

[The purpose of this document is to clarify and codify minor changes made to the Cleric class and its sub-classes in DC's campaign world. It is pointless to present the class in its entirety here. Please refer to the Player's Handbook or other rule books as needed, except as indicated below]

## CLERIC

Clerics are by far the most diverse character class on Oerth. Although only about ten percent of the population of human-like creatures is some form of cleric, the differences between clerics following similar deities, with similar alignments, and/or within the same faith can be staggering. The cleric is also the parent class of many other classes, including the druid, mystic, shaman, witch, shukenja, hakima, kahin, animist, and others, although the following material only applies to the cleric class.

The clerics of each god represent almost a distinct sub-class, united by common functions; that is tending to the religious needs of a community of worshippers. The weapons and armor allowed, spells granted, ethical restrictions, granted abilities, religious prohibitions, etc of each cleric are unique to the venerated god in question. There is no such thing as a "generic cleric"; every cleric is a reflection of the portfolio and ethics of the cleric's patron deity, further shaped by the culture within which this god finds expression. It is not unheard of for followers of the same god found in different cultures to have divergent beliefs on minor issues of faith. Players should ALWAYS consult the source material of the god a given cleric worships for all details pertaining to that cleric's abilities and restrictions. To date, the following pantheons are detailed online: Greek, Egyptian, and Seldarine, with the Oerdian available soon. For specifics on the gods of these pantheons and the clerics who worship them, visit [http://www.geocities.com/buddhabear\\_sj/gaming/faiths.html](http://www.geocities.com/buddhabear_sj/gaming/faiths.html). My goal is to also include detailed information on the Norse, Celtic, Babylonian, Summerian, Mezzo-American, Indian, Japanese, and Chinese faiths as well.

What follows are generalizations about clerics. They are meant to be mere guidelines; specific information related to the cleric's god supercedes these descriptions in all cases.

A cleric is restricted from the use of certain weapons, as a function of which god the cleric venerates. In general, clerics have a limited range of weapons permitted, better than a thief but worse than a fighter. Some general categories of restrictions include not employing bladed weapons or only using small one-handed weapons. Another general rule is that clerics may use any weapon their patron deity employs. Clerics are only allowed to specialize in a given weapon if it is symbolic of their patron deity and the deity displays particular excellence in the weapon's use (the hammer for clerics of Thor or the long bow for clerics of Apollo, for example).

Most clerics are unrestricted in their use of armor. Some faiths require limited armor or even none at all, but this is specific to the god in question.

Good clerics may turn undead and evil clerics may control undead. Neutral clerics can do neither. Turn and control lasts for one turn per level of the cleric. Often, if turning undead is inappropriate to a given cleric, some other major power may be substituted.

Certain spheres (divination, protection, elemental, etc) contain reversible spells. Even though these spells are part of the cleric's god's spheres, the use of such reversed spells must be carefully weighed against the nature of the god in question. While a god of knowledge and enlightenment would grant *locate object* or *find the path*, such a god is unlikely to grant *obscure object* or *lose the path*. On the other hand, a god who represents protection and is of neutral alignment is likely to grant *protection from evil*, *protection from good*, *protection from law*, and *protection from chaos*. When in doubt, remember that the needs of the cleric do not authorize a god to behave contrary to his portfolios -- just because a spell is useful at the moment, does NOT mean it will be granted!

Unlike mages, clerics do **NOT** memorize their spells ahead of time. Instead, clerics request divine aid as needed when the situation warrants, subject to a maximum level and number of spells per day, based on the level of the cleric. Some clerics may beseech no divine aid (cast clerical spells) one day, only to request numerous prayers the next.

Clerics may only gain spells from within the portfolio of influence of their patron deity. These spheres of influence are divided into **major spheres** and **minor spheres**. A list of spells sorted by sphere is available at [http://www.geocities.com/buddhabear\\_sj/gaming/download/clericalspheres.pdf](http://www.geocities.com/buddhabear_sj/gaming/download/clericalspheres.pdf). Clerics of sufficiently high level can cast any level of spell from within their major spheres, spells up to 4th level from within their minor spheres, and spells up to 2nd level from other spheres only in unusual circumstances or where the spell represents a manifestation of the god's portfolio of influence (see below). Often, individual gods will have a handful of additional prayers they may grant from outside the god's normal list of spells by sphere as well.

For example, Borlon is a cleric of Ra. Ra is the greater god of the sun, with major spheres of charm, creation, death, elemental fire, good, and sun and minor spheres of divination, elemental air, guardian, healing, law, and protection. As a result, Borlon can cast any spells from the sphere of death (*resurrection*, *restoration*, *regeneration*, etc) but could NOT cast *cure critical wounds* as it is a 5th level spell from the sphere of healing and Ra only has healing as a minor sphere (up to 4th level spells). Likewise, although clerics of Ra are normally banned from the spell *create water* (1st level spell of the sphere of elemental water), the reverse, *destroy water*, might be reasonable if the request was made outside, in sun light, to reflect the natural force of solar evaporation -- an manifestation of the sun god, Ra. Likewise, *know time* (1st level spell of time) would be permissible if the sun was visible to the caster (as if to check in with Ra, who MUST know what time it is) or *know age* (another 1st level spell of time) would be granted IF the object in question had remain

exposed to the view of the sun (Ra) for the majority of its existence (such as a building or ruin, but not a weapon or creature).

Another example would be Jyoli Surella, cleric of Erevan Ilserie. Erevan is the (elven) lesser god of mischief, change, rogues, and non-conformity, with major spheres of chaos, charm, protection, and travelers and minor spheres of creation, divination, guardian, healing, summoning, and thought. So, Jyoli could cast *chaotic commands* (5th level spell of chaos) but not *animate object* (6th level spell of creation) or *shillelagh* (1st level spells of plants). The case could be made, however, for *entangle* (1st level spell of plants) if the spell was used to further knot and thicken an already wildly overgrown thicket or *create water* (1st level spell of water) if the spell was used to whip up a handful of water to splash in someone's face as a prank, since Erevan is allowed "creation" spells. But *light* or *darkness* would always be denied, no matter how funny or mischievous the end result, because these spells are not a manifestation of any of Erevan's spheres of influence. As much as he might wish to, Erevan cannot grant *cloudburst* to literally "rain on (some cavalier's) parade" because that is a manifestation of nature and weather, and therefore in the province of Aerdrie Faenya.

A third example would be Sage Edulis, high priestess of Wee Jas. Wee Jas is a lesser goddess of magic, death, and lawfulness. Her spheres include charm, divination, healing, law, necromantic, and astral, guardian, sun, and protection. Although Sage's goddess grants her a variety of spells giving her power over life and death (*cure serious wounds*, *slay living*, *death's door*, etc), she does not get every spell that could be employed to this end. For instance, if Phillipe, the chaotic werefox, were running amok in his lycanthropic form, Sage would be powerless to kill him. True, Wee Jas is the death-goddess and grants spells such as *slay living*, but as a lycanthrope, Phillipe is immune to necromancy spells. Although flame strike could certainly vaporize the werefox, this is a manifestation of fire and clearly outside the domain of the goddess of death, regardless of the end result. Clerical spells are a manifestation of a specific god's power over that god's portfolio of influence. The most germane question is not "what is the end result" but rather "is this within the scope of the god's influence". Even gods have boundaries to their powers -- defined by their spheres and their focus within their pantheon.

First and second level spells are powered by the personal faith of the cleric. Third and fourth level spells are granted by intermediaries and emissaries of gods (deva, saints, spirits, demons, etc). Fifth level spells can only be granted by beings of demi-god status or higher. Sixth level spells require at least a being of lesser god status and seventh level spells can normally only be granted by greater gods. Therefore more powerful gods are able to grant more spells to their worshippers, although this usually comes into play only at very high levels.

A disadvantage of gods granting clerical spells on the fly is that if the cleric cannot contact the god, the god cannot answer the prayer. Normally, gods can only answer the prayers of their priest on the priest's home plane and on the god's own home plane of existence. In the case of 1st and 2nd level spells, the prayer is powered by the cleric's own faith and will therefore function anywhere, even if the god cannot normally intervene. But for higher level spells, this can be a severe problem, especially on Prime Material worlds where the god is unknown. This is often a factor in Spell Jamming settings or when traveling dimensional to other worlds or realities.

On the Prime Material plane, if the god does not have an active body of worshippers, then ONLY 1st and 2nd level spells will function. Otherwise, the god can grant whatever level of spell possible, based on the power level of the god (greater, lesser, demi-god, etc). There have been cases of a god being less (or even more!) powerful on specific worlds.

On the Astral, the cleric's effective level for number and level of spells above 2nd is reduced by one.

On the Border Ethereal, the cleric's effective level for spells above 2nd is also reduced by one.

On the Deep Ethereal, the cleric's effective level for spells above 2nd level is reduced by two.

On the Outer Planes, for every plane between the cleric and his god, the cleric's effective level for number and level of spells above 2nd is reduced by one per plane.

On the Inner Planes, the cleric's effective level for number and level of spells above 2nd is halved, rounded up.

In any event, the cleric's true level is used to determine range, area of effect, magic resistance, etc. Likewise, wisdom adds to the number of spells available.

Thus a 9th level cleric of Thor (home plane of Asgard) in the Abyss (three planes removed) would have her normal number of first and second level spells (since they are powered by her faith), but could only cast two third level spells and nothing higher, just as if she was a 6th level cleric ( $9-3=6$ ). If her wisdom were 17, she would be entitled to another third level spell as a result. The same cleric on the elemental plane of water would only be able to cast two 3rd level spells, just as a 5th level cleric with 17 wisdom ( $9/2$ , round up, is 5).

**It is the player's responsibility to know the specific spheres, spells, weapons, armor, special abilities and restrictions of the cleric's god.** Clerics who violate restrictions for weapons, ethics or spells are likely to be reprimanded or punished by their god (and the DM). This is especially true if a cleric attempts to use a spell that would normally be forbidden or if the cleric uses her spells to perform an act which is contrary to the teachings of the cleric's god (breaking the law for a god of law, helping evil for a god that slays evil, etc). A cleric can lose access to spells, experience points, special abilities, and even levels. Some could even be confronted by supernatural servants of their god or otherwise suffer from divine retribution.

Clerics are the representatives of "valid" gods. These deities are symbolic of specific archetypes represented in a given culture, not disanthropomorphized abstracts or concepts. Priests who worship more vague or philosophical entities (the sun, healing, death, light, etc) should choose the mystic character class, or in the case of natural forces, possibly the

druid (or in other cultures the kahin) class. There are also the shaman and shukenja classes for those who deal with both gods and the diverse array of supernatural spirits, as represented in a specific cultural context. Another choice is the quasi-clerical, animist character class, for those who interact primarily with ghosts and spirits rather than the divine. Finally, in a similar vein, some gods (and most demons, devils, modron, slaadi, elemental forces, animal generals, etc) are "not valid" choices for human (or humanoid) worship. The priestly followers of such beings are members of the witch character class. In all the above cases, the specific information for these other character classes supercedes what is found here and those source materials should be consulted.

The relationship between clerics and members of these other classes vary according to the faith, ethics, and personality of the cleric's god and the cleric herself. As a general rule, however, mystics are often seen as questionable and even dangerous -- potential heretics, druids are members of a radically different class, and witches are destructive heathens bent on subverting the "natural order" (and therefore usually put to death). Shaman are usually equated with mystics or druids, while shukenja are often seen as merely clerics of another culture. Kahins are usually lumped in with druids, if they are understood at all. Animists, as well as natural psionics and even sorcerers, are often misclassified by clerics and therefore persecuted as witches.

Clerics gain experience points not just for defeating monsters and overcoming traps, but also for converting the faithful. For each noteworthy NPC honestly converted to worship of the cleric's god, the cleric gains the same experience points as if having defeated the NPC. These experience points are subtracted, however, if the NPC later changes faiths. These rules also apply to the conversion of PCs, although the DM will be much more strict when awarding or docking experience (the conversion MUST be genuine).

Higher level clerics can survive (albeit in a coma) negative hit point totals. Each time a cleric advances a saving throw rank (at 4th, 7th, 10th, 13th, and 16th), the cleric's threshold between death and coma increases by one. Thus, a 7th level cleric reduced to -2 hit points would collapse into a coma but would not bleed to death. Likewise, a 16th level cleric can survive being reduced to -5 hit points. For more information, please refer to DC's rules on "Surviving Death".