

G U R P S[®]

INNOMINE[™]

EARTH IS THE BATTLEGROUND FOR HEAVEN AND HELL



BY ELIZABETH MCCOY AND WALTER HILLIKEN

STEVE JACKSON GAMES

ANGELS ARE REAL

So are demons. They're among us right now. Heaven and Hell are locked in a battle, and humanity is caught in the crossfire.

This is the *GURPS* adaptation of *In Nomine*, the award-winning game of the war between Heaven and Hell. Players can take the part of angels, serving an Archangel . . . infernal lackeys of a Demon Prince . . . or human "Soldiers" supporting either side.

With great powers and miraculous "Songs," the angels and demons do the bidding of their celestial masters. Success brings recognition, the granting of yet mightier powers, and yet riskier assignments. Failure can mean punishment . . . or oblivion.

Some are fanatics, sure their cause is right. Some are just doing their jobs. And some wonder if they chose the wrong side. For angels who disobey orders or violate their angelic natures can Fall, becoming demons. Demons can be Redeemed, to join the heavenly host. Today's friend can be tomorrow's foe.

Good and evil. Life and death. Rock and roll. Welcome to the world of *In Nomine*.



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GURPS Basic Set, Third Edition Revised and *Compendium I: Character Creation* are required to use this book in a *GURPS* campaign. Or this book can be used as a sourcebook for any roleplaying system.

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G U R P S[®]

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ABOUT GURPS

Steve Jackson Games is committed to full support of the *GURPS* system. Our address is SJ Games, Box 18957, Austin, TX 78760. Please include a self-addressed, stamped envelope (SASE) any time you write us! Resources now available include:

Pyramid (www.sjgames.com/pyramid). Our online magazine includes new rules and articles for *GURPS*. It also covers the hobby's top games – *Advanced Dungeons & Dragons*, *Traveller*, *World of Darkness*, *Call of Cthulhu*, *Shadowrun*, and many more – and other Steve Jackson Games releases like *In Nomine*, *INWO*, *Car Wars*, *Toon*, *Ogre Miniatures*, and more. And *Pyramid* subscribers also have access to playtest files online, to see (and comment on) new books before they're released.

New supplements and adventures. *GURPS* continues to grow, and we'll be happy to let you know what's new. Send a SASE for a current catalog. Or check out our Web site (below).

Errata. Everyone makes mistakes, including us – but we do our best to fix our errors. Up-to-date errata sheets for all *GURPS* and *In Nomine* releases, including this book, are always available from SJ Games; be sure to include an SASE with your request. Or download them from the Web – see below.

Q&A. We do our best to answer any game question accompanied by an SASE.

Gamer input. We value your comments. We will consider them, not only for new products, but also when we update this book on later printings!

Internet. Visit us on the Web at www.sjgames.com for an online catalog, errata, updates, and hundreds of pages of information. The page for *this* book is www.sjgames.com/gurps/books/in-nomine. We also have conferences on CompuServe and AOL. *GURPS* has its own Usenet group, too: rec.games.frp.gurps.

GURPSnet. Much of the online discussion of *GURPS* happens on this e-mail list. To join, send mail to majordomo@io.com with "subscribe GURPSnet-L" in the body, or point your Web browser to <http://gurpsnet.sjgames.com/>.

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ABOUT *IN NOMINE*

Inspired by the French RPG *In Nomine Satanis/Magna Veritas*, our *In Nomine* RPG was originally published in 1997. The book you are holding is a “crossover” which allows the *In Nomine* background to be played with the *GURPS* rules.

New supplements and adventures. We don’t plan a whole series of “*GURPS In Nomine*” books . . . further support for the *In Nomine* world will be in the original *In Nomine* line. The conversions in this book should make it easy to use the new material in *GURPS*. Send a SASE for a current catalog. Or check out our Web site at www.sjgames.com/in-nomine.

Mailing List. We have an e-mail list for *In Nomine*, too. To join, send mail to majordomo@lists.io.com with “subscribe in_nomine-l” in the body.

Online Roleplaying. We also support online roleplaying for *In Nomine*. If you’d like to start a MOO or similar Internet environment for *In Nomine*, please check out our policy information at www.sjgames.com/in-nomine/angelmush.html.

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INTRODUCTION

Angels, demons, Heaven and Hell . . . The stuff of belief and myth, waging a war with Uzis and corporations as much as with words and miracles. *In Nomine* provides a complete background for a secret War between forces of Selflessness and Selfishness – or maybe even Good and Evil. *GURPS In Nomine* converts this setting to *GURPS*, allowing players and GMs to add even more settings, historical periods, and characters. It can also be used as the basis for a more generic view of angels and demons, or to convert *GURPS* characters into the *In Nomine* system – allowing any *GURPS* book to provide plots, background, and ideas for players of the original *In Nomine* system.

Welcome to a world of divinity and malevolence, where things aren't *quite* what you learned in Sunday school.

About the Authors

Elizabeth McCoy is currently the *In Nomine* Line Editor – also known as the Archangel of Archives or, more often, the Djinn Princess of Nitpicking. Her previous *GURPS* credits include *GURPS Illuminati University* and materials and emergency archive retrieval



PAGE REFERENCES

Rules and statistics for this book are specifically for the *GURPS Basic Set* (Third Edition, revised) and *GURPS Compendium I*. Any page reference that begins with a B refers to a page in the *Basic Set* – e.g., B102 means p. 102 of the *Basic Set*, Third Edition, revised. A “CI” page reference means a page in *Compendium I*. This book requires only the *Basic Set*, Third Edition, revised, and *Compendium I*, but understanding some *details* for point costs requires references to other books. Page references are M for *GURPS Magic*, G for *GURPS Grimoire*, P for *GURPS Psionics*, and SU for *GURPS Supers*. See *GURPS Compendium I*, p. 181, for a full list of abbreviations for *GURPS* titles. Or visit www.sjgames.com/gurps/abbrevs.html for an up-to-date list.

for the *GURPS Compendia*. Her *In Nomine* credits include material in the *Infernal Player's Guide*, *Fall of the Malakim* (don't believe everything you read), the *Liber Reliquarum*, the *Liber Canticorum*, the forthcoming Superior books, and both material and editing for the *Liber Castellorum* and *Liber Servitorum*. She still lives in the Frozen Wastelands of New Hampshire, with five cats, assorted fish, and her co-author.

Walter Milliken's previous credits include *GURPS IOU* and too many *GURPS* playtest and extra materials credits to mention, as well as material for the *Liber Castellorum* and *Liber Servitorum*. He still lives in the temperate climes of southern New Hampshire, occasionally pushing cats off his side of the bed and cleaning aquariums.

(*Elizabeth would like to thank all the people on the In Nomine mailing list for their comments, as well as the denizens of The Nutshell. In particular, Genevieve Cogman, Emily Dresner, and Jo Hart have all infected her mind with imagery and ideas which undoubtedly seeped into this book. If they tell you that some concept here came from them, believe them. Then make them sign the book.*)

Chapter 1 THE SYMPHONY

There are angels. There are demons. There is a Heaven. There is a Hell. And none of them is quite what you'd expect . . .



6

THE SYMPHONY

There are angels and there are demons. They call themselves "celestials."

The Symphony is the universe, everything that exists and existed and might someday come into being. Some say that God created it. Some say God is part of it. Some say it *is* God. The celestials can hear it, and hear when someone is changing it – for better or for worse.

*There are Archangels and there are Demon Princes. These are the **Superiors**, who lead their followers in the War between Heaven and Hell.*

There are notes within the Symphony, concepts that take on celestial form: Truth, Devotion, Motion, Balance, Honor, and others. These concepts live, self-aware and with free will. They are the angels in their Choirs. Their dark mirrors are the Bands of demons, who have exercised their free will to turn away from God's Symphony . . . or were created in darkness by their Princes' will. The Superiors themselves embody concepts, great Words such as Fire and Stone, Destiny and Fate, the Sword and the Media.

God exists. So does Lucifer, once the Archangel of Light. They had a disagreement a long time ago, about free will and humanity. Lucifer lost, but he hasn't given up.

God hasn't been heard from for centuries, and the Archangels carry on as best they can in His (Her . . . Its . . .) absence. Lucifer reigns in Hell, served by his Princes, who are selfishly loyal to their own goals first of all, and squabble among themselves while competing for the favor of their infernal master. The celestials of each side feel the enemy's behavior justifies their own choices.

There is Good and there is Evil. But that's not what the War is about.

With free will comes responsibility and choice. Angels serve their Archangels, the Symphony, and God. They set aside some portion of their individuality to be part of something greater, connected to everything as they move within the Symphony's music. Demons serve their Princes and Lucifer, but in the end they all dance to the personal symphonies that they create inside their heads. Individualists all, they live to do as they please, isolated from the greater harmonies around them. But not all are what humans might consider Evil. Some believe they're fighting for their very souls – and those of humanity.

And not all angels are nice. Or even what humans might consider Good.

When there's a War on, there are innocent casualties, and angelic ethics don't always coincide with humanity's morals. The Torah, the Bible, and the Quran hold pieces of the truth, but those truths have been filtered through human perceptions and beliefs. Some angels are as kind



and gentle as mortals would like to think; others are un-human and alien, with motivations that border on the monomaniacal.

The demons can't understand this. Demons cannot stand the thought that their *self* might be dissipated, absorbed into a greater whole. They don't see the point of a life of servitude to some inscrutable greater plan. God wants humanity to exercise its free will, but celestials should not exercise theirs? Ineffability is no excuse for tyranny. It's time for a change, and Lucifer makes more sense.

There are angels and there are demons. Some help humans, some hurt them, some just try to exist. It's all a matter of choice.

Welcome to *In Nomine*.

CHARACTER TYPES

A standard, or “canon,” *In Nomine* campaign has a number of different character types, ranging from relatively weak, mundane humans to powerful angels and demons. This section discusses how each type of character fits into the Symphony, and gives partial or full character templates for each.

Any of these types can be PCs in *In Nomine*, so the usual *GURPS* practice of starting all characters with the same point totals doesn't fit well into the canon campaign background. Instead, this book presents alternative starting-point rules that will produce characters who should work well together and fit into the campaign. Other methods, including suggested point totals for “equal-cost” characters, can be found in the *Variant Starting Point Values* sidebar on p. 16.

In general, human characters will start with 100 to 150 points. Celestials start with a “racial” template, plus one “race”-specific special power, of varying total value, plus 100 additional points. All characters may have the usual -40 points in disadvantages and -5 points in quirks. Template costs *are* included in the suggested starting point values.

In a non-canon campaign, the templates in this chapter and in Chapter 3 can be used as racial templates, with the point costs listed for each.

CELESTIALS

Celestials – angels and demons – are the defining element of *In Nomine*. Angels (usually) work for Heaven's side, while demons (again, usually) work for Hell's. Angels are essentially selfless; they believe the whole is more than the sum of its parts, and others should be helped at least as much as one helps oneself, if not more. Demons are basically selfish; they range from merely “me first” to a fundamental inability to grasp that other people are even *real*, and not just toys to play with or obstacles to destroy.

Still, there are angels who are intensely annoying at best, even to other angels. Likewise, there are demons who are a lot of fun to be around, so long as you don't try to really thwart them. Life's not simple.

The personal nature of an angel is related to its *Choir* – its race, effectively. There are many Choirs, but the seven major ones, from most divine to closest to humanity, are Seraphim (p. 44), Cherubim (p. 46), Ofanim (p. 48), Elohim (p. 50), Malakim (p. 52), Kyriotates (p. 54), and Mercurians (p. 56). An eighth Choir, once important but now Outcast and vastly reduced in number, is the Grigori (p. 57).

PRONOUNS IN *IN NOMINE*

The default generic pronoun in English is “he,” and we follow that usage . . . but do not let this obscure the fact that most celestials are genderless (if not sexless) beings of metaphysical energy, who may have bodies of all available sexes. Especially the Kyriotates; see p. 54. This applies to the Supreme Being as well, though as God and God's Symphony encompasses all things, He is also She and It and They and Us. An argument could be made that angels and demons should be referred to as “it,” but in English that pronoun is used for objects, not people . . . and angels and demons are most definitely people, with the possible exception of Shedim, who *are* referred to as “it,” even by each other.

Like the angels they Fell from, demons are also grouped by nature – into *Bands*; there are seven major ones. Even Hellborn demons are created to the patterns of the original Fallen Choirs. From most diabolical to most human, the Bands are Balseaphs (p. 60), Djinn (p. 62), Calabim (p. 64), Habbalah (p. 67), Lilim (p. 68), Shedim (p. 71), and Impudites (p. 73). With the exception of Lilim (Daughters of Lilith) and Malakim (who do not Fall), each Band is a dark reflection of a Choir – Balseaphs are Fallen Seraphim, Habbalah are Fallen Elohim, and so on.

Many angels (and some demons) would like to paint the War between Heaven and Hell as Black and White, Good and Evil. But while most Demon Princes are indisputably Evil, a lot of lesser demons fall into shades of gray. And on the Heavenly side, there are Archangels who may (or may not) be Good, but some of them certainly aren't very *nice*.

Basic Celestial Template

480 points

Many properties are common to all angels and demons, as well as celestial and ethereal spirits (p. 23). These basic features are described here.

Celestials (and ethereals) are immaterial beings, in their native *celestial form* (p. 10). Sustained by the Symphony, these forms have no physical needs; they don't even sleep.

Most celestials can also manifest in corporeal *vessels* (p. 11) on Earth. Vessels look like normal human (or animal) bodies, but they are much, much tougher. See p. 141.



CELESTIAL FORM

72 POINTS

A celestial's true form – his *celestial form* – in the corporeal realm is Insubstantial (Can carry up to Corporeal Power × 10 pounds linked to each vessel, +10%; Requires Will roll to use, -10%; Costs 2 Essence, -20%; Causes Disturbance, -30%) [40]. This form also includes Doesn't Breathe (Only in celestial form, -20%) [16] and Invisibility to Machines (Only in celestial form, -20%) [16]. Total cost for Celestial Form is 72 points.

Only the enhancements and limitations listed below can modify celestial form. These are mutually exclusive, at most one of the following can be taken.

Special enhancement: Body-hopper. Kyriotates and Shedim do not need to spend Essence or make a Will roll to take celestial form, if they abandon their host(s). This adds 24 points to the cost of Celestial Form.

Special enhancement: Unfledged. Celestial spirits (p. 23) may stay in celestial form indefinitely, +10%. Their smaller

size also causes less disturbance, reducing that limitation to -20% (a net +10%). This adds 16 points to Celestial Form.

Special limitation: Always insubstantial. If the character has the No Vessel disadvantage (p. 38), then he cannot interact with the corporeal realm at all, except with Songs or attunements. -50%. There is no Essence cost in this case, and no corporeal material may be carried. "Fledged" celestials – full angels and demons – can only stay a limited time in the corporeal realm in this form, -10%. This reduces the basic celestial form cost to 20 points, and increases Doesn't Breathe and Invisibility to Machines to 20 each, for a net change in cost of -12 points. This limitation's cost is already included in the No Vessel disadvantage, and should not be taken separately.

Rules for using Celestial Form can be found on p. 180.

All celestials can hear the Symphony (*Awareness*, p. 26) and have at least one level of Power Investiture in each realm (see p. 27); a starting PC celestial has nine levels, which may be freely distributed among the three realms. Any damage they cause to natural corporeal beings, or even objects, echoes through the Symphony (*Disturbs Symphony*, p. 37).

In a canon campaign, celestials cannot take Power Investiture (Sorcery).

All celestial characters start with the same set of basic abilities from this template:

Attribute Modifiers: +4 ST [45]; +4 DX [45]; +4 IQ [45]; +4 HT [45].

Advantages: Awareness (Symphony) (p. 26) [15]; Celestial Form (see sidebar) [72]; Doesn't Eat or Drink [10]; Doesn't Fatigue (p. 31) [15]; Doesn't Sleep [20]; Essence Control 9 (p. 31) [24]; Immunity to Disease [10]; Non-Reciprocal Damage [30]; Power Investiture (total for all three realms) +9 (p. 27) [90] Slow Regeneration [10]; Temperature Tolerance +10 [10]; Unaging (can change vessel's apparent age, +20%) [18].

Disadvantages: Disturbs Symphony (p. 37) [-15]; Humble or Proud** [-1]; Secret (celestial being)* (p. CI78) [-5]; Sterile (p. 29) [-3].

Taboo Trait: Power Investiture (Sorcery) [0].

Skills: one "native" human language at a default of IQ [0].

* The Secret, if exposed, turns into unwelcome attention or Enemies who will try to capture the character.

** Angels are Humble, demons are Proud.

Total cost for a standard angel or demon is 480 points. Any character based on this template must also have the

Body-Hopping advantage (p. 30), the No Vessel disadvantage (p. 38), or one or more Vessels (p. 11).

Additionally, all celestials in *In Nomine* are members of a Choir or Band. Typical celestials also work for a Superior (Archangel or Demon Prince) and have certain advantages and disadvantages dictated by his nature.

Choirs and Bands

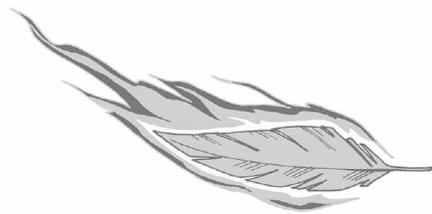
Choirs of angels and Bands of demons are the "races" of celestial beings – the instruments of the Symphony – each with its own unique nature (see Chapter 3). The Choir and Band templates must be added to this basic celestial template to form a complete racial template.

Superiors

While a celestial's Band or Choir defines some very fundamental things about his character, *who* he serves is in many ways far more important. It defines not only what type of Earthly missions he'll be assigned, but his perspective and to some degree his motivations. If his Choir or Band represents what sort of instrument he is, his Superior could be thought of as the style of music he plays.

Most celestials have a Choir or Band attunement for their Superior, and this must be added to the Choir/Band racial templates for a complete basic celestial character before any customization. Serving a Superior – or *not* serving one – also brings certain advantages and disadvantages; these are part of the character customization process, after Choir or Band is decided.

Chapter 4



SUPERIORS



ARCHANGELS AND DEMON PRINCES

“Sometimes . . . you just have to do what you’re told.”
– The angel Simon, on obeying orders, in *The Prophecy*

Archangels and Demon Princes – Superiors – are entities of immense power, who have passed beyond the usual boundaries of being and attained a higher perspective on the Symphony. Each has a Word, and sends his Servitors out on missions to promote that Word, or thwart the plans of enemies and rivals. Being both Word-bound and of Superior status, they are alien creatures, often monomaniacal by human standards. Their motivations can be hideously simple, vastly ineffable, or, sometimes, perfectly understandable. They are proud, powerful, and not human, but they can still feel doubt, fear, amusement, and every other human emotion. They just put a different twist on them.

The Superiors are not given point values or character sheets. The GM interprets their personalities and abilities, as appropriate to the campaign. Superiors are able to do incredible things, including breaking many of the “laws of nature” that lesser beings must accept as absolutes. They are restricted from other things (see sidebar, p. 79), but only the GM decides where the boundaries are.

There are more Superiors than those described here, but these are the most powerful of the ones who currently involve themselves in the Earthly phase of the War.

Most Servitors were created by their Superiors: angels molded from the pure notes of the Symphony, demons ripped from the cacophony of Hell. Those chosen to further their lords’ Words on Earth are favored Servitors, trusted (to some degree) to be able to act on their own. For their victories, they may be rewarded by their masters. Failure is not tolerated. Suicide missions are not unknown – for either side.

GOD

God was a lot more accessible when the universe was just a compressed ball of energy. He didn't have much to distract Him.

In the modern age, He no longer involves Himself much in the lives of humans or angels – especially since the Fall. It's assumed that Archangel Yves has His ear, but God has a lot of other things on His mind. By definition, He has *everything* on his mind.

Players of angels should accept that the Divine Plan won't call for them to deal personally with God. His influence may manifest from time to time, generally in the form of a Divine Intervention (p. 152), but the GM should resist any urge to involve the Supreme Being directly in game-play. Let the Archangels do their jobs, as best they understand them, and let the players serve as best they can.

DESCRIBING THE SUPERIORS

Every Archangel and Prince has a Word. Each one also has a philosophy, which is strongly colored by the interaction of his Word and his Choir/Band nature. They view the universe through the lens of their Word, and strive to improve their Word's strength in the Symphony. Their Servitors are, of course, expected to do the same.

LUCIFER

The Lightbringer, Morning Star, Lord of Lies, first Balseph . . . Lucifer remains an enigma. Each Prince fights his own personal battles against the Heavenly Host, but in the end it's the Shining One who manages the War. And he seems to be doing damned well.

Lucifer cannot be summoned; he comes and goes as he chooses. But when he appears, it is always significant. He has no time for small talk, no patience for buffoonery, and no appreciation of the ridiculous. Lucifer does have a sense of humor, but his laughter is a thing to fear.

The GM should use Lucifer sparingly in the campaign, but never forget him. The greatest of the Fallen is always quick to help the maneuverings of a Prince when it would please him – or spoil a plan that would not!

Dissonance

Just as angels cannot act against their natures, and demons cannot allow their personal symphonies to be disrupted, Servitors must not disturb the harmonies of the Word they serve. Each Superior has certain behaviors which are required or taboo, often expressed as a Code of Honor or Vow. These Dissonance Conditions (p. 37) are linked, in most cases, to the being's Heart (p. 12); Renegades who have shattered their Hearts are no longer subject to these conditions.

The point total given for each Superior's dissonance entry includes the -5 point Dissonance Condition disadvantage.

Attunements

Attunements are links between a being and the Word of a powerful Word-bound celestial, usually a Superior. The subject's Forces are brought into partial harmony with the Word, granting one or more special abilities related to that Word.

These celestial powers ignore mana level, magic or psi resistance, psionic and magical shields, ultra-tech force fields, and the like. Similarly, they can normally be detected only by other Symphonic abilities. Some attunements can be resisted, usually with a Will roll, but most simply *work*.

A character point cost is listed for each attunement. However, purchase of attunements after character generation requires the Superior to be in a mood to reward the character. The GM may allow players to save some awarded character points as "brownie points" with their Superior, to be spent asking for the boon of an attunement.

Choir (or Band) Attunements are the most common type, where aspects of a celestial's Choir or Band link to related aspects of the Word. With few exceptions, every Servitor automatically has his Superior's Choir or Band Attunement. Only Superiors can grant Choir/Band Attunements.

Servitor Attunements are more general abilities, which a Word-bound celestial may grant to others. A powerful Word-bound like a Superior may have *many* Servitor Attunements; only the most commonly-awarded are listed here. All Word-bound have one or more Servitor Attunements which they can use personally, but only the more powerful Word-bound can grant them to others. Servitor Attunements for the PC's Superior can be bought at character creation, or earned later.

A few Superiors, such as Eli, Jordi, and Asmodeus, have abilities shared by all their Servitors. These are considered part of their Choir or Band Attunements, but are listed before the specific ones for each Choir or Band. These advantages may also be granted separately, as additional Servitor Attunements. These need only be paid for once, if a celestial has multiple attunements from that Superior.



LILITH

HUMAN PRINCESS OF FREEDOM

The world is what you make of it.

Long before the Fall, Lilith walked the Earth, beautiful and immortal. Created as the first wife of Adam in God's famous experiment in the Garden of Eden, she exercised her free will and walked away.

Lucifer offered her power, dark Essence and the Word of Freedom. Lilith accepted, but has insisted that independence means far more to her than power over others. She is the Princess of Freedom, and she means it. She holds no Principality and commands no Servitors. When she wants something, she'll trade favors. If she comes out ahead . . . well, that's how it goes. Thus, her raw power is far less than that of the other major Demon Princes. Technically, she's not even a demon; she's just Lilith, unique and exquisite, whom no one can ever own. But her infernal coronet remains secure, because she provides what no other Prince can: the bewitching Lilim.

Each Lilim is an individual creation of Lilith herself. Other Princes have engendered their own ideas of the perfect infernal seductress, but no one can duplicate the Lilim. Having created her children, she leaves them free to succeed or fail on their own. If someone else gets the better of a Lilim in a fair deal or a fair fight, then Lilith doesn't care. It's when Lilim are victimized or treated as disposable that she's been known to get involved.

Lilith can lie almost as well as a Balseph – though she thinks of it as “changing her mind” about her own intentions. However, if she's accepted a service, she'll always keep her end of the bargain, unlike the other Princes. She can geas herself if she has to, but it's normally beneath her dignity to lie to a being as lowly as a mere Servitor, and she'd be very unlikely to geas herself to anyone except a Superior – and even then, only to make a point.

She gets dragged into Hell's politics only when it's completely unavoidable. She'd like to be completely free, of course . . . but how likely is that, really? Lucifer is a powerful protector, and her experience with the Host involved being a mortal's slave, “lab rat” in a celestial experiment. Many Archangels would still like to destroy her, though not all – in particular, Marc still finds common ground with her, and Jean mutters things about “psychoanalysis.”

Lilith has no permanent Servitors, deeming that too much like slavery. She accepts temporary Servitors by trading favors. She will bargain with anyone who will work with her, and she likes to keep her options open. Temporary Servitors may choose to have access to her Rites if they also

CONVERTING *GURPS* CHARACTERS TO *IN NOMINE*

A GM may wish to convert *GURPS* characters to *In Nomine*, especially to use historical *GURPS* supplements. Since these characters will mostly be human, the guidelines here focus on those.

A human character of less than 75 points is a 5-Force mundane. 75-99 point humans have a potential for a sixth Force, while those of 100 points and up actually have 6 Forces. The latter may still not be an actual Soldier, and may not truly be aware of the Symphony. Any human character of over 200 points is a likely candidate for 7 Forces.

Determine the characteristics as follows (round down, but not below 1): Strength is $(ST - 3)/2$, Agility is $(DX - 3)/2$, Intelligence and Precision are both $(IQ - 3)/2$, unless the character has any special advantages or disadvantages that would affect Precision (see *Characteristics*, p. 205, for a list). Perception and Will are converted similarly: $(Perception - 3)/2$ for *In Nomine* Perception, and $(Will - 3)/2$ to get the converted Will value.

Once the characteristics are determined, distribute the Forces among the three realms to roughly match the characteristics. In most cases, there will be "extra" characteristics (up to 3 above Forces \times 4) in a realm. Some juggling of characteristics may be needed to match the total Forces allotted to the character — there is no simple, exact mathematical formula here. Humans with Celestial Awareness and Power Investiture should become Soldiers or sorcerers.

Any character with Magical Aptitude should be given the Sorcery attunement, and he will also be aware of the Symphony. For each level of Magery above 1, increase the character's level of all Sorcerous skills. Spells known should be converted first to the various Sorcery rituals in the *Corporeal Player's Guide*, if possible, or to Songs, if no Sorcery skill seems to cover the ability.

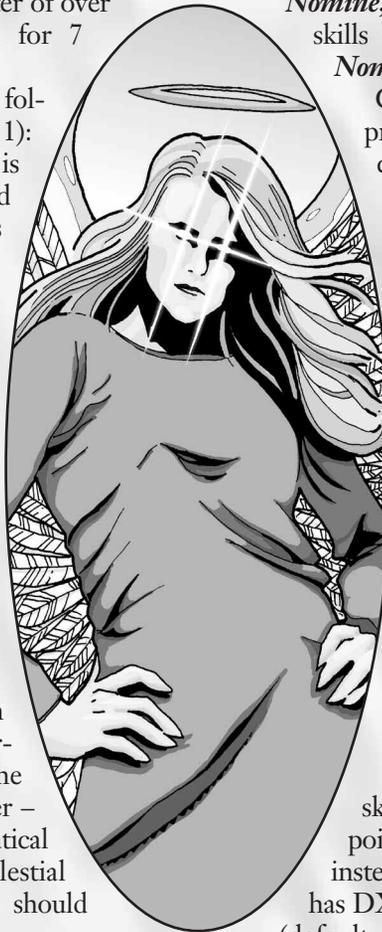
Convert skills using the table and rules on p. 206. If the *GURPS* skill has more than the number of character points given for level/6, the converted skill will be at 6. Human characters with skill 18 or higher should add Mastery (*Corporeal Player's Guide*, p. 25). If the character points fall between two skill levels in the table, use the lower level. For skills that have multiple specializations, like Driving (Car) and Motorcycle, which become a single skill in *In Nomine*, add all the points in the specialized skills to get the level for the aggregate *In Nomine* skill.

Characters with many skills should probably have only their best five to ten converted, reflecting the simpler, more focused characters found in *In Nomine*. Human characters should also retain the "standard" skills for their culture (p. 24 of the *Corporeal Player's Guide*) like Area Knowledge, Driving, and job-related skills.

Many *GURPS* advantages and disadvantages have no *In Nomine* counterpart. These can either be dropped, for simplicity, or the GM can introduce an equivalent Discord or disadvantage in *In Nomine*. Dividing the point cost by 3 will give a reasonable valuation in *In Nomine* character points. *GURPS* disadvantages that do not have levels will usually be roughly equivalent to a Discord/3 or /4.

Where a *GURPS* advantage adds to a skill level, convert the skill as though points had been paid to reach that level instead. *Example*: Dai Blackthorn (p. B12) has DX 15, Double-Jointed, and Climbing-13 (default of DX-5, +3 for Double-Jointed). Climbing-13 would normally cost 1/2 point, without Double-Jointed, so Dai would have Climbing/1 in *In Nomine*.

For celestial characters, the various Resource conversions given on p. 213 should be reversed. The equivalent Resources will have to be defined using *In Nomine* rules.



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