

Wrath of the Righteous



The Green Faith

The Green Faith is a multifaceted set of beliefs centered on admiration for the natural world, teaching that all living things are connected and that natural changes in the weather, the seasons, and individuals are to be respected and celebrated rather than feared. To the followers of the Green Faith, all aspects of the natural world are sacred, even those that are confusing or dangerous. Even death is just another change that connects one generation to the survival of the next. Often dismissed as not being a “real” faith by those who follow specific deities, the Green Faith is a very old and very real religion. Nearly half of the druids of Golarion follow it in some manner.

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Some scholars of the divine believe that druidism is older even than the concept of worshiping a deity. In the earliest days of the world, before mortals could even envision such abstract ideas as gods or philosophies, the environment was a constant presence in every life. The heat of the sun, the chill of rain, the violence of a storm, the strength of a beast, and the beauty of a wildflower were all physical proof of the complexity and power of nature. Whether observing the procession of day to night, the birth of a child, or the destruction of a raging forest fire, mortals witnessing the miracles of the natural world deemed them proof of something greater than individual lives, and reverence for that source is the origin of the first druids, wise folk who put their faith in an unnamed power that drove all of these events.

Legends hold that the Green Faith grew out of an ancient conflict between four sects of druids that battled for control of a vast wilderness. One sect held its faith in the storms of the sky, a second in the earth that provides a home to all living things, a third in the strength and purity of wild beasts, and a fourth in the cleansing quality of fire. These sects gathered for war, intent on finishing their conflict once and for all. As the rising sun shone its rays in the war-torn vale, the druid leaders gathered their strength, but before any of them could strike, a geyser erupted from the ground. Made of equal parts bubbling water, rich soil, and snapping flames, this geyser spiraled up from the earth, and a host of multicolored birds emerged from it, flying away as the geyser sank down. The four druids realized that, although their methods differed, their beliefs all are rooted in the same concept; though they had come to do battle, they instead forged a lasting peace. From this alliance grew the Green Faith, and in the thousands of years since then it has changed little, despite mortal wars, cataclysms, and planar invasions, for the cycles of nature are a pattern more reliable than the most finely tuned clockwork device.

A Green Faith druid might focus on an individual aspect of nature—air, beast, earth, fire, or water—or embrace a combination of aspects, including all of them at once. Outsiders might call different followers “fire druids,” “beast druids,” or any number of other names in various languages, but within the Faith they’re just brothers and sisters in nature. Some druids have a sense

of superiority regarding their chosen aspect, such as an air druid scoffing at an earth druid’s powers, a bear druid dismissing the usefulness of a bird druid, or good and evil druids arguing about the best way to deal with loggers, but they understand they’re all serving and loving aspects of the greater concept of nature, and that warring against their own kind is both dangerous and ultimately counterproductive.

Should some external force threaten a natural place or endangered animal, druids of all colors and stripes would set aside their differences and band together to defeat that threat. This isn’t to say that Green Faith druids never fight each other, only that they never fight each other to prove which aspect of nature is superior. For instance, when druids of the Green Faith find themselves on opposite sides of a political war, they declare a truce, retreat to discuss the matter, and agree on a solution—such as a duel, the druids from one side switching to the other,

or both sides abandoning the conflict and making sure the combatants don’t cause undue harm to nature.

The Green Faith doesn’t personify nature in an anthropomorphic way. Nature’s

voice is the howl of the wind, the crackle of flame, the clattering of stones, the sound of a river, the cry of an eagle, the growl of a bear, the buzzing of a bee, and the rustling of branches. Deciding that nature is represented by a man or a woman is seen as small-minded and as overvaluing one’s role within the cycle of nature. Life exists on such a large and small scale that no one person can adequately sum up its greatness and complexity; nature has created mighty trees older than civilization and countless tiny creatures in the water and air that live and die in but a few days. A druid may be proud of her skills or arrogant about her aspect’s role in the cycles, but all druids are humbled by the immense, ageless wheel of life that consumes and renews. What lesser beings might fear, hate, or covet in this bounty, druids admire and treat with the utmost respect.

Nature doesn’t respond to mortal successes and failures as gods do, creating signs of favor or blighting a worshiper who fails at some tenet. Nature deals with some offenses harshly—such as causing a druid to lose her magic for wearing metal armor—or sometimes guides other druids in the area to take action to correct the problem. Sometimes, however, nature seems to ignore



“OUR STRENGTH IS OUR PLACE IN THE NATURAL ORDER OF ANIMALS, PLANTS, AND THE ELEMENTS. THEIR CYCLES ARE NOT JUST OUR CALENDAR, BUT THAT OF ALL THE WORLD.”

—CARVED ON A MENHIR IN SARKORIS

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transgressions entirely, perhaps as a test of the offending druid's viability, in the same way that an animal with a variant trait might escape predators for years and pass that trait on to its offspring.

The Green Faith is true neutral overall, though individual members may have any alignment that includes a neutral element (chaotic neutral, lawful neutral, neutral evil, or neutral good). Its core is the druidic belief in protecting nature and understanding the cycles of seasons, elements, and mortality. Its favored weapons are those used by druids. Its holy symbols are mistletoe, holly, or a green face made out of leaves. Though there are no clerics of the Green Faith, druids who choose a domain instead of an animal companion may select the Air, Animal, Earth, Fire, Plant, Water, or Weather domain. Most members are human, half-elven,

or elven, though there are fey and druids of other races within the Green Faith. Much of the Faith is centered in Andoran, Nirmathas, Taldor, and the River Kingdoms. Sarkoris (now known as the Worldwound) was the seat of much of its power, knowledge, and tradition before succumbing to demonic corruption—though there are still Green Faith holdouts fighting to preserve the sanctity of nature there.

Priests of the Green Faith are usually druids and rangers, with some oracles (notably with the flame, life, nature, stone, waves, and wind mysteries) in their ranks. A typical member of the Green Faith is a human commoner or expert, such as a farmer, woodcutter, or shepherd, living off the land and trying to find a comfort and prosperity in the natural world. Exceptional people of this religion are usually druids or rangers, though some barbarian tribes either worship nature as a whole or a subset of it (such as through various beast totems), and a few fighters, rogues, and wizards are among the faithful. People of the Green Faith are practical and cautiously hospitable toward strangers, and they conserve in the plentiful times so they don't starve in the lean times. They believe in protecting life, and will kill if necessary to allow other life to continue.

Most people of the Green Faith believe in reincarnation—that souls are immortal, and are meant to go through life's journey many times. As they believe all living things are part of nature's cycle, a creature might be reincarnated in a radically different form—a stubborn man might become an earth elemental, a fierce guard might become a lioness, a personable cat or dog might become a human, and so on. Just as the grass is eaten by a deer, and the deer is eaten by a lion, and the lion dies and is eaten by worms, a soul may be transformed many times in its journey for the reason that all things change and all things are part of the cycle. The religious elders teach that some souls may rest for a time between incarnations, perhaps to recover strength or meditate on knowledge gained in the most recent life.

Religious services stem from centuries of tradition, though some are altered to suit the focus of a particular group or the alignment of those performing the rituals. For example, some evil druids incorporate human sacrifice into their rites, though this is rare. Specific activities may include lighting incense, carving stones, pouring blessed waters, sacrificing or releasing animals, planting seeds, burning sacred herbs, chanting, and singing. Sacrificed animals or humans may have their throats cut, be drowned, or be burned in a wicker man, but usually in such a way that the creature feels little or no pain. Any music in ceremonies is played on simple instruments crafted from natural materials, like drums or panpipes.



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The Faith teaches that it is necessary for creatures to come together and produce offspring, and among humanoids it is more likely that a child will survive and thrive if it has at least two parents. Some groups practice simple two-parent households bound by religious oaths; others encourage all members of a community to promise to care for a child and leave the choice of marriage and definition of a family as a personal matter between adults. Because reincarnation may mean a soul inhabits a male body in one lifetime and a female body in another, the church is welcoming of couples regardless of any gender or race, and some couples find each other again in new lives and very different bodies. Having children is a blessed event, though not a requirement, and couples may practice natural, herbal, or magical birth control. Adopting orphans is common practice, and in many cases a same-sex couple or a learned elder beyond the normal age for starting a family might raise a child to pass on the teachings of the Faith.

Members of the Green Faith recognize and accept that all things change in time—seasons change, animals and people are born and grow old, the tide gently tears at the shore, wind and sand scour away rock, and fires cleanse so that new life can flourish. They try to maintain some aspect of balance in their lives and impartiality in interactions with each other, and embrace compromise and long-term goals as ways of solving problems. Most of all, they strive to protect the natural world from exploitation and defilement by aberrations, undead, and other unnatural forces.

Though often seen as anti-civilization, followers of the old ways only come into conflict with city-folk when destruction caused by settlements outpaces how fast nature can renew itself. For example, relentless logging can damage an ecology for decades or longer, whereas carefully cutting specific trees while sparing others allows for sustainable harvesting at a slower rate but over a longer time period. A farmer who wants to claim a prairie for her crops should let some of her old fields lie fallow for a couple years so birds, mice, worms, and wild plants can live there and restore vigor to the land. Their faith teaches that culling too many wolves means too many deer, mice, and rabbits in the following years, which consume far more crops and harvests than wolves do lambs and chickens.

By looking at how all living things are connected in an environment, druids of the Green Faith hope to find ways to preserve nature's balance and still allow settlements to thrive. Likewise, they believe that civilized people are healthiest when they have access to the beauties of nature, whether in the form of a park, nature preserve, majestic mountain, crystalline cave, or breathtaking seashore, and they protect these places so future generations can appreciate nature's wonders.

Temples and shrines

Any place where the power of nature is obvious—a volcano, waterfall, or mighty oak—may be a sacred site for the Green Faith. They rarely create buildings for worship, preferring open spaces exposed to nature or rings of carved standing stones, though some orders make use of natural caves. Other sacred places and ritual sites include groves of trees harboring secluded glades, locations where ley lines cross, sacred groves, prominent rock formations, and earthen mounds (which may be natural or built to conceal secret passages). Standing stones are used to record knowledge or the position and timing of stellar conjunctions. Priests rarely use temple areas for any other purpose (such as a residence or place to keep animals), as these places are too sacred for common usage.

Any discrete, noteworthy site may be a shrine of the Green Faith, such as a tree bent into an unusual shape, an upthrust rock in a bare plain, a clean spring in a dry badlands, or a thin place between the Material Plane and the First World. Followers of the Green Faith make little distinction between shrines and temples, as the difference is largely a matter of scale; larger sites are used for grand ceremonies simply because they can hold more people, and smaller ones are ideal for private or intimate rituals.

A Priest's Role

Priests of the Green Faith are stewards of natural cycles. They study the weather and seasons, the behavior of animals, the growth of plants, and the waxing and waning of the elements. Some sects are interventionists and act to alleviate needless suffering, whether repairing an animal's broken leg or steering a rain cloud toward a village's thirsty fields. Others are more hands-off, believing strongly that some things must die for others to live, predators cull the weakest prey, and introduced species can be dangerous to a new environment or may die because of a lack of suitable resources. Such priests feel no need to cure sick animals in a wild herd or control crop blights—nature will sort out such problems.

Priests work with layfolk, teaching how to take care of plants and animals, anticipate weather, restore spent fields, use fertilizer, assist in calving, collect dry wood and spare the green, finding medicinal herbs, and other tasks relating to farming and animal husbandry. Most priests are trained in Heal, Knowledge (geography), and Knowledge (nature); Knowledge (history) and Survival are also useful skills.

A small but important task is teaching how to mark a home or village in subtle ways so traveling druids and others of the Green Faith can recognize that place is friendly to their faith, such as hanging a bundle of herbs outside the door, carving a face on a building's eastern

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corner, or planting oaks or holly along the road to the settlement. A member of the Faith is expected to show a visiting priest hospitality, with at least an offering of bread and water; the druid may refuse this offer without insulting the other party (and is likely to do so if the host is poor). Priests show each other similar hospitality, exchanging bread, water, wine, or a thumb-sized cake made of nut and seed paste; it is considered slightly rude for a priest to refuse this offer.

Most importantly, priests of the Green Faith are mediators between the civilized world and natural creatures. When loggers take too much wood or cut too recklessly, priests steer them toward more suitable trees, using more drastic measures if their subtle hints, direct pleas, and final demands are ignored. When wolves begin raiding livestock, the priests move the pack away from the settlement, or teach the villagers how to build wolf-proof barns or ward off the animals without simply killing them. A priest's responsibility is to protect, not avenge, though some—especially evil ones—take offenses personally and mete out severe punishment to settlers who disrespect nature and disregard what the druids have to say.

Each morning, a priest rises at the dawn, prays, eats, checks her home or camp for unusual animal or plant activity, and prepares for the day's travels. Those associated with a community usually set aside an hour at midday (when workers are eating) to hear concerns and dispense advice. When times are tough, the priest may lend a hand with farming or ranching tasks; otherwise, she looks after the living things of her chosen territory. Even a traveling priest tries to spend an hour each day tending to the local flora and fauna, even if this is just carefully observing things along the road or forest path that could use her assistance.

Although some priests are independent, most belong to an order that focuses on a particular aspect of nature, such as air, beasts, or plants. The orders are commonly known by such names as Druids of the Leaf, Druids of the Flame, Druids of the Fang, and so on—although these orders comprise priests from various classes, not just druids. These orders informally patrol and protect natural territories, which may overlap to a small or large extent depending on the order's focus. For example, a large forest's birds might be protected by Druids of the Wing, its plants by Druids of the Leaf, and its predators by Druids of the Fang, though all three orders would come together against something that threatened the entire forest.

Within each order, priests are organized into ranks called "circles," with the first circle being the lowest rank (comprising initiates who've just finished training), and the ninth circle being the highest rank. With each successive circle, there are fewer priests. In some orders

(particularly among Druids of the Fang and Druids of the Flame), competition for promotion is very fierce—going so far as to require ritualized nonlethal combat between a lower-circle challenger and a higher-circle defender, with the winner and loser trading ranks. Such challenges are limited to one per lunar month to prevent them from becoming a distraction from other duties. The heads of each order are called Great Druids, and the head of all the Green Faith is the Archdruid; these ranks are usually held for life.

Formal dress for the clergy is a robe, vestment, cowl, and ceremonial wooden staff, all in greens and earth tones. This clothing may be plain or elaborate, and priests with advanced magical powers may incorporate living plants into their ceremonial garb. Adventuring priests wear clothing appropriate for travel, and adorn their clothing or weapons with a sprig of holly or mistletoe or wear a holy symbol as a necklace or hanging from a belt.

The following are the largest orders and their areas of interest and influence.

Druids of the Earth: These priests watch over burrowing creatures, caves, soil, worms, and herd animals.

Druids of the Fang: These priests favor the abilities of predatory beasts, such as lions, snakes, and wolves.

Druids of the Flame: These priests revere fire's destructive or renewing aspect and nurture burned areas to make sure they support new life.

Druids of the Leaf: These priests revere trees and green plants, and the bounty they provide.

Druids of the Storm: These priests focus on winds, storms, and weather, and are close allies with the Druids of the Wing.

Druids of the Wave: These priests devote themselves to rivers, seas, fish, and other swimming creatures.

Druids of the Wing: These priests watch over winged creatures, both wild and domesticated.

Smaller orders include the Druids of the Hive (focusing on bees and wasps), Scarab (crawling insects), Scale (dinosaurs, reptiles, and snakes), Spore (fungi rather than plants), and Web (spiders). These and others typically have only three or five circles rather than nine.

Holidays

The Green Faith celebrates the solstices, equinoxes, and planetary alignments. Specific orders may have additional holidays, usually the anniversary of important events in the order's history. Some orders of the Green Faith also celebrate full and new moons by performing rituals such as marriages or naming days on nights when the moon is at an auspicious point in its cycle. Some members of the Green Faith hold the moon in such a regard that they eschew the solar calendar and instead use a lunar calendar that has been passed down for generations.

Aphorisms

Followers of the Green Faith seek balance and unity with the natural world. Many of the Faith's common sayings guide followers to this ideal as they improve their own lives.

Follow the Root: It's easy to decide on a simple solution, but in most cases what appears to be a simple problem is just an obvious symptom of a larger issue. If the problem is too many rabbits in a field, you may find the problem originates not with the rabbits, but the dwindling hawk or wolf population. And that could in turn be caused by overhunting or habitats being destroyed. Only in understanding the true problem can you tackle it with lasting effect.

Let Not Nature's Miracles Become Commonplace: It's easy to let seemingly routine moments of life blind you to the wonders before your eyes. Whether the flight of a bee, the opening of a flower, or a beetle rolling a ball of dung, the power and majesty of nature is a constant presence. Set aside a moment each day to appreciate nature's majesty.

Understand the Cycle: The Green Faith emphasizes the role of history and repetition, with records of natural cycles of time, weather, and food supplies dating back centuries. They've seen countless humanoid civilizations rise and fall for the same petty reasons, and are ever watchful for the old signs of corruption and greed to reappear.

Holy Text

The Green Faith doesn't use books made from paper, preferring instead to carve its wisdom on stone tablets, menhirs, and monoliths. The structure of the writing is convoluted and usually requires traveling to different stones in order to gain a full understanding of the inscribed message. This keeps the information preserved in a durable format and helps prevent outsiders from deciphering the full intent of their knowledge. Because of the scattered nature of this writing, the Faith has a strong oral tradition, and students must develop the ability to memorize and retain large amounts of information and piece it together later, putting it in the right order to make sense. Some initiates carry notes on parchment or clay tablets, using a personal shorthand or mnemonic devices to help remember the location of important stones. Elders may compile their thoughts on different elements of the Faith's teachings, but these are memorized and repeated as speeches or songs rather than written appendices on holy doctrine.

Relations with Other Religions

The Green Faith finds allies among the faithful of Erastil, Gozreh, the Eldest, and other religions that are supportive of protecting the natural world and embracing its fury and bounty (such as the followers of

Customized Summon List

Priests of the Green Faith who belong to specific orders may use *summon nature's ally* spells to summon the following creatures in addition to the normal creatures listed in the spells.

Spell	CR	Order
<i>Summon Monster II</i>		
Axe beak ¹	CR 2	Wing
Dire badger ²	CR 2	Earth
Giant porcupine ¹	CR 2	Earth
<i>Summon Monster IV</i>		
Giant chameleon lizard ¹	CR 3	Fang
Giant skunk ¹	CR 3	Earth
Seaweed leshy ¹	CR 3	Leaf, Wave
Giant vulture ¹	CR 4	Wing
<i>Summon Monster V</i>		
Emperor cobra ²	CR 5	Fang
Giant owl ¹	CR 5	Wing
Giant gar ²	CR 6	Wave
<i>Summon Monster VI</i>		
Shambling mound	CR 6	Leaf
<i>Summon Monster VII</i>		
Giant snapping turtle ²	CR 9	Wave
Giant anaconda ²	CR 10	Fang
Giant flytrap	CR 10	Leaf

¹ See *Pathfinder RPG Bestiary 3*.

² See *Pathfinder RPG Bestiary 2*.

The GM may allow a priest who doesn't belong to a particular order to select one of the following creatures from another order's list and add that creature to her summon list at the appropriate spell level. Other obscure orders may add other nonstandard creatures to the *summon nature's ally* list—such as a Druid of the Spore being able to summon fungal creatures—limited to two or three specific kinds of creatures.

Bestiary 2 also introduces new elementals; some orders of the Green Faith can summon them using the same spell levels as they would to summon standard elementals (air, earth, fire, or water). These orders are Earth (magma and mud elementals), Flame (magma elementals), Storm (ice and lightning elementals), and Wave (ice and mud elementals).

some empyreal lords). Those following the Green Faith oppose destructive religions and those that corrupt or shackle nature, such as demon lords, Lamashtu, Rovagug, Urgathoa, and some parts of the church of Nethys. As there isn't a specific deity at the head of the Green Faith, it has few direct enemies—but that doesn't stop individuals in the Faith from having personal enemies from other religions.