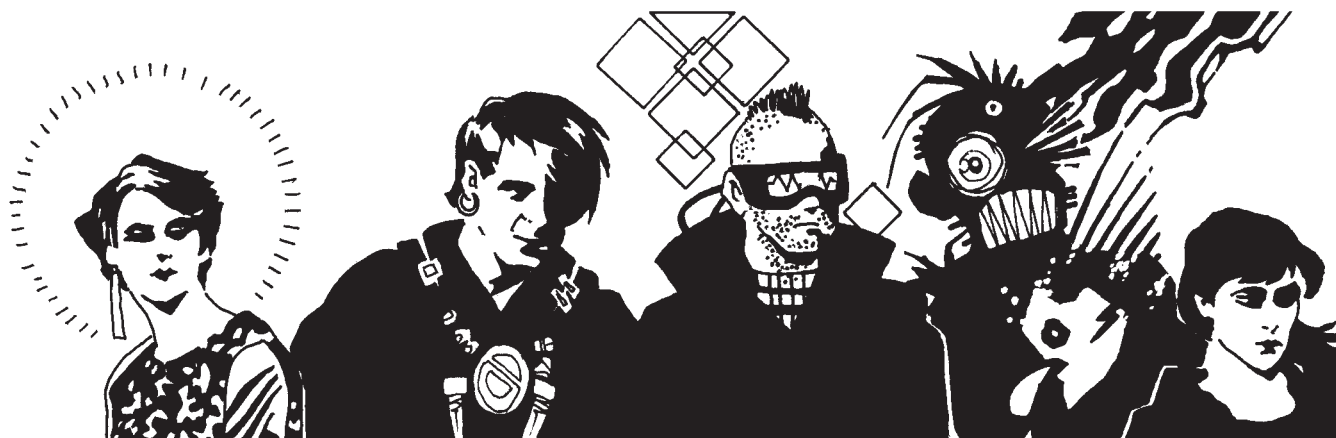
Heavy Weapons

These weapons are usually illegal, but someone with the right connections can acquire them. Celestials rarely use such heavy weapons, because the disturbance they generate would be awesome.

Weapon Type	Power	Accuracy	Range	Shots
Hvy. Machinegun	+6 (+12)	-	400	100 (16)
Flamethrower	*	+2	5	10
Rocket Launcher	**	-	200	1
Tank Gun	***	-	500	1

* Anyone hit with a flamethrower takes 2d damage that round and for 1d rounds thereafter.

** Rocket launchers do 15d armor-piercing explosive damage (see above). Guided rockets ignore the operator's



ADVANCED TECHNOLOGY

Servitors of Jean and Vapula have made many scientific advances that haven't yet reached mankind. The Demon Prince of Technology and the Archangel of Lightning both restrict the use of advanced technology on Earth, but sometimes their devices *do* slip into the wrong hands, and it's been rumored that, occasionally, Outcasts of Lightning, Renegades of Technology, and Remnants serving either Superior have been recruited by human agencies and revealed forbidden technology to mortals.

It is completely up to the GM whether he wishes to allow science-fiction gadgets to appear in his cam-

paign. It is in keeping with the cinematic setting, but it will require close monitoring to prevent such devices from reaching the public – it would logically have a major impact on the campaign world if an engineer for the Department of Defense got hold of a laser pistol. Force screens, chameleon-suits, and powered armor would make terrifying equalizers if Soldiers were armed with such devices, and celestials might have difficulty knowing whether it's a purely human innovation or if someone has been "leaking" information to them . . .

Ranged Weapon skill – instead, give the rocket a Perception value (between 6 and 12, depending on the sophistication). This assumes the target is appropriate for the type of rocket (radar-guided rockets can't lock onto a person, for example). If the rocket makes its roll, the target may make a Dodge roll (or Driving or Piloting, as appropriate); failure means a direct hit. Success means evasive maneuvers reduce the damage by a number of dice equal to the check digit.

*** A tank gun does 30d explosive damage, treated as armor-piercing (see above), but this should only be rolled for vehicles, walls, etc. If a living being takes a direct hit from a tank gun, don't roll dice, just scratch that corporeal vessel.

Non-Lethal Weapons

Concussion Grenade: Also called "flash-bangs," these devices create a series of *loud* bangs accompanied by blinding flashes of light. Everyone near the detonation must make a d666 roll, with a target number equal to Corporeal Forces + vessel level or Toughness, +1 per yard distant from the explosion. Failure means the victim is stunned for a number of rounds equal to the check digit of the failed roll.

Pocket Sprayer (mace, pepper spray, etc.): A contact weapon; roll vs. Agility +2 (no skill applies). Any full-face protection renders it useless. If it hits, the check digit subtracts from all the victim's skill and Perception rolls, and gives the number of minutes that the effect lasts. The target may make a Dodge roll, subtracting the check digit of a successful roll from the sprayer's check digit; celestials also subtract their Corporeal Forces. Multiple attacks are not cumulative; just use the most potent attack.

Smoke and Tear Gas: A typical tear gas grenade creates a cloud 4 yards wide and 15 to 20 yards long outside

(moving in the same direction as the wind), 8 yards by 8 yards indoors in the round *after* it ignites. It can be picked up and thrown in the round between landing and detonation, but this inflicts 3 hits of burn damage to the thrower, and requires a roll against Will +3 to muster the courage to grab the burning canister.

The cloud imposes a -2 penalty to all vision rolls in or through it. In addition, anyone caught in the cloud suffers a -1 penalty to all skill and Perception rolls for every round they are exposed to the fumes, up to a maximum of -6. The effects last for 1 minute per -1 suffered. Gas cannot be Dodged, but holding your breath and closing your eyes works, and breathing through a damp cloth will halve the penalties and the duration of the effect.

Smoke (from a fire or a smoke bomb) works similarly, but may be less potent, with a lower maximum penalty (GM's option). Being caught in a smoke cloud can cause suffocation, however.

Military-grade CS gas and similar compounds can be much more potent; the strongest non-lethal gases inflict a -2 penalty per round spent exposed to it, up to a maximum penalty of -12, and affect victims for 15 minutes per -1 penalty! Some of these gases also take effect on skin contact, and won't be stopped by anything less than full-body coverage and a gas mask.

Celestials subtract their Corporeal Forces from the penalties for smoke and gas clouds. Gas clouds usually linger for about 20 combat rounds, much less in high winds.

Taser: Use the stats for cattle prods (p. 118); however, a taser does *no* actual damage (except to those with weak hearts). Some tasers fire hooks connected to wires, allowing someone to be tased at a distance. Use Ranged Weapon skill, and treat the taser as having a Range of 4 and a maximum range of 20 yards.

NEW WEAPONS

Weapon	Power	Accuracy	Skill Required
Whip *	-1	-2	Small Weapon
Cattle prod **	-1	-1	Small Weapon
Shuriken ***	-2	-2	Throwing

* Instead of doing damage, may be aimed at a limb or a weapon; roll the attack as a Contest against the target's Dodge skill. If the whip-wielder wins, roll a Strength contest; the loser is pulled off his feet or loses his weapon.

** With a successful blow or touch, the prod's electrical charge may do an additional 2d damage; only 1/4 is inflicted as actual Body hits, the rest counts only for stunning. (Some devices may be weaker or more powerful, adding or subtracting 1 die.)

*** The character may throw a handful at the same or adjacent targets; roll separately for each, subtracting -2 from each attack for each extra shuriken thrown. (*Note:* These are *cinematic* throwing stars – realistic ones do little real damage, and act only as distractions or poison delivery systems . . .)

RECORDS SYSTEMS

Modern information technology is making it harder to be an immortal. It's a lot more difficult to stay in the same region for decades or centuries when you can't just move to the next village and make up a new ancestry. Celestials must be much more careful and thorough in establishing Roles (see *Liber Servitorum*, pp. 111-113), when more and more information is being fed into computerized databases, accessible by anyone who knows how to use them.

Digging Up Information

When someone goes digging for information on a person, a lot of data is available in public records. Some is confidential, but can still be discovered with a little luck. Information searches are usually routine and not very interesting to roleplay; they can be handled by letting the character roll against the appropriate skill (Computer Operation for database searches, Knowledge (Research) for accessing public records at City Hall, etc.). There are two kinds of information searches – *general* and *targeted*.



A *targeted* search is an attempt to find a specific piece of information – a person's address, police record, properties owned, etc. For targeted searches, give penalties for well-hidden or confidential information, and bonuses for having passwords, a position that allows access to the information in question (or knowing someone who holds such a position), etc. On a successful roll, the check digit indicates how quickly the information is discovered – a check digit of 6 indicates the first source consulted yields results, while a check digit of 1 might mean several days spent searching. On an unsuccessful roll, the check digit indicates how much time was wasted – this might be hours or days, depending on what's being looked for and how.

A *general* search is an attempt to turn up as much information as possible on an individual, from all available sources. Give bonuses for creative search methods or having access to privileged information, and penalties when the subject is someone about whom little information is available, or who has taken extra measures to conceal his personal data. On a successful roll, the check digit indicates how much information is discovered – a check digit of 1 might turn up a single piece of data, such as a home address, that must be pursued in order to learn more. A check digit of 6 uncovers all publicly available information, and perhaps additional data (such as credit card numbers, buying habits, rumors about personal relationships, etc.) that could only be discovered by chance. An unsuccessful roll means nothing relevant turns up, with the check digit indicating how much time was spent fruitlessly.

Those who know about celestials might well conduct a search on someone, hoping to determine whether or not he is a celestial with a Role. A simple die roll will not render a "yes" or "no" answer – such a determination must be made through roleplaying. However, Roles are vulnerable to discrepancies which can raise suspicions. If someone is *specifically* trying to expose a Role, let him make a targeted search at -2, but the GM should make the roll in secret. On a successful roll, *if* the check digit exceeds the level of the target's Role, the searcher uncovers inconsistent or missing information, or a telling coincidence – not conclusive in itself, but enough to provide more leads. If the roll succeeds, but the check digit is not high enough – or if the subject *isn't* a celestial – the searcher finds nothing to indicate the subject is other than what he appears. On a failed roll, the searcher uncovers misleading information that either wastes his time, sends him on a wild goose chase, or leads to the wrong conclusions (such as odd "coincidences" suggesting that someone who's actually a mundane being a celestial).

See the *Liber Servitorum*, p. 114, for more about *destroying* a Role.

MEDICAL TECHNOLOGY

Medical Examiner: “Why don’t we begin with his eyes. Your man has none.”

Det. Thomas Daggart: “They weren’t in the radiator grill?”

Medical Examiner: “No . . . no, I mean he never had any. No optical fibers, no muscle cords, zip.”

– *The Prophecy*

Modern medicine, while a boon to mankind, can be a tremendous annoyance to celestials. Celestial vessels are fully human, but medical technology has now advanced to the point where it can analyze biological organisms down to the cellular level. A detailed autopsy on a vessel will reveal such facts as a total absence of food in the stomach, or lack of hydration, or ovaries or testicles that have apparently never functioned despite being fully functional. (Vessels generally *are* equipped with eyes, however . . .) It’s reasonable to assume that an immortal body that’s tougher and healthier than a normal human, with a much faster healing rate and an immunity to diseases, will evidence certain characteristics that will be apparent to those who know what to look for.

These mysteries will usually arouse only curiosity in mundanes (even the stranger Corporeal Discords can be explained away as freaks of nature), but someone who knows about celestials will be able to determine whether a dead body is actually a slain vessel. Celestials have to be more careful than ever before about leaving their bodies lying around.

More advanced technologies, such as DNA sequencing, raise troubling questions that must be answered by the GM. What does a vessel’s DNA look like? Would one find characteristic genetic anomalies in angels and demons? Could one identify a celestial with a blood sample?

In the “official” *In Nomine* universe, these questions will go unanswered – *In Nomine* is about cosmic themes and cinematic action, not celestial biology. However, if you are not comfortable waving such issues aside in your game – or you plan to introduce advanced technology – you will have to make some decisions. Allowing celestials to be identified genetically increases the chances of public exposure, and also gives human agencies the ability to detect infiltrators.

More significantly, genetic technology continues to advance at a frightening pace. Genetic engineering is already becoming routine, and the prospect of genetically tailored viruses and other biological weapons presents a whole new list of threats for celestials to be concerned about . . .



SURVEILLANCE

Surveillance technology has come a long way since the days when a flock of geese served as a burglar alarm (though that still works).

Modern security measures, ranging from ordinary cameras to infrared beams, motion detectors, and pressure sensors, present the same problems to celestial intruders as to humans. The easiest way to bypass such devices is in celestial form, since inanimate sensors cannot detect or record a celestial form (but see *Symphonic Gadgets*, p. 121). This may not be possible if the celestial can’t afford to make a disturbance, such as when attempting to infiltrate a Tether, or any other installation equipped with Disturbance Compasses (*Liber Reliquarum*, p. 58). In that case, celestials may have to rely on the same techniques mundane burglars use – the Move Silently skill.

For purposes of sneaking past surveillance systems, the GM should determine the overall level of security at the installation the character is trying to infiltrate (or escape). Consult the table on p. 120. The character must make a Move Silently skill roll every 5 minutes. Roll against the installation’s “Effective Perception” score (see below), adding the check digit of the infiltrator’s skill roll (as a positive or negative modifier, depending on whether the roll was successful). If the installation makes its

Perception roll, the intruder is detected, sets off an alarm, etc. If it fails, the intruder may continue undetected.

The “Effective Perception” score represents all the security measures that might exist, from guard dogs to infrared cameras to motion detectors. Characters with a good plan for bypassing security should be given generous bonuses, particularly if they have a way to negate specific measures (for example, undead will not register on heat sensors). As a rule of thumb, add the level (or check digit) of any appropriate supernatural power to the character’s Move Silently roll. This covers various tricks, such as using the Ethereal Song of Form to become invisible to security cameras and infrared beams, using the Corporeal Song of Motion to levitate over a pressure sensor, etc.

*Note: This system is an abstraction, primarily useful for quick infiltrations when the GM only needs to know whether the intruder succeeded in getting in and out without detection. Infiltrating a major installation, manned by guards – particularly non-mundanes – can be an adventure in itself. In such cases, the GM should only use this system for resolving attempts to get past individual security devices, and run the other aspects of the adventure normally. For more information about security measures, particularly in Tethers, see the **Liber Castellorum**, pp. 42-51.*

Level of Security	Effective Perception
Basic (a convenience store)	6
Moderate (a bank or jewelry store, a minimum-security prison)	10
Advanced (a nuclear facility, a military base, a maximum-security prison)	14
Ultra-Advanced (CIA headquarters, the Federal Reserve, a top secret installation)	18

THE MEDIA

Nybbas’ ascension to Demon Prince may have secured the media as a primarily diabolical tool, but neither Nybbas nor any other celestial controls *all* of the media. Reflecting its audience, the media is capricious and often bites the hand that feeds it. It can be a potent weapon for either side in the War, and it’s also a weapon humans can wield against celestials.

Every celestial with a Role is vulnerable to media exposure. An extortionist doesn’t have to threaten to expose someone as a demon; threatening to expose someone as a murderer, a phony (should have bought a higher-level Role!), or a friend of mysterious criminals is sufficient to make a celestial’s life complicated.

Superiors themselves worry about the War going public. Sometimes supernatural events *have* been captured

BARBED WIRE

Barbed wire is a security measure that requires Climbing and Acrobatics skill, rather than Move Silently, to circumvent.

The character must use the Climbing skill as usual to climb over the obstacle, but on a failed attempt to climb over a barbed-wire fence or barricade, the climber takes damage equal to half the check digit of the failed roll, and is caught in the barbed wire. An Escape roll is required to extricate himself, with a failed roll repeating the damage.

Even on a successful Climbing roll, the climber must still make an Acrobatics roll to avoid taking damage as he goes over. Failure means the climber took a number of rounds equal to the check digit to get past the barbed wire, taking half that number of Body hits in the process; success means it took (6 minus the check digit) rounds to get past the wire.

on camera, but divine and diabolical agents alike have always moved quickly to limit the spread of such footage and discredit it. Neither side is willing to risk letting the entire world see angels and demons on TV. The Princes fear that if people learned there really *are* demons living among them, there would be massive religious conversions that would benefit Heaven far more than Hell. The Archangels fear that Nybbas would spin such a revelation so effectively that it would be turned into a major public relations victory for Hell – and overt celestial intervention has been forbidden by God in any case.

The media has another effect on celestials – nowadays, it is often the driving force behind the waxing or waning of a Word. Words made popular in the media cause millions of people to devote energy (and Essence) to it; Words that are disparaged – or ignored – fall into disuse, and the celestials embodying those Words may slip into decline. The media does not completely control the popular will, of course, and the popular will is not the sole determining factor in the strength of a Word (particularly the Words of Archangels and Demon Princes), but it has become a major weapon in the War.

Those humans who understand the media and how to use it can be very effective Soldiers. For those who choose not to ally with either Heaven or Hell (see *Third Parties*, p. 102), the media is an effective tool for confounding and constraining both sides.

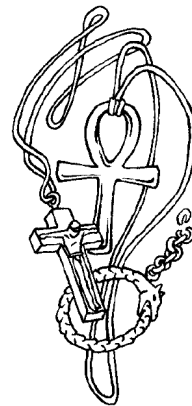
SUPERNATURAL POWERS

Mortals who can use supernatural powers often have different purposes in using them than celestials and other beings. Hunters (p. 100) make a point of learning which Songs and artifacts are effective weapons against their prey. Below is a summary of those artifacts and Songs that are particularly useful to humans.

Artifacts

Artifacts are usually given to Soldiers by their celestial superiors, but since artifacts are permanent, they can be

lost, disguised as mundane items, passed down from one generation to the next, and found in the hands of nearly anyone. Sometimes humans even learn how to *make* artifacts. Anyone with Symphonic awareness may recognize and figure out how to use an artifact (*In Nomine*, p. 42). Mortals usually can't use non-Corporeal Songs from relics, but they can use any other artifact functions, and even mundanes can benefit from talismans.



SYMPHONIC GADGETS

Disturbing rumors have surfaced of humans who are able to produce artifacts without the Enchantment skill, or even any knowledge of Songs and enchantment. Allegedly, there are certain processes – *replicable* processes – that can produce artifacts using mundane materials and procedures! If true, this offers the potential for humans to *mass produce* artifacts . . . a frightening thought for everyone.

Most celestials scoff at such rumors, and insist that any human agencies who issue artifact-equipment are being provided them by enchanters . . . possibly human enchanters who've invented unorthodox theories to explain what they're actually doing in scientific terms, possibly Outcasts or Renegades, or Remnant Servitors of Eli, Jean, or Vapula.

The possibility of artifacts being created by mundanes isn't so easy to dismiss, though. Sorcerers have done things no human *or celestial* is supposed to be able to do, and *no one* really understands sorcery. Could a new set of sorcerous rituals, akin to Alchemy (pp. 46-47), be performable by non-sorcerers?

And then there is the Hieronymous Machine (*Liber Reliquarum*, p. 76) – a relic built by a mundane, with *instructions* that other mundanes can follow to build the same device!

If the GM wants to shake up celestial characters, have human opponents show up armed with some of these devices, and let the PCs worry about where they got them.

✘ **Celestial Camera:** Perhaps an offshoot of "Kirlian photography," which supposedly captures human auras on film, these cameras can photograph celestial forms on specially made film. The film must be developed using special procedures. The check digit of a successful Knowledge (Photography) roll

determines how clear the image is, with a 1 capturing only a fuzzy glow, and a 6 showing the celestial form clearly enough for pictures of Kyriotates and Shedim to cause shudders. **Cost:** 5 points, +1 point per film frame

✘ **Celestial Detector:** A small metallic wand, like the portable metal detectors used at airports. It makes a beeping sound if it touches a celestial. Somehow, it registers "damage" to its corporeal structure with even the slightest contact with a vessel. (Anyone able to damage corporeal objects without making a disturbance – including demons of the Game with the Humanity attunement – will not set it off.) **Cost:** 10 points

✘ **Silencer:** These small, speaker-shaped devices generate "static" that drowns out all Symphonic disturbances within a number of yards equal to their level – but *only* disturbances made by humans! They work as long as they receive current. **Cost:** 5 points per level

✘ **Stungun:** Use the Small Weapons skill. They have a Power equal to their level -1, and Accuracy -1, but do damage *only* for purposes of Stunning (*In Nomine* p. 62). They also contain a variant of the Song of Thunder that *only* affects the person hit with the stungun – it can be triggered at will by the wielder on a successful hit, with a normal Essence cost and disturbance. The latter function requires a wielder capable of triggering the Song, but mundanes can use the stunning effect. **Cost:** 3 points per level

✘ **.666 Magnum:** A huge revolver, nicknamed "The Anti-Christ." Power +10, Accuracy 0, Range 15, Shots 6. It is actually a level 6 talisman, but its bonus goes to damage rather than accuracy. The bullets are a non-standard caliber, but quite mundane. **Cost:** 12 points



Any artifact that can detect celestials or supernatural powers, inhibit their abilities or restrain them (in their vessels or in celestial form), or inflict massive damage in mortal hands is a useful thing to arm humans with. (Don't overlook the potential of talismans to bring humans up to a par with celestials. A level 6 ethereal artifact is a *very* potent item, especially if it's a weapon: a mundane martial artist with 3 Corporeal Forces, a Strength of 6, Fighting/5 and a Fighting/6 talisman – in the form of gloves, a black belt, etc. – can throw a Power -2 punch with an automatic success and a check digit of +8!)

The *Liber Reliquarum* is full of artifacts usable by both celestials and humans, and rules for creating and using them. The following relics from that book are particularly popular with Soldiers, sorcerers, and ethereal-and celestial-hunters. If the GM is creating a group of humans to oppose celestial PCs, arming them with a few of these items will make them *much* more dangerous . . .

Bell of Exorcism (p. 52); Binding Dagger (p. 72); Candle of Visions (p. 54); Censer of Binding (p. 55); David's Sling (p. 75); Discord Bracelet (p. 56); Disturbance Compass (p. 58); Djinn Fuzz (p. 58); Ethereal Snare (p. 60); Force Catcher (p. 61); Forceprinter (p. 62); Holy/Unholy Pistol (p. 63); Message Stones (p. 66); Mirror of Truth (p. 66); Spirit Battery (p. 70); Weapons of Purity (p. 80); Will Shackle (p. 81).

Songs

Humans are normally limited to Corporeal Songs. Charm, Form, Harmony, Healing, Numinous Corpus, Shields, and Thunder are especially favored by Soldiers. The following Songs (from the *Liber Canticorum*) are also useful for humans who regularly tangle with celestials. (Some of these are secret Songs, certainly not available to any but a few favored Soldiers.)

Banishing (p. 62), Blades (p. 64), Forbidding (p. 35), Might (p. 40), Nemesis (p. 41), Retribution (p. 76), Shattering (p. 53), Solace (p. 55), Vulnerability (p. 77), War (p. 77), Sacrifice (p. 92).

Poison Strength

Level	Strength	Damage
1	Irritant	1 hit
2	Weak	1d-2
3	Moderate	1d
4	Strong	2d
5	Lethal	3d
6	Ultra-lethal	4d

Poison Speed

Level	Speed	Duration (Poison)	Duration (Disease)
1	Very Slow	1 week or more	1 year
2	Slow	1 day	6 months
3	Average	1 hour	1 month
4	Fast	5 minutes	1 week
5	Very Fast	1 minute	1 day
6	Instant	1 round	1 hour

TOXINS

Poisons, diseases, and drugs are all extremely variable in their effects. The rules below were designed for simplicity – if the GM wants more precision, in terms of lethality, duration, dosages, or symptoms, a good medical reference can be used for more realistic details.

POISON

Poisons are rated in two categories: *strength* and *speed*. A poison's strength determines how lethal it is; its speed determines how quickly it takes effect. (The second duration column in the *speed* table is for diseases, which use similar rules – see below.)

Someone exposed to poison will take the damage listed for its strength at the end of the duration determined by its speed. This is repeated for a number of cycles equal to the poison's strength level.

Example: *Cobra venom is a fast (speed/4), strong (strength/4) venom. Someone bitten by a cobra will take 2d damage after 5 minutes, and another 2d damage every 5 minutes after that, until he's rolled damage a total of 4 times.*

Before rolling damage each time, the victim gets to make a Strength roll. Celestials, ethereals, and Saints add their Corporeal Forces. Undead are immune to poison. A successful roll reduces damage by the check digit. A check digit of 6 also ends the poison cycle (i.e., there will be no further damage rolls). On an unsuccessful roll, take full damage; an unsuccessful roll with a check digit of 6 doubles the damage!

The check digit of a successful Medicine skill roll adds to the victim's Strength when resisting the poison (assuming medical aid is provided before the duration expires). A check digit of 6 on the Medicine roll will also end the poison cycle. Some poisons (such as snakebites)



can be negated completely if an antidote is administered (this won't undo damage already inflicted). The Corporeal Song of Healing won't automatically purge a poison, but if applied before the end of a cycle, the Body hits "healed" by the Song are subtracted from the poison's damage that cycle (and any leftover points are applied to future cycles). Multiple performances of the Song of Healing are cumulative, just as with regular injuries.

Sample Poisons

- Bee sting:* Strength/1, Speed/3
- Black Widow bite:* Strength/2, Speed/2
- Cobra venom:* Strength/4, Speed/4
- Cyanide:* Strength/6, Speed/6
- Lead:* Strength/2, Speed/1
- Radiation:* Strength/3, Speed/1
- Rattlesnake venom:* Strength/3, Speed/3

POISON AND DISEASE DAMAGE – OPTIONAL RULE

Slow poisons and diseases may inflict damage more slowly than the victim's healing rate. On the other hand, while toxins will certainly weaken someone, they don't necessarily make his corporeal form more fragile.

As an *optional rule*, which is more realistic but requires extra bookkeeping, track poison and disease damage separately from normal injuries. Don't add Body hits inflicted by toxins to those inflicted by physical injuries (so someone with 12 Body hits could take 11 points of damage from poison and

another 11 from wounds, and still be conscious; 1 more point from either source would knock him out).

Toxin damage and physical injuries heal simultaneously, at the same rate. However, toxin damage *doesn't* heal if the toxin is still active in the victim's system! (This makes long-term diseases and slow poisons much more dangerous – which they are in real life.) Medicine skill and the Corporeal Song of Healing still have the usual effect.

DISEASE

Disease works the same as poison (p. 123) for the most part, except that the speed scale for diseases is different. Also note that chronic conditions can persist for much longer than the basic duration might indicate – AIDS and cancer, for example, can plague someone for many years, so the GM may wish to extend the cycle of recurring damage rolls for such diseases. Though they may carry germs on their persons, *non-mortals are immune to disease*.

Besides inflicting damage, disease also reduces a victim's Strength each month by the strength level of the disease. When Strength falls to 1, the disease reduces Intelligence instead, until Intelligence falls to 1, and then Will is reduced. When Will reaches 1, the victim suffers no further effects (other than continuing damage). Once the disease runs its course or is cured, the victim will begin recovering lost characteristics at a rate of 1 point per week; first Will, then Intelligence, lastly Strength.

Medicine skill and the Corporeal Song of Healing have the same effect on disease as on poison, and some diseases can be cured immediately (or long-term) with certain treatments at the GM's discretion. Diseases may have other side effects (for example, rabies inflicts hydrophobia, and AIDS weakens the victim's immune system, inflicting a -1 penalty on Strength rolls to resist other diseases).

Sample Diseases

- AIDS*: Strength/5, Speed/1
- Anthrax*: Strength/5, Speed/6
- Cancer*: Strength/4, Speed/2
- Chicken Pox*: Strength/2, Speed/5
- Common Cold*: Strength/1, Speed/4
- Flu*: Strength/2, Speed/5
- Food Poisoning*: Strength/2, Speed/6
- Generic STD*: Strength/2, Speed/5
- Rabies*: Strength/4, Speed/5

DRUGS

Drugs have many and varied effects. Most of them should simply be described and roleplayed. In game terms, drugs usually have three mechanical effects: addiction, withdrawal, and altered characteristics. Characteristics altered by drugs cannot be raised above 10 (12 for celestials) or lowered below 1, and temporary characteristic changes don't change Body, Mind, or Soul hits. Undead are immune to drugs.

Addiction

Many drugs are physically addictive. Anyone who takes an addictive substance repeatedly (including celestials!)

must make a Strength roll, at intervals determined by the drug's addictiveness. Non-mortals add their Corporeal Forces. Failure means acquiring the Addicted disadvantage/Discord (p. 29) at level 1 for that substance; continued use requires continued rolls, with each failure adding 1 to the level of the disadvantage (until it reaches a maximum of 6).

Drugs fall into one of four addiction categories:

✘ *Non-addictive*: The drug is not physically addictive. Some drugs can be *psychologically* addictive, however. This is up to the GM; in game terms, a psychological addiction can be represented by the *Obsessed* disadvantage (p. 31).

✘ *Mildly addictive*: If a character averages *more than* 1 dose per day, make an addiction roll every 1 week × his Corporeal Forces.

✘ *Moderately addictive*: If the drug is taken at least once per day, or a number of times in a week equal to the character's Strength, roll once per week of regular use.

✘ *Very addictive*: Make an addiction roll every 1 day × the character's Corporeal Forces that he uses the drug – even if he uses it only once within that time period.

Former addicts often find it even easier to become addicted again if they “fall off the wagon.” At the GM's option, someone who once suffered from the Addicted disadvantage, but got rid of it, might treat the substance he was addicted to as being more addictive than its listed level, should he ever resume using it. (For example, alcohol, a mildly addictive drug, might be *moderately* or even *very* addictive to an ex-alcoholic.)

Withdrawal

Withdrawal is what happens when an addict is cut off from his addiction. Besides having his Will temporarily reduced (per the Addicted disadvantage, p. 29), withdrawal also inflicts Mind hits, at a rate determined by the severity of a drug's withdrawal symptoms. A *human* who goes through withdrawal for the amount of time listed next to each drug's withdrawal category (below) may reduce his level of addiction by 1. Ethereals and celestials with the Addicted Discord suffer withdrawal symptoms also, but don't lose their addiction – they just keep suffering until they resume their habit.

Addictive drugs fall into three withdrawal categories:

- ✘ *Easy withdrawal*: 1 Mind hit per week.
- ✘ *Tough withdrawal*: 1 Mind hit per day.
- ✘ *Severe withdrawal*: 1 Mind hit per hour.

Sample Drugs

Below are some common addictive and/or controlled substances.

Alcohol

*Mildly addictive,
Tough withdrawal (1 day)*

Alcohol is legal in most countries. 1 dose is four beers, two glasses of wine, or two shots of hard liquor. *Every* dose of alcohol reduces *all* characteristics by 1 point; this reduction fades at a rate of 1 point per hour (1 point per 10 minutes for non-mortals). Alcohol is also a poison (p. 123) with a speed of 3 and a strength of 1 for every 1 dose × the drinker's Corporeal Forces imbibed in an hour (so someone with 2 Corporeal Forces who drinks eight beers in an hour is subject to a strength/1 poison; eight shots of whiskey in an hour would be a strength/2 poison). Anyone who takes damage must make a Strength roll to avoid throwing up.

The basic withdrawal period for alcohol is 1 day . . . so an alcoholic with a level 3 addiction can lose his Addicted

(alcohol) disadvantage if he goes without drinking for 3 days. Unfortunately, alcoholism is more insidious than that, and the GM may, at his discretion, require a former alcoholic to make Will rolls to avoid indulging whenever he is confronted with alcohol, or under stress.

Caffeine

*Mildly addictive,
Easy withdrawal (3 days)*

Legal almost everywhere, caffeine usually comes in drinks; 1 dose is a cup of coffee, two cups of tea, or two cans of soda. Caffeine is a stimulant; the GM may allow it to give bonuses to Will rolls to stay awake. Drinking too much caffeine can result in penalties to Will rolls to fall asleep, and in extreme cases makes people jittery and unable to focus (-1 or more to Precision). People suffering caffeine withdrawal get headaches, and tend to be irritable.



Cocaine *Very addictive,
Easy withdrawal (1 week)*

Cocaine, or “coke,” heightens sensations and makes people feel extremely confident and alive, but it also makes them somewhat oblivious. 1 dose is 100 mg. Cocaine is usually inhaled nasally in powder form.

Anyone under the influence of cocaine gets a +1 bonus to Will rolls (including diabolical resonances!), but each dose inflicts a -1 to Perception. Each dose lasts for 1d × 10 minutes, and also acts as a poison, with a speed of 4 and a cumulative strength of 1 per dose taken within an hour.

Crack Cocaine *Very addictive,
Tough withdrawal (1 week)*

Small, deadly crystals made by boiling cocaine with baking powder, crack is one of the most addictive substances known; addiction rolls are at -2. 1 dose is 10 mg, and has the same effects as cocaine (above), but only lasts for 1d minutes.

Heroin *Moderately addictive,
Severe withdrawal (1 week)*

Also known as “smack” or “horse,” heroin is usually injected, though it can also be smoked or snorted. It is an insidious drug that causes extreme euphoria and ecstasy . . . but when it wears off, the resulting depression matches the high. Anyone under the influence of heroin suffers a -3 penalty to all characteristics. Addicts tend to slowly waste away as they try to stay continually high; treat heroin as a poison with a speed of 1 and a strength of 1. Each dose taken in a week, in excess of the character’s Corporeal Forces, adds 1 to the strength.

LSD *Non-addictive*

An extremely dangerous, albeit non-addictive, drug which causes hallucinations and a deep disconnection with reality. Lysergic acid is easy to make, and a favorite tool of diabolicals, as victims of LSD become quite susceptible to demonic resonances. It comes in micrograms on paper tablets, gelatin caps, or liquid form. Users become extremely perceptive and may experience brilliant flashes of insight, but can rarely focus enough to do anything while hallucinating, and may cease to perceive the real world at all. Some exceptional mortals have become Symphonically aware as a result of taking LSD; even mundanes have been known to perceive the Symphony while under its influence.

The effects of 1 dose of LSD last for 6+1d hours; additional doses are cumulative. The first dose gives a +2 to Perception, but -1 to Precision and Will. Each addition-

al dose reduces Precision and Will again, but does not continue to add to Perception. Unlike other drugs, LSD can temporarily reduce a characteristic to 0; if this happens, that characteristic is *permanently* reduced by 1, and by another point per additional dose.

Marijuana *Mildly-addictive
Easy Withdrawal (1 week)*

Illegal in most countries, and with many slang names (“pot,” “reefer,” “Mary Jane,” etc.), marijuana is usually smoked (in bong or cigarette-like “joints”), but may also be baked into brownies or cake form. Marijuana brings a sense of euphoria and relaxing calm, but also tends to induce paranoia and hunger. People under the effects of the dreaded weed suffer a -1 penalty to all characteristics per dose taken, lasting 1 hour per dose. Anyone reduced to a characteristic of 1 is likely to become lethargic or dazed to the point of paralysis.

Speed *Moderately addictive,
Tough withdrawal (1 week)*

This is an upper, an accelerator. It’s difficult to make, and the waste it generates makes speed labs easy to detect – neighbors report its noxious smells. Methamphetamines usually come in tablets, or as a powder which must be snorted. It can also be injected.

Users gain a +2 bonus to Agility for 6 hours, plus 1d hours per dose taken. They also gain a +2 bonus to Precision, but this lasts only for the first 1d hours, after which it becomes a -2 *penalty* to Precision, as shakes set in. Speed also acts as a poison, with a speed of 2 and a strength of 1 per dose taken; unlike other poisons, it inflicts both Body and Mind hits (roll vs. Intelligence to reduce ethereal damage, as one rolls vs. Strength to reduce damage from normal poisons).

Tobacco *Moderately addictive,
Easy withdrawal (1 month)*

Tobacco is legal and very popular in most countries. It usually comes in prepackaged, smokable form; 1 dose is 4 cigarettes, each one lasting about 15 minutes. Unlike other addictions, someone Addicted to tobacco requires 1 dose per *day* per level of addiction. Smoking too many cigarettes in a short time can make you sick, but addicts develop an ever-increasing tolerance. Unfortunately, they often develop heart and lung disease as well.

Tobacco gives a +1 to Precision, but tobacco addicts become dependent on nicotine for mental acuity; without their fix, they have a more difficult time concentrating. Besides normal withdrawal symptoms, reduce the Precision of a tobacco addict in withdrawal by -2.

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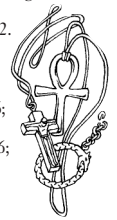


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*How noble in reason, how infinite in faculty,
In form and moving, how express and admirable,
In action, how like an angel,*

In apprehension, how like a god . . .

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