**Chapter 1. Divine Magic**

***Nature of Divine Magic***

As in the case of arcane spellcasters, divine spellcasters also usually begin their own career under the guide of a master, who teaches him the rudiments of the faith and the best-known way of asking for Immortal’s aid. In the case of clerics, the masters to whom a novice is referred are the oldest and most expert priests. They belong to a religious order that the character is becoming an acolyte of, or they are wise prophets who see in the individual a worthy disciple and a fervent follower of the precepts of the served Immortal. In both cases, the aspirant priest is contacted by a man of faith and becomes his acolyte, and learns to pray correctly and study precepts of the Immortal or church he wants to serve.

The principle difference between arcane and divine spellcaster is that, whereby the mages need a high acumen, a remarkable intelligence, and a phenomenal memory to be able to understand and remember formulae and concepts that go beyond daily reality, the priests have instead need an indomitable strength of will and a unwavering faith to exercise their power on the surrounding reality. They know that they aren’t masters of the magical force they evoke, but of simply being the means through which their Immortal (or the served pantheon) manifest his own will in the world. Without which, the cleric would not have any power over magic, individuals, and their souls, and it is therefore vital for the priest to believe firmly in the power of his own faith, respect it’s precepts and invoke with reverence the powers he needs.

Sure, the priests also need to understand ritual formulae to evoke the divine power of their spells, but unlike arcane magic, they aren’t in a bizarre formula in an unknown language, but of prayers (at times long and replete with ancient words) written and passed down in a known language. It is true that in some cases the prayers are written in a dead language, which only the members of a specific church continue to pass on, but it is still a mortal tongue, comprehensible to the erudite linguists as well as those who have magical means to read languages. The prayer that evokes a divine spell in itself has less power than an arcane formula in the magic tongue: the power instead mainly derives from the individual who utters the prayer, from his faith, and the close bond that he has with the divine force to which he addresses the prayer. Thus, the prayers to invoke the same spell can differ according to the cult that a priest belongs to, and similarly, prayers written on clerical scrolls only have power if used by a priest who worships the same Immortal addressed in the scroll, or change the invocation.

It is undeniable however, that is thus not possible for anyone to the divine power by simply reading a sacred scroll unless they are a true follower, it is also true that it is not enough for a cleric to simply wish for a magic effect happen to get it: he needs to formulate the request Immortal in a certain manner, and so the sacred prayer is of vital importance. So, a priest acquires the ability to cast spells only after accumulating enough experience by reciting prayers and serving the Immortal, or after having demonstrated his faith and tempering his spirit with the unconditional devotion to the Immortal. Usually the acolytes remain with their own temple, studying the commonest rituals and faithfully serving their church and superiors, until they feel ready to take into the world the word of their Immortal, or the church entrusts them with a specific task, or the same Immortal inspires them to undertake a certain path that takes them far from the church. This separation normally happen from 2nd level onwards, while by the level of Bishop (7th) or of patriarch (9th), it is more probable that the priest feels the calling to found a small temple or church and to convert new followers and shape new priests; this is a theoretical way, as in practice there are many wandering priests who prefer to serve their Immortal “on the road”.

All the clerics therefore learn, during their noviciate, all the prayers needed to cast the commonest cleric spells (or the spells of the first three spell levels), while to learn the higher level prayers they must turn to other members of the same faith who know them, or have access to a holy breviary that contains all the higher prayers (a commoner thing, especially in organised churches), one they have shown themselves to have sufficient power to control them. In this case, each time that the cleric acquires enough experience to cast spells of a spell level higher than 3rd, he needs to turn to a priest of his faith who knows the prayers of that level (who has enough power to cast them), or go to a temple of his cult that guards a holy breviary (or tablets inscribed with the higher priests, or similar holy objects), to be able to learn them. This operation needs no more than one week of study, after which the cleric is able of casting all the spells of that spell level.

In fact, the principle difference between divine and arcane spellcasters is that the former always know all the common spells available at each spell level, while the latter have access only to those that they are able to find with their research. So, while the arcane spellcasters are less bound from the point of view of behaviour and can create many types of magic, it is simpler to access all the divine spells of a given spell level, even if their use (and creation) is subordinate to the served faith.

***Memorising and casting divine magic***

A divine spellcaster needs to meditate and pray to his own Immortal an hour each day (usually upon awaking or before sleeping) and of resting for at least eight hours (without interruptions longer than five minutes between one hour and another) to recover the spells. It isn’t possible for a priest to pray more than once in the same day to obtain more castable spells: the list of castable spells in fact lasts for a period of 24 hours, and if the cleric wishes to modify what he has asked his Immortal for, he must wait for at least 24 hours to pass since he last prayed. He in fact keeps the power of casting divine spells for 24 hours each day, at the end of which the divine gift that his Immortal granted him ends: as such he must pray at least once per day, to be able to cast spells.

When memorising the various spells, the selection of a divine spell is only limited by the maximum level of power that he knows, being able select any spell listed in the list of the common prayers of the divine spellcasters. In fact, unlike arcane spellcasters, whose selection of spells is limited by those that they have written in their own spellbooks, the divine spellcasters always know all the common divine spells of his cult (or those listed in Table 2.1) and can therefore freely choose between these, unless explicitly stated otherwise in the description of a specific class (see *Chapter 4 – Alternative Divine Spellcasters*), or that a certain Immortal forbids the use of certain spells (see the rules in *Codex Immortalis* available online, and the section *List of new divine spellcasters* in this manual).

Moreover, some scared payers can also be used to evoke the opposite effect to the standard one: these spells are called reverse or reversed spells. To cast a reversed spell, any divine spellcaster simply needs to recite the inverted prayer replacing a word with its opposite, and he can do this calmly the moment in which he chooses to cast the studied spell. It is therefore not necessary to memorise the prayer already reversed, but he can reverse it directly at the time of casting (except where indicated to the contrary in the description of a particular class). The cleric has no limitations regarding the use of reversed spells, if the venerated Immortal doesn’t. In fact, normally all the Immortals allow a priest to use both the normal and reverse versions of spells. However, some Immortals don’t grant the use of reversed spells that causes damage, while others exclusively grant the use of reverse spells, to only cause damage (see *Codex Immortalis* for information on each Immortal).

Finally, to evoke the spell the cleric needs to utter the prayer and hold the symbol consecrated to his faith, the so-called holy symbol (an object blessed with *sacred aura* or *consecrate*), which acts as a focus to gather and transform the energy of the prayer and Immortal into a tangible magic effect. Without the aid of a holy symbol, the cleric isn’t able to manifest in any way his own divine power (like a mage without his spellbook who forgets all his magical formulae).

***Limits of Divine Magic***

Divine magic is certainly more limited than arcane, since it (as it has been repeated many times) depends on the rapport that the spellcaster has with an Immortal, which is conditioned on one hand by the priest’s personality and on the other by Immortal’s. The priests, in fact, know that they must pay great attention to their behaviour, as if they don’t respect the dictates of their Immortal or are guilty of crimes against his laws (DM’s judgement), the Immortal doesn’t hesitate for a moment to terminate the sacred tie with these “traitors”, denying them the use of any spell and granted special power [refer to *Codex Immortalis*, available online, for further information on the powers of the priests of each Immortal], let alone the clerical ability needed to recite prayers written on holy scrolls or breviaries and to use items specific to priests (see Volume 3, in the section regarding the creation of the magic items of the clerics). Only a sincere repentance and devoted action or a long quest in favour of the Immortal will convince the Immortal of the priest’s redemption, and only once he has re-entered the Immortal good graces will he regain his powers.

However, if on one hand divine magic is limited by the approval of the Immortal to his emissaries, on the other it is very simple to know all the most common holy prayers for a priest, in respect to the difficulty mages have in researching and finding the commonest arcane spells (see the preceding section).

In game terms, the limits that the divine spellcasters have in creating spells and magic items, beyond the amount of money available and the normal prerequisites needed for the research and the magical creation (see Volume 3), is based on the type of desired effect and on his Immortal’s approval (impersonated by the DM, who must be much more rigid than with mages, when approving a new spell). Generally, we can say that divine spellcasters can invent any type of spell, with the exception of:

* Time affecting magic: priests cannot influence the flow of time in any way, with the exception of the limited concessions made by an Immortal to his specific clerics (e.g. the knowledge of the *age* spellby some of the clerics of some Immortals of Entropy, or spells like *temporal dislocation* by priests of Khoronus and of the other Immortals of the Sphere of Time). This is because the secrets of time in the Mystaran universe are the exclusive domain of the Immortals of the Sphere of Time, and only they can such knowledge to the most deserving individuals;
* planetary level magic: priests cannot create effects that affect an area larger than 1 mile per spell level, and generally cannot cause upheavals of universal or planetary level simply using a spell (this is in order to prevent the total alteration or destruction of entire planets or species and the absolute dominion of spellcasters over all other creatures);
* Arcane magic: generally, all offensive arcane magic and corporeal transformation is not reproducible by the cleric (except by *wish*). The spells that can be replicated instead, are always of a higher spell level than the corresponding arcane spell (e.g. *fertility\** is of 3rd level for mages, but for clerics is of 4th), with the exception of the magic granted by a Immortal to his specialist clerics (see Appendix) or magic closely tied to the interests of the served cult or Immortal, which stays the same level as the arcane spell. Spells of the Divination and Abjuration schools instead can be replicated at the same spell level as the arcane spells, while arcane necromantic spells that animate the dead are always one level lower for clerics;
* Druidic magic: generally, all the spells that affect nature or weather conditions should be left in the domain of druids, or those clerics who specialise in venerating and protecting nature in all its aspects. So it isn’t possible to replicate druidic spells (those on the druid list), or create spells with similar properties or aims (not counting the powers or spells granted in a limited way by an Immortal to his clerics).

Moreover, a further limitation exists to the spells that can be invented by divine casters, and it regards the dangerousness of the reproducible destructive effects. Generally:

* spells that cause instant death (with a failed Saving Throw) to the victim without any other effects (with a successful ST) must be of 5th level or higher;
* spells that cause instant death (with a failed Saving Throw) to the victim, and cause other effects (with a successful ST) must be of 7th level or higher;
* non deadly spells that don’t allow any ST to be avoided must have a limited duration, or a limited range or area of effect, or influence a limited number of creature Hit Dice (usually 4 per spell level) or a specific class;
* deadly spells that don’t allow any ST to be avoided must be of 7th level, have a limited range or area of effect, and influence a limited number of creature Hit Dice (to a maximum of 1 per spell level) or a specific class;
* the maximum damage that a single magic effect can cause to a creature must be 100 Hit Points (with a limit of 1d6 hp per cleric level), and the minimum spell level to which it belongs is determined based on the maximum damage caused in the following way: 20 hp = 2nd level; 30 hp = 3rd level; 50 hp = 4th level; 60 hp = 5th level; 80 hp = 6th level, 100 hp = 7th level. If it isn’t possible to halve the damage with a ST, raise the spell level by 1 (those of 7th remain so, but the damage must be reduced in some way).

Finally, no divine spell can be made permanent simply using permanenceor a *wish*. This derives from the fact that only the Immortals decide when to render permanent a magic effect created by them, or when the anticipated spell has permanent duration, or when he create a magic item by the normal methods (see Volume 3); arcane magic cannot make permanent or extend the duration of divine spells in any way. It is however possible to create magic items with permanent divine spells, although not all the holy prayers can be made permanent this way: it excludes spells with permanent or instantaneous duration, and all those whose description specifically mentions this prohibition.

To conclude, it is important to remember that the above rules must always however be intelligently integrated and the DM should use his common sense: if in fact a spell is introduced that, in respect to the rules cited above, is revealed to be too powerful (or unbalancing if made permanent), the DM always has the final word on what it is and isn’t possible to make with the spells.

***Types of Priest***

**Specialist Clerics**

The specialist clerics (the majority of Mystaran clerics) are distinguished from the normal followers and other clerics by the fact that they entertain a special bond of trust and fidelity with a specific Immortal, a higher spiritual communion that is achieved thanks to a practice of meditation and abnegation to the Immortal and those that he represents. The Immortal, in exchange for their service and eternal and unconditional dedication, gives to these clerics part of his own divine power, seeing as their communion of spirit becomes a channel through which mortals can access the Immortal’s power. In this way the priests are able to cast clerical spells, thanks to the divine bond with their own patron Immortals: they meditate each day at a fixed time (usually at the rising or setting of the sun), offering their own praises to the Immortal, reiterating their own faith and communion of spirit, and asking in exchange the chance of serve it and of using part of its power for its greater glory. Afterwards, when the need arises, uttering simple prayers or ritual formula they evoke the divine power to create miracles and magic phenomena. These prayers only produce magic effects by virtue of the faith and spiritual communion between the priest and the Immortal.

It is easy to understand how important it is for a specialist cleric to follow to the letter the dictates of his patron Immortal, try to convert others to his faith (the principal reason that drives an Immortal to create a body of priests devoted to him), and fight in his name. In fact, if he is lacking in his service and commits actions that go against the dictates of his Immortal, he would risk not only temporarily losing his powers, but also of being severely punished by the Immortal (see the following paragraph, “Obligations and Duties of Priests”).

A specialist cleric has the holy symbol characteristic of his own Immortal and has access to all the additional spells and/or substitutive characteristics of the Immortal (see the sections “New clerical spells” and “List of additional spells” for every Immortal at the end of the volume). Moreover all the specialist clerics earn the benefits granted by the Immortal (see *Codex Immortalis*) and can use the weapon preferred by the Immortal (if it has one) as his holy symbol, taking advantage of it in touch spells to more easily strike the victim.

**Polytheist or Pantheist Clerics**

As well as the specialist clerics, there is a second type of priest that draws power from their connection with the Immortals: the so–called polytheist cleric. Unlike a specialist, a polytheist priest worships an entire pantheon of Immortals recognised by his church, each taking the role that the doctrine of the church assigns it to maintain universal balance. This distinction is particularly imposed in the case of priests that belongs to a church that venerates several Immortals (like the la Church of Traladara, the Church of Bellayne, or that of Darokin), as they have the option of choosing between the dedication to one particular Immortal or venerating all the Immortals of the cult without it making a difference. The polytheist priests can only exist within an officially organised polytheist church that comprises Immortals with concordant objectives, unless the DM does not allow a character to venerate an entire cultural or regional pantheon.

It is clear that while a specialist cleric is very bound to a code of conduct and to a series of dictates that his Immortal imposes, the polytheist priest instead enjoys a greater freedom, having to meditate on the diverse dictates and the interests of several Immortals and is able to choose on which to concentrate for most of the time. So unlike the specialist cleric, he does not run the risk of being deprived of his spells if he commits a sin towards an Immortal, as the other Immortals of his church continue to give him spells. Only if he forswears or contravenes the dictates of the church does he risk being deprived of his powers, as the pantheon acts by common accord based on certain objectives considered priorities that the cleric must always respect and on which is based the granting of their powers.

The polytheist cleric uses the symbol characteristic of his church or one of the symbols of the Immortals in its pantheon, can use all the weapons liked by the Immortals of the Pantheon, has access to all the substitute spells granted only by those Immortals of his church that admit priests with the same alignment, while he can select a single additional spell per level each day amongst those available based on the pantheon’s Immortals.

**Philosopher Clerics**

A third type of priest can be found on Mystara that don’t worship any Immortal but receive spells thanks to his own faith in Order or in Chaos: they are the philosopher clerics. They do not put their faith in the Immortals, but rather follow a philosophy, ideas, and dogmas of behaviour aligned with one of the two poles that form the structure of the Multiverse: Law (Order, Life) or Chaos (Disorder, Death). For the philosopher clerics the important thing is to act and think by the dictates imposed by the ethics of the church to which he belongs (like for example that of Thyatis or of Ochalea), dictates that follow Order or Disorder without taking account of some Immortal. These priests are able to draw power directly from the Sphere of Order (Matter, Thought, Energy, and Time together) or from the Sphere of Chaos (Entropy, that alone balances the other four Spheres allied with Order), and thus their power derives mainly from the strength of their belief in the principles and dogmas of their religion or religious philosophy. In the moment in which they leave this path, it only severs the mystic bond that they enjoy with Order or Chaos and cease to receive divine powers since they are no longer aligned to its ideals (like a sort of unconscious self punishment of the soul). It often turns out much more difficult and obligatory to cover the way of the philosopher cleric than that of the specialist or pantheist: he must be true to his alignment and the impositions of his church to which he belongs, without any concession.

The philosopher cleric uses the characteristic symbol of his church and only has access to the spells of the standard list, with the exception of those spells expressly prohibited by his church. It is possible to substitute others, according to the traditions of the church to which the priest belongs. Finally, he can only use a certain category of weapons (bludgeoning, piercing, or slashing) based on the beliefs of his church.

***Obligations and Duties of Priests***

Unlike arcane casters, priests have a code of behaviour and an ecclesiastic hierarchy that must be respected. They are either part of a church, independent and itinerant clerics, or solitary preachers who accompany adventuring groups, each know that they must honour not only his own Immortal or the revered pantheon of Immortals, but also his brothers, especially clerics of higher level. This is much more true for a cleric who enters an organised ecclesiastical structure, up to the point that he finds he has to obey orders or respect laws that he judges unjust, or against the teachings of the Immortal. In this case, he must initially respect the dictates of his Immortal, as he has sworn to serve him until death, and not the church that is organised around it.

If there is a similar case of incompatibility between the directives of a cult and the precepts of the Immortal, each priest is free to disassociate himself from the cult and found a new sect or a reformed church, which, departs from the shared points with the old temple, placing great attention to the differences in the interpretation of the word of the Immortal (it is in this way that often create different doctrines or denominations within the same faith). In fact, until a cleric transgresses the orders of his Immortal, he doesn’t have to fear excommunication by his superiors, as they cannot remove his ability to cast divine spells (only the Immortal can do that), although it is in their power to use their own spells to silence the apostate.

It can happen that a cleric is expelled from a church, or leaves the cult (e.g. for incompatibility with the hierarchy, or personal deficiencies in his duties. In the former case he can calmly continue his work as long as he remains in his Immortal’s good graces, until he founds a new cult, in the latter case he finds himself in the disagreeable situation of being a renegade without power any more. In this case, he can repent and return to the order after having overcome numerous cathartic tests (not only in the struggles of the clergy, but especially of his Immortal) and probably have received a *pardon* (see the 5th level divine spell), or can choose to devote himself to a new Immortal (or have quite a life change).

In order to regain the lost power and prestige, the priest seeks refuge in a church that has shown itself neutral to the actions of his previous cult, it is possible that he is allowed to, but only after long periods of tests (usually enters into the order after about 2d4 months of tests, thus reacquiring his spells). Normally in fact, other churches or cults don’t freely accept individuals that have been expelled from their sect for any deficiency, because they know that there is a good chance that the individual will also repeat the same errors in their order. So, usually a church only accepts a “renegade” cleric from another Immortal after he has undergone numerous and difficult tests that attest his good will and his devotion to the cause. In other cases instead, the traitor is welcomed with open arms if he decides to abandon a specific Immortal to join the followers of his enemy, and even the clerics consider with joy the advent of this “lost sheep”, and if he enters a chaotic cult, it receives him with more favour if he causes disorder or destruction in his old sect (before or after his departure).

It is necessary to reveal that at times the Immortal isn’t limited to no longer granting the spells and special powers which his clerics enjoy to those who are shown dishonourable, but can personally punish the priests that have heavily insulted him (not simply blasphemed, but abjuring and profaning their temples or precepts, or destroy places consecrated to him or kill his followers, or finally blatantly lying about his faith to save his life). In these particular cases, the Immortal places a divine curse on the traitors (the type and form are chosen by the DM, and can also be something resounding, as the laws of the Immortals allow this type of interference by an Immortal to his followers), which can be annulled only by another Immortal or by the same Immortal that placed it, when he is satisfied with the results or repentance of the infidel.

***Turn or Control Undead***

The majority of divine spellcasters have the power of channelling positive energy to repulse and destroy the undead, creatures animated by the negative energy that has established an unnatural bond between their soul and the dead body. This ability of turning undead is characteristic of all priests, who, by calling on divine power and the strength of their spirit, are able to strike a holy terror in the undead creatures and irradiating their body with energy (positive or negative, according to the venerated Immortal), in some cases (when the priest becomes more powerful) even casing the destruction of the undead’s body. If the attempt is successful (the mechanics are as follows), the undead driven away from the priest for 10 rounds at maximum speed, and can only return and face him again after 1 turn has passed. If the creature doesn’t have a way to flee, it prostrates itself on the ground due to the pain and panic and remains immobile, becoming an easy target for anyone, such that the first blow automatically hits (only roll for damage). Once wounded however, the creature collects itself and fights back in the next round, although it has a –1 penalty to attacks and AC for 1 turn.

Some priests instead serve Immortals that place at their disposition negative energy and dominion over the kingdom of the dead (in particular those chaotic or of the Sphere of Entropy). These spellcasters can choose each time he makes an attempt to turn or control undead. The game mechanics are the same (explained next), but in the latter case, if the attempt succeeds, the creature (or creatures, complying with the individual’s power and the undead present) fall under the spellcaster’s control, and obeys all his orders for a maximum of 24 hours, or until turned by another priest, controlled or destroyed by someone else, or until the priest chooses to free them. The number of Hit Dice of undead that a divine spellcaster can control in this manner is equal to double his level, and each undead creature cannot have a number of Hit Dice greater than half of the spellcaster’s level (otherwise the control automatically fails).

To try to control or turn undead, the cleric must show his holy symbol and focus his attention on the undead, that he wants to affect, for a full round. All undead within a radius of 60 feet of the priest are influenced by the attempt if the cleric has a clear line of sight to the enemy he intends to turn or control. It is therefore necessary to roll 2d6, add the Charisma bonus and consult Table 1.1 based on the cleric’s level: the result shows the HD of the most powerful affected undead. Remember that the weaker undead (with few HD) are always affected first if part of a heterogeneous group, and that the cleric can continue his turn undead attempt until he fails for the first time: from that moment, all the undead in the area cannot be affected by attempts of this type for the following 24 hours.

The attempt to control undead has the same limitations, and the priest can simultaneously control a total number of undead HD equal to double his level (all further attempts would therefore be to turn, unless the priest frees dome of the undead from his control). If he tries to turn or dominate undead already controlled by someone else, his attempt must be against the level or HD of the master of the undead: if the attempt fails, all the undead ignore the effect, if successful they fall under the cleric’s control.

**Turning Undead as a Group**

Clerics are able to unite their efforts to simultaneously channel the divine energy and turn undead in a more effective manner. It is possible to turn undead in groups only if these conditions are satisfied:

1. The clerics worship Immortals of the same alignment, or belong to the same church or philosophy with a shared alignment.
2. The clerics are within 10 feet of one another.

If the conditions are met, it is possible to combine the faith of the various priests to gain an enhanced effect. In practice, the level of the most powerful cleric (the focus) is used as the base, and to this is added a value equal to ⅓ of the sum of the levels of the other priests that join the focus (rounded down). The total level of the group is thus taken in consideration to determine the total of Hit Dice of the affected undead, as well as the maximum number of Hit Dice turned or destroyed, but cannot be more than double the level of the cleric focus, while the Charisma modifier that is added to the dice roll is that of the focus.

**Example:** A group of five clerics of Halav face a horde of undead led by a 12 HD vampire. To land a decisive blow decides to turn as a group, and the 9th level patriarch acts as focus, while all the other clerics (two 1st level acolytes and two 3rd level clerics, 8 total levels divided by 3 = 2) help. In this case the patriarch turns the undead as a cleric of level 11 (9 + 2). If two of the priests had been of 5th level, he would have the strength of a 13th level cleric (base of 9 + 4 for 12 levels of aid).

**Table 1.1 – Turn or Control Undead**

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | **Hit Dice of Undead** | | | | | | | | | | | | | | |
| **Cleric Level** | **1–2** | **3–4** | **5–6** | **7** | **8** | **9** | **10** | **11** | **12** | **13** | **14** | **15** | **16** | **17** | **18+** |
| **1–2** | 9 | 11 | – | – | – | – | – | – | – | – | – | – | – | – | – |
| **3** | 7 | 9 | 11 | – | – | – | – | – | – | – | – | – | – | – | – |
| **4** | 5 | 7 | 9 | 11 | – | – | – | – | – | – | – | – | – | – | – |
| **5** | T | 5 | 7 | 9 | 11 | – | – | – | – | – | – | – | – | – | – |
| **6** | T | T | 5 | 7 | 9 | 11 | – | – | – | – | – | – | – | – | – |
| **7** | T | T | T | 5 | 7 | 9 | 11 | – | – | – | – | – | – | – | – |
| **8** | D | T | T | T | 5 | 7 | 9 | 11 | – | – | – | – | – | – | – |
| **9** | D | D | T | T | T | 5 | 7 | 9 | 11 | – | – | – | – | – | – |
| **10** | D | D | D | T | T | T | 5 | 7 | 9 | 11 | – | – | – | – | – |
| **11–12** | D | D | D | D | T | T | T | 5 | 7 | 9 | 11 | – | – | – | – |
| **13–14** | D+ | D | D | D | D | T | T | T | 5 | 7 | 9 | 11 | – | – | – |
| **15–16** | D+ | D+ | D | D | D | D | T | T | T | 5 | 7 | 9 | 11 | – | – |
| **17–19** | D+ | D+ | D+ | D | D | D | D | T | T | T | 5 | 7 | 9 | 11 | – |
| **20–22** | D+ | D+ | D+ | D+ | D | D | D | D | T | T | T | 5 | 7 | 9 | 11 |
| **23–26** | D# | D+ | D+ | D+ | D+ | D+ | D | D | D | T | T | T | 5 | 7 | 9 |
| **27–30** | D# | D# | D+ | D+ | D+ | D+ | D+ | D | D | D | T | T | T | 5 | 7 |
| **31–33** | D# | D# | D# | D+ | D+ | D+ | D+ | D+ | D | D | D | T | T | T | 5 |
| **34–36** | D# | D# | D# | D# | D+ | D+ | D+ | D+ | D+ | D | D | D | T | T | T |

***Legend*:**

*11, 9, 7, 5*: the result that is needed to successfully turn or control the specified undead. The player then rolls another 2d6 to determine the number of HD of influenced creatures (always a minimum of 1 creature); if the result doesn’t completely cover the total HD of the creatures, the excess HD are not considered.

*T*: the attempt is automatically successful (the undead are too weak to worry the cleric), and it is necessary to roll only 2d6 to determine the number of HD of influenced creatures (minimum 1 creature).

*D*: the attempt is automatically successful and the cleric is so powerful that he destroys the body of 2d6 HD of creatures (minimum 1 creature), reducing them to dust; if the undead are capable of regeneration, like vampires, this means that that the body has been destroyed, but the creature will be able to reform later.

*D+*: the attempt is automatically successful, and the cleric reduces to dust an additional 3d6 HD of creatures (always a minimum of at least one).

*D#*: the attempt is automatically successful, and the cleric reduces to dust an additional 4d6 HD of creatures (always a minimum of at least one).

***Undead & Curative Spells***

The undead are creatures animated by the negative energy that flows in the multiverse, and as such, it can be speculated that they are the negative versions of living creatures. Some of them feed on meat (alive and dead), others on carrion or bodily fluids, and others finally receive sustenance from the life energies or even from the memories of living creatures.

Because of their totally different nature to that of normal living creatures, even spells that normally heal thanks to the infusion of positive energy has a completely different effect if used against the undead. In general, any curative spell that adds Hit Points to a living being (like the various *cure wounds* and *heal*), if used against the undead if has the effect of the reverse version (thus causing it damage rather than curing it). The reverse versions of these spells used against undead instead have the same effects as a curative spell of the same type.

**Example:** if a cleric casts a *cure serious wounds* on a zombie, he would cause the creature 2d6+2 points of damage, instead of curing it. If instead he casts an *inflict serious wounds* on it, it would allow the undead to recover 2d6+2 Hit Points.

For other spells that have a different effect on undead, the description of the effect is explained in the text.

***Training of armour and shields***

By the standard rules (*Basic set* and *Rules Cyclopedia*), each cleric is considered a sort of fighter–priest capable of wearing any type of armour and shield, without affecting his magical or martial ability.

However, it is advised to restrict their training to only light and medium armour and to shields no larger than his own size (see *The Mystaran Armoury*), in order to leave only to the fighters and clerics of only the Immortals of battle the privilege and advantage of being able to use better performing armour and shields. In case a cleric untrained to fight in heavy armour wants to wear it, he would incur a movement penalty (Dexterity limited) and to Attack Rolls (see table 1 of Volume 1), keeping his ability to cast spells unaffected.

***Common Clerical Terms***

Below is a list of common clerical terms to help the player and Master unpractised in the use of such terminology. In particular, this list refers to the most common priestly practices of western tradition. It isn’t an exhaustive list and isn’t intended to be, but only to help to make the descriptions more realistic.

**Abbot:** the religious head of a male *Abbey* or *Monastery*.

**Abbey or Abbacy:** monastic community governed by an *Abbot* (if male) or by an *Abbess* (if female) and independent of the jurisdiction of a *Bishop*. The Abbey is the centre of a *Priorship*.

**Acolyte:** generic term to indicate the follower of a group (a faith, a tradition) still not an official member of the group. Synonym of *Novice*.

**Anchorite:** person who retires into the desert to dedicate themselves to contemplation and prayer, often in an awkward or inaccessible place. A type of *Hermit*. In the Islamic tradition is defined *Dervish*.

**Archdiocese:** territorial area subordinate to the jurisdiction of an *Archbishop* that gathers several *Dioceses* within it, or that comprises the entire metropolitan area of a large city.

**Archpriest:** honorific title of the parish priest of a *Church* who has been or is pre-eminent over others for historic, social, or religious importance.

**Archbishopric:** territorial area subordinate to the jurisdiction of an *Archbishop*. Synonym of *Archdiocese*.

**Archbishop:** *Bishop* tasked with governing an *Archdiocese or* a metropolitan *Diocese* (or a large city) by means of a special consecration that gives him power over the *Acolytes* and lower ranked *Priests*. The Archbishop is also invested with a special jurisdiction over the *Bishops* who belong to his ecclesiastic province (or to the *Archdiocese*).

**Asceticism:** practice of life that approaches spiritual elevation through the dominion over instinct, abstention from pleasure, meditation, and separation from the world. Typical of *Monks and Mystics*.

**Ascetic:** those who practice *Asceticism*.

**Abbess:** religious head of a female *Abbey or Monastery*.

**Basilica:** large rectangular hall, with double colonnades, used for judicial and commercial purposes. If can become a temple if a consecrated apse is added to one end.

**Bishop:** Those invested with powers to govern a *Diocese* (or *Bishopric*) by means of a special consecration that gives them power over the *Acolytes* and lower rank priests.

**Bishopric or Bishopdom:** territorial area under the jurisdiction of a *Bishop* (Synonym of *Diocese*).

**Cathedral:** centre of the Episcopal power, or the main *Church* of a *Diocese*, run by a *Bishop*, *Archbishop* or *Patriarch*.

**Cleric:** generic term to indicate the minister of an organised cult, synonym of *Priest* or *Pastor*.

**Church:** sacred building in which the acts of a religious cult are carried out in public.

**Cloister:** part of a convent or building composed of a covered arcade surrounded by a colonnade.

**Convent:** building or a building complex in which live a religious community (male or female) that has sworn solemn vows. The *Monastery* is a specific type of convent.

**Dervish:** devout who lives in isolation in a desert in poverty and in communion with the divine. See *Anchorite*.

**Diocese:** territorial area defined by an organised cult and subordinate to the jurisdiction of a *Bishop*. Synonym of *Bishopric*.

**Episcopacy:** church government by *Bishops* or the territory they control.

**Hermit:** person who retires in solitude to dedicate himself to the search of the perfect union with the divine, concentrating himself with prayer and in the mortification of the body, leading an austere life, isolated from the distraction of the surrounding world. He is a *Mystic* or *Monk* who completely distances himself from the rest of the civilisation.

**Hermitage or Retreat:** isolated place where one or more *Hermits* retire to dedicate themselves to a contemplative life, marked by meditation and prayer.

**Heresy:** doctrine against an established truth of faith (or dogma) accepted by a precise religious cult.

**Heresiarch:** head of a group of *Heretics* orfounder and champion of a *Heresy*.

**Heretic:** those that support or defend a *Heresy*.

**High Priest:** head priest of a determined cult by election or by divine right. To whom all the devotees that belong to the cult pay heed. Synonym of *Patriarch*.

**Mysticism:** philosophic belief, or attitude of the spirit, according to which perfection is gained from the intimate union of the mortal with the divine, which is achieved via meditation and the practice of certain dogmas of physical and spiritual conduct. Mysticism, unlike *Monasticism*, is characterised by the separation between faith and philosophy of life: faith is fine, but it isn’t the foundation of the mystic experience, which is always an intimate and individual quest, and also based on the teachings of most experienced mystics, who have already achieved unity with the divine.

**Mystic:** individual dedicated to *Mysticism* (class).

**Monasticism** form of life present in all the religious traditions that are realised in the separation from worldly pleasures and in the experience of solitude, alone or together, dedicated to the spiritual. Monasticism, unlike *Mysticism*, is characterised by a solid religious faith based on a rigorously undertaken lifestyle.

**Monk:** member of a religious or mystic order who has sworn sole vows of poverty, obedience, charity, and chastity, and usually spends his life with other monks within a *Monastery*.

**Monastery:** building or a building complex in which a community of *Monks* (male or female) lives.

**Novice:** those accepted into a religious order for a period of preparation and tests before taking their vows. Synonym of *Acolyte*.

**Parish:** the smallest recognised territorial area (usually a village with outlying farmlands) into which a *Diocese* is divided.

**Parish priest:** *Head priest* of a *Parish*.

**Patriarch:** head priest of a determined cult by election or by divine right. He is obeyed by all the devotees that belong to the cult. Synonym of *High Priest*. Sometimes the term is used to indicate the highest religious office within a community of the faithful.

**Pastor:** generic term to indicate a low–ranked minister of a hierarchically organised cult; synonym (sometimes disdainful) of Priest or Cleric.

**Priorship:** territorial area subordinate to the jurisdiction of a religious or knightly order. The Priorship is always governed by a *Prior or an Abbot*.

**Prior (or Prioress):** the religious head of a *Convent* orof a religious brotherhood. In an *Abbey*, when the role of the Prior is separated from that of the *Abbot*, it is subordinate to the *Abbot* (or *Abbess*).

**Priest:** generic term to indicate the minister of a cult, synonym of *Cleric* or *Pastor*.

**Shrine:** building dedicated to the memory of someone who has been publically honoured (usually a non sanctified or canonised layman).

**Sanctuary:** consecrated and protected building that guards relics of saints and Immortals, or miraculous artefacts, or a place where there was a verified divine appearance.

**Tabernacle:** small niche with holy symbols positioned at the roadside or in a temple.

**Temple:** building consecrated to the cult of one or more Immortals and of whose dwelling it is considered.

**Vicar:** those who act in their superior’s stead, temporarily exercising the powers in their superior’s absence, or govern an outlying territory within a given jurisdiction in their superior’s stead.