

IN NOMINE

REVELATIONS III

# HEAVEN AND HELL

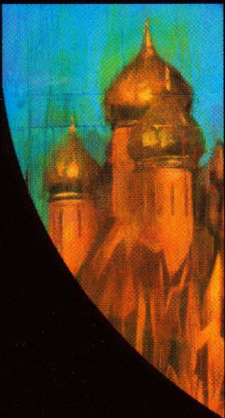


NETEL  
1997

STEVE JACKSON GAMES

# BETTER TO REIGN IN HELL . . .

At least that's what Lucifer thought. But when you take a closer look at the home that he and the other Fallen have carved out for themselves, you might have a different opinion. Heaven, on the other hand, is a lovely place – but even Paradise may not be what mortals expect...



Book Three of *The Revelations Cycle*, *Heaven and Hell* gives players and Game Masters alike a closer look at the Celestial Realms of the *In Nomine* game universe. Each Principality of Hell and Heaven is described, with adventure ideas for each one. It also portrays four Superiors in more detail, introduces two new Superiors, adds rules for adventures in the Celestial Realms, and includes "No Dinero," a complete adventure.

**First Edition – Published October 1997.** You will need the *In Nomine* basic rulebook to play. Books One and Two of *The Revelations Cycle*, *Night Music* and *The Marches*, are useful but not necessary.



**By James Cambias, David Edelstein, Matthew Grau, Kenneth Hite, Steve Kenson, Chris Pramas, S. John Ross and John Tynes**

**Edited by Kenneth Hite**

**Cover by Rogério Vilela**

**Illustrated by Heather Bruton, April Lee, Ramón Pérez and Ray Snyder**

**With additional illustrations by Carol Scavella, David Hanshaw and Dan Smith**

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## WARNING:

This book is intended for mature readers. It contains interpretations of religious themes which some readers may find unsettling.





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By James Cambias,  
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# STEVE JACKSON GAMES

# Heaven And Hell

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## A SAMPLE TETHER: ST. SEBASTIAN'S SCHOOL FOR BOYS

Nestled in a wooded valley near a small town, St. Sebastian's has long had a reputation as a privately-run school in the old English boarding school tradition that turned wayward boys into confident young men. The students of St. Sebastian's fondly recall their school ties decades later and form friendships that last a lifetime. Many alumni of the school are in important positions in business and government, sending their own children to the school.

What these proud alumni do not know is that the school they attended is no more. St. Sebastian's was once a divine Tether for Eli, the Archangel of Creation, and carried out the work of his Word on Earth by promoting creative thought and expression. Unfortunately, the Tether's Seneschal has been corrupted and Fallen into the clutches of Asmodeus. Asmodeus has taken the Tether for his own and is using it to further the cause of the Game on Earth while Eli is absent and apparently unaware of the goings-on in his former holding.

The Seneschal, Cadfiel, was a Seraph in service to Eli; he delighted in discovering the true potential of youth and developing it through teaching and sport. Cadfiel was sorely stricken by what he saw as the abandonment of his Superior to follow his own pursuits, and he lost the fire that fueled his work. He lost the love of his students and teachers and became more and more despondent. He was officially on loan to Christopher, the Archangel of Children, but he longed for the days of his service to Eli and could not understand why his Superior had abandoned him. He thought that he could regain Eli's attention by working with greater dedication, but his methods were only effective at producing rote learning and conformity. His inability to learn the truth of Eli's motives made him question other truths. What if there was no truth? What if all of his work was nothing more than a lie? With the loss of his faith, Cadfiel Fell.

Asmodeus was quick to seize the opportunity to claim St. Sebastian's for his own. A new, infernal Tether connected St. Sebastian's to Hades. The children of the alumni of St. Sebastian's would be sent to the school, but they would learn different lessons than their parents and grandparents had. They would learn how to be successful in a harsh and often uncaring world. They would be given the skills that would let them succeed where others failed because they would know not to care about what got in the way of their goals. The school has strengthened its traditions into unbreakable rules that are strictly enforced. Students have complained to their parents, but most of the parents believe "there is nothing wrong with a little discipline in a young man's life."

Christopher, outraged at the corruption of his Tether, has appealed to Dominic to judge Cadfiel. Dominic has agreed to aid Christopher and has sent Inquisitors to infiltrate the school and learn more about Asmodeus' plans for it. Dominic is hoping to find some evidence of collusion between Asmodeus and Eli that he can use to put the final nails in Eli's coffin and drag him before the Seraphim Council for judgment. Christopher simply wants to free the school from the grip of Hell and protect the students from Asmodeus' influence.

The quiet valley where St. Sebastian's is located is quickly becoming a hotbed of celestial activities as Servitors of Dominic and Christopher gather to plan ways to eliminate the infernal Tether, and servants of Asmodeus work to ferret them out and protect their master's interests. Rumors that Baal might be cooperating with Asmodeus to turn St. Sebastian's into a military school have greatly concerned Christopher and made it all the more urgent to succeed in reclaiming the school and the children within.

notices holes and inconsistencies in the demon's argument. The demon cannot attempt to use this attunement on the victim for a number of hours equal to the check digit of the Perception roll. If a 6 is rolled, the demon also gains a point of dissonance! Otherwise, this attunement works exactly like the Balsraph choir attunement.

### *Sense for Betrayal*

Many of Asmodeus' Servitors can hear discordant notes in the personal symphonies of other celestials. This allows them to track Renegades and Outcasts and

to have a better idea whether a particular celestial has the potential for disloyalty. If a Will roll is successful, the demon learns whether or not the subject has any dissonance and approximately how much. This effect can be resisted with a Will roll.

Servants of Asmodeus use this attunement to detect dangerous levels of dissonance in other demons that might indicate they have betrayed their Superior and could be on the verge of Redemption. They can also use it to detect angels who have accumulated enough dissonance to be in danger of Falling, a process the Servitor is encouraged to help along in any way possible.

## THE FAMOUS DEAD IN HEAVEN

GMs may wish to populate the celestial realms with the souls of famous humans. After all, Dante did it, so it must be all right. Of course, Dante also peppered his *Divine Comedy* with his political buddies, family members and girlfriend – GMs might want to stick to less personal figures for their own tours of the celestial realms.

The famous dead can be simply “local color”: St. Francis of Assisi can be spotted communing with the souls of exotic birds in Jordi’s Savannah, or George Washington and one of Laurence’s Servitors can be seen in deep conversation over a map of Africa in the Hall of the Sword. It can also serve as the focus of a specific adventure: perhaps Albert Einstein is the NPC bodhisattva assigned to the PCs by Jean for some Earthly mission. Bodhisattvas and saints (see *Night Music*, pp. 14 and 44) make ideal roles for the famous dead, although the GM is encouraged to have plenty of “average” people in those roles as well – goodness, not fame, is what counts in Heaven.

Heaven does not obey corporeal physical laws. Energy can be produced from nothingness, light does not need to cast shadows or give off heat and gravity is optional. Angels fly as easily as they walk; whatever is right at the time. The architecture of Heaven is, as a result, unearthly. Soaring vaults that would collapse of their own weight on Earth are standard features in Heavenly buildings. Towering spires, dizzying rainbow arches, skyscraping trees – all the things of Heaven reach toward God and are bathed in His radiance. The colors are pure, the lines are clean, the ornament is neither too plain nor too rococo. All the noblest architectural traditions of Earth are present at their radiant pitch in Heaven, but none of them contrast jarringly with one another. Somehow, every view from every window or street or park in Heaven is as perfectly composed and harmonious as a Hokusai landscape.

## THE EDGES OF HEAVEN

Heaven is vast, but it has definite boundaries. (It didn’t, once, and after the Final Judgement and the end of the War it won’t have them any more – but for now it does.) The Tower of Blandine, Archangel of Dreams, marks the boundary between Heaven and the Marches, the dream realms. Across the Marches from Blandine’s

Tower is the Tower of Beleth, Demon Princess of Nightmares, at the edge of Hell.

Gabriel’s Cathedral, the Volcano of Fire, marks the other boundary. Some of Michael’s older captains will tell stories of the combat between Michael and Lucifer on the peak of the Volcano . . . before it was a volcano. Lucifer’s fall from the top of Gabriel’s Mountain took the mountaintop with him. Its ruined crags became the foundation stones of Hell. On the other edge of Gabriel’s Cathedral from Heaven is a dramatic caesura between the swelling hymns of Heaven and the discordant atonalism of Hell. Far below, or beyond – the terms are synonymous in this context, at least – is the rim of Sheol, Belial’s citadel in Hell. Thus, Hell is the farthest thing from Heaven, no matter which direction you travel.

Heaven is usually pictured as circular. The patrolling Malakim, Cherubim and other warrior angels of Michael and Laurence’s Hosts move along the top of a vast wall running the circumference of Heaven from Gabriel’s Cathedral to Blandine’s Tower and back around. This wall is only visible from Hell, of course – only Hell has cut itself so completely off from Heaven that it can no longer see the place.

Most other boundary points of Heaven are Tethers, which run from the “bottom” of Heaven “down” to the Earth. They are guarded well by their Seneschals on Earth and by trusted and mighty Servitors of the Superior to whose Cathedral they are linked. Tethers, or the Cathedral holding their Heart, are where angels appear when they travel to Heaven from Earth. With the vastness of the Cathedrals and the multiplicity of Tethers, there are seldom very many angels appearing in any one place.

The two final “borders” of Heaven are almost exclusively used by human souls: the Pearly Gates and Jacob’s Ladder.

## *The Pearly Gates*

The Pearly Gates are where human souls enter Heaven after death. They are the main entrance to the Eternal City, commonly appearing as a towering filigree of pearl-encrusted gold, curving and looping like the notes of an overture. Sometimes they almost vanish insubstantially in the shafts of Heavenly light that pour through them. At other times they seem to be imperishable, hewn from living sapphires.

Human souls stream through the Gates in throngs during wars and plagues or drizzle through in the rare times of peace and plenty. Each soul, however, has as much time as it needs to be met at the Gates by Radueriel, the Recording Angel. Radueriel is a Seraph Servitor of Yves; it is his job to make sure that the

## THE RIVERS OF HELL

The landscape of Hell is cut by five great rivers, which run through the Pit between and across the Principalities. These rivers are choked with refuse, oily with fetid miasmas and patrolled by great and monstrous Things which make meals out of unwary damned and demon alike. Their sources are unknown . . . perhaps from foul springs in the Lower Hells or something even less pleasant.

**The River Styx** is the River of Hate. It rises in Stygia, which draws its name from this black current, and rings all of Hell. Its waters corrode all metals, glass, stone and ceramics. Charon, a mighty demon in service to Kronos, is in charge of the ferries that cross the Styx; he mostly transports human souls to the Gates of Hell, but he (or his minions) might bring a demon across for some dark consideration. Beleth's Tower overlooks the Styx, but Beleth and her Pachadim (and those they escort) can cross it in the shallow mists of the Marches.

**The River Acheron** is the River of Bitterness. It issues from the joining of the Cocytus and Phlegethon and empties into the Styx. It touches on Stygia and Perdition, but flows through the center of Shal-Mari. Its smell is that of old and rancid pleasures; stale beer, dried sweat or rotting food. Some souls seek dissolution by throwing themselves into it, but they are usually depos-

ited by the Styx in some even less-pleasant Principality.

**The River Cocytus** is the River of Lamentation. It rises in icy caverns beneath the heart of Perdition and oozes through Tartarus and Abaddon into the Acheron. It is perennially cold and syrupy, with chunks of dirty ice grinding together along its length and dank fogs rising from its surface until it reaches Tartarus. The toxic sludges, radioactive ventings and tumbled corpses that Tartarus dumps into it leave the Cocytus horribly poisonous (if slightly warmer) for the rest of its journey.

**The River Phlegethon** is the River of Anger. Its source is the great volcano at the heart of Sheol, and its surface is aflame with oil, floating lava and clouds of methane. It boils through Sheol and Gehenna, meeting the Cocytus to form the Acheron at the edge of Stygia. The sky above it is a choking riot of smog, sparks and brimstone.

**The River Lethe** is the River of Forgetfulness. Its course and nature are forgotten. It may once have flowed (and perhaps still does) through dead Gebbeleth's Principality of Secrets in Stygia, but no demon (save perhaps Kronos or Lucifer) remembers for sure. Asmodeus would like to find it again, since removing memories comes in very handy in his job.

skilled, the talented and, in some cases, the expendable are the only ones sent out of Hell to do their Prince's bidding. All the others spend their days in bondage to their Prince's whim.

## ABADDON

Tempestuous storms borne by winds that never cease lash the gray wasteland of Abaddon. This is the home of Saminga, the Demon Prince of Death. Abaddon is a barren desert where all inhabitants seek refuge from the storms. Human souls who served Death well, willingly or unwillingly, are allotted to Saminga. They face even worse threats than the relentless storms and Saminga's harvesters; Saminga and his Servitors often unleash monstrous experiments out into the wasteland.

Only the most recently dead humans, the Mengeles and Kaganoviches, are still recognizable. Most have been

harvested, their Forces stripped. After losing a Force, a soul is pushed back down the ladder of creation, becoming a gibbering ape, a foaming dog, a mad-eyed rat, a skittering lizard and so on. These beast-souls roam the wasteland of Abaddon, until they are captured again by the harvesters and reduced further down the evolutionary scale. If the procedure did not go as planned, the soul becomes a gross parody of an animal or human. These creatures flop and twitter across the endless wastes of Abaddon, feeding on the souls that were once their fellow men.

Abaddon is a place of fear and agony, which serves Saminga well. He cares little for his Servitors and nothing for those souls put into his charge. He cares only for power and feeds off of the emotions of those around him. The relatively new Prince exploits what is given to him in his lust for power, and Abaddon has been twisted to become a mirror image of its Prince.



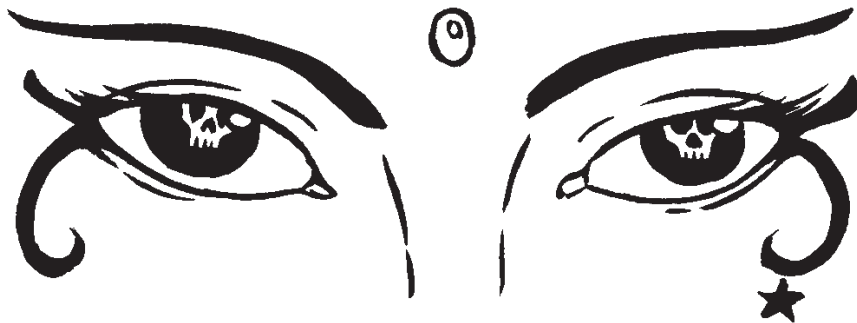
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