

SCHISM

Codex Entries

Far Owl Studios

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About These Entries

Schism is a fantasy narrative game in development at Far Owl Studios. The player controls Doliturne Bascriphis, a clergybuck running intelligence operations for a secret religious sect while embedded inside the institution hunting it. Espionage drives every decision: who to trust, what to reveal, which faction to serve.

The codex supports that design. Entries are in-world documents, written in an authoritative encyclopedic register, that give players the political and theological context they need to make informed choices. They answer the questions a player is already asking while surfacing the contradictions a careful reader will notice.

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Calinsis Redana

People - Church of the Thousand Eyes

Calinsis Redana is a Communications Captain within the Bellamissaro regiment of the Cervinian Guard. Born in 945 AA, he came from a commoner background and received an education in psionics from The Order of Climensor with a specialization in the nascent field of communications psionics. Where then, he has employed his education within the Bellamissaro and remains as such. He has two sons and is happily married.

After becoming disheartened with the theology of the church after the passing of his sister, he eventually found The Thousand Eyes. Since then, he has been a loyal member of the Church of The Thousand Eyes for nearly a decade. Over the course of his membership within the church, he has demonstrated his capacity and eagerness to serve the church.

Oftentimes, he will pass on small pieces of information about guard movements, launching of investigations, and more, which are passed onto Doliturne. He has, in fact, worked with Doliturne extensively, and the two of them share a great mutual respect for each other, along with some friendship.

Grisella Basciphis

People - Church of the Thousand Eyes

Born in 940 AA, Grisella is a professor of Natural Psionics at Linsilla University, wife to Alinsol, and mother to Doliturne. Coming from a more poor family, Grisella was prodigal at nature psionics from a young age where her talents were luckily recognized for what they could be. After spending years of her young adult life struggling, working, and making her way through the world, she eventually made a name for herself through her academic work in natural psionics. Through academia she met Alinsol, became close with him, and eventually the two were wed.

Although she knows of The Thousand Eyes, she is not a member, and has mixed feelings about the goals of the church. On one hand, she is deeply devout, and understands the sincerity of the theology. However, she has seen the church strain her marriage across the years, and has a more complex view as a result. While Alinsol has focused his attention on his work, Grisella found herself as the sole parent of Doliturne. She loves her son deeply, and worries about his future within the church. Through the years, an emotional gulf has developed between Alinsol and her, but even still, she loves him.

In matters of theology, Grisella considers herself a devout Cervinian, but she is not rigid or dogmatic. She finds herself sympathetic to the views of the Thousand Eyes in many respects,

though this is not something she publicly admits. She finds herself in a difficult position, straddling the line between her personal faith, her husband's cause, and the institutional church she has taught within her entire career.

Corensus

People - Parliament of Cervinae

Corensus is a serving Parliamentarian within the secular branch of the Cervinian Church, currently acting as the representative for his Parish. A moderately sized district comprised mostly of Artisans and manufactories. Corensus is a relatively new addition to the political theater of the Parliament, having won his seat only three years ago. Despite his short tenure, Corensus has made himself known for his particular brand of ambitious pragmatism and his ability to navigate between the entrenched factions that dominate the Parliament with a flexibility that older members sometimes mistake for opportunism.

In matters of doctrine and governance, Corensus is a moderate, committed to neither the reformist wing of the Parliament nor to its more conservative elements. He has cultivated this position deliberately, understanding that in a Parliament where power is distributed as unevenly as it is in Cervinae, those who align too firmly with any single bloc limit their own future possibilities. His constituents, largely artisans and working-class Cervinians, care little for the theological debates that consume so much of the Parliament's time. They want fair labor standards, protection of guild rights, and honest administration of the city's infrastructure. Corensus has been attentive to these concerns, and they have rewarded him with a loyalty that his fellow Parliamentarians have taken note of.

Beyond the floor of the Parliament, Corensus maintains a modest household and a reputation for personal integrity that is, in the context of Cervinian politics, somewhat unusual. He does not take bribes, at least not the obvious kind, and he has not yet accumulated the debts of obligation that define the careers of most long-serving Parliamentarians. Whether this speaks to genuine principle or simply to the caution of a man who has not yet been offered the right price remains to be seen.

The Church of the Thousand Eyes

Factions - Secret Sects

Forged from the quiet labors of Praeso Dioscynresus, theologian and visionary of no small conviction, the Church of the Thousand Eyes was founded in secrecy some fifty years past. Its foundations laid in the margins of orthodox Cervinianism thought before its existence was known to any but the most trusted of the faithful such as Alinsol and Vivo. Upon Praeso's death in 959 AA, stewardship of the Church passed to his pupils Alinsol Bascrphis II and Vivo Ponscreus. Alinsol handled the organization and leadership while Vivo maintained development of its doctrine. Under careful and deliberate action, the sect has grown from a small congregation of the like-minded into something that the Second Church of Cervinae, were it to perceive the full breadth of what stirs beneath its feet, would recognize as a threat of considerable consequence.

In matters of tradition and observance, the Church of the Thousand Eyes does not diverge far from the faith that bore it. It continues celebrating the same holy days, venerating the same saints, and holding to the same sacred history that has united the people of Cervinae for nearly a millennium. The divergence lies deeper, in a single discrete theological antecedent whose implications radiate outward into every corner of Cervinian doctrine. Where the mainline Church of Cervinae holds that The Lord is distant, watchful from the heavens as a shepherd who tends his flock from afar; the Thousand Eyes proclaims that He is present at each stride of the faithful, woven into the fabric of their daily existence, intimate and perpetual in His attention. From this foundational difference there emerge radically different answers to the same questions the Church of Cervinae has grappled with across its centuries of tradition, questions of divine will, of psionic purpose, of what it truly means to be the chosen people of The Lord.

Against the vast institutional bulwark of the Church of Cervinae, the Thousand Eyes remains small, its adherents a carefully selected congregation whose loyalty Alinsol has cultivated with the patience of a buck who understands that the work of generations cannot be rushed. To openly challenge the Second Church of Cervinae at this juncture would be to invite dissolution. Alinsol is not a buck given to such blunt instruments. Instead he moves within the institutions of Cervinae with deliberate and unhurried purpose, laying the groundwork for an ascension with the quiet certainty of one truly faithful.

The Order of Antlers

Factions - The Orders of Cervinae

From the bloodied aftermath of the Cervinian Civil War, when the wounds of Sanguine Wednesday were still fresh within the memory of the faithful and the institutions of the Holy City had been tested nearly to their breaking point, the Order of Antlers was forged at the behest of Saint Sanlodio and Saint Serodimus around 850 AA, charged with a purpose that the tragedy of the preceding decades had made self-evident. It would stand as the guardian of discourse and the protector against threats both within and without the Holy City, a bulwark against the conditions that had allowed fratricide to flourish among the chosen people of The Lord, and a sentinel of the peace that so much blood had been spent to purchase.

Under the headship of Saint Serodimus Anchilessa, whose own deeds during the Reformation Years of the Second Church transformed the Order from a nascent institution into one of the established pillars of Cervinian governance, the Order of Antlers proved the worth of its charter in ways that silenced even its earliest detractors. Yet the peace that the Order helped to secure has become, in its endurance, the very source of the legitimacy crisis that now shadows the institution. As Cervinae moves through an era of relative tranquility, voices within the political bodies and the other Orders alike have begun to question what purpose a sentinel serves when there is nothing left to guard against, and the threats of dissolution that have followed are not without the weight of institutional authority behind them.

The Order conducts its mission through three ranks whose responsibilities are as distinct as they are complementary. The Enforcers serve as the visible face of the Order within the streets of Cervinae, trained extensively in martial psionics, weaponry, and tactics. The Inquisitors labor within the mindscape of Cervinae rather than its streets, working in close concert with the Clergy to ensure that no egregious misinterpretation of doctrine is permitted to take root. The Inraspectors occupy themselves with the practice of the psionic arts themselves, collaborating with the academic institutions of Cervinae to further the righteous and moral application of The Lord's gift while policing its misuse, lest the sacred art that defines the chosen people be turned against the very city it was bestowed to build.

Psionics

Cervinae - The Cervinian Arts

The Holy Art of Psionics is the primary means by which Cervinians interact with the world. The Cervinian Art stands as the most sacred gift bestowed upon them by The Lord. It was through Prophetam that The Lord first imparted this knowledge to the Cervinians during The Exodus, granting them a claim of dominion over the material world through the application of will and mental fortitude. The practice is universal among Cervinians and forms the foundation of civilization.

To wield psionics, a Cervinian must channel their mental energy and willpower towards what practitioners term a touch point, a focal nexus through which the user's will is woven into the tapestry of reality itself. Once this connection is established, the practitioner may manipulate the world according to their intent, bending energy to their volition and vision. The applications of this art are manifold: telekinesis to move objects without touch, transforming one material into another, the alteration of sound itself, and countless other manipulations that have been catalogued by the scholastic orders over the centuries.

All Cervinians are trained from fawnhood to channel psionics through their horns, as this natural protrusion serves as the most efficient conduit for the weaving of will into the world. Yet the capacities of each individual vary to extraordinary degrees. Where some struggle to levitate even the lightest of objects, others can begin to reshape reality at their behest, accomplishing feats that approach the miraculous.

The limitations imposed upon the practitioner are threefold: mental energy, physical stamina, and strength of will. As with the conditioning of the body through martial training, so too must the mind be honed through rigorous and continuous practice if one is to achieve mastery over the psionic arts. To push oneself beyond the threshold of exhaustion is to court disaster: collapse from mental depletion, grievous injury to the mind, or in the most severe cases, permanent damage to one's capacity to touch the tapestry at all. The histories maintained by the Orders record numerous cautionary tales of ambitious adepts who sought to transcend their limits too swiftly, only to find themselves broken beyond restoration. The gift remains, as it has for a millennium, the defining distinction of the chosen people within their sacred city.

The Cervinian Civil War

Cervinae - History

The Cervinian Civil War stands as the bloodiest conflict in recorded Cervinian history, waged between 841 AA and 847 AA between two irreconcilable factions: the Parliamentarians and the Patriarchians. The Parliamentarians sought to restore the powers that the various estates of Cervinae's theocracy once held and transform the Head Patriarch entirely into a symbolic position, stripped of temporal authority. The Patriarchians sought to enforce the heavy-hoofed rule that the Head Patriarch had exerted over Cervinae in the decades preceding the outbreak, maintaining the divine mandate that had governed the Holy City since its founding. Both sides refused to yield on their positions, and conflict festered within the city for months until Sanguine Wednesday on Alezerus 12th, 841 AA, when a Parliamentarian protest met a Patriarchian counter-protest and violence cascaded into the streets. By nightfall the Holy City was divided. The war had begun.

The war proved catastrophic for Cervinae, nearly bringing the Holy City to total ruin. An estimated million perished out of a population of approximately six million, a toll that would scar Cervinian society for generations. Disorder reigned in the streets, vagrancy spread throughout the districts, and bandit factions emerged from the chaos to prey upon the desperate as central authority collapsed.

From the fires of destruction emerged two figures who would reshape Cervinae: Sanlodio and Serodimus, both Patriarchians who forged a formidable partnership in the war's darkest hours. Sanlodio wielded diplomacy as his weapon, negotiating coalitions and fracturing enemy alliances. Serodimus commanded the martial forces with ruthless efficiency, crushing opposition wherever it arose. The resolution came at the Battle of Linsilla, where Serodimus annihilated a major cohort of Parliamentarian forces, followed immediately by Sanlodio's masterful negotiations at the peace table that produced the Treaty of Linsilla in 847 AA.

Historians of the Second Church argue the Patriarchians won the war in name only, for it came at the cost of considerable compromise. The powers of the Head Patriarch were greatly diminished from their pre-war extent, though he retained final authority on matters of moral law. The scars of the conflict remain visible even today, nearly 150 years later, in the political tensions that simmer beneath the surface of Cervinian governance, waiting for the spark that might ignite them once more.

Cervinianism

Religion - The Faith

The Lord carved the world from primordial chaos and set the Cervinians within it, a chosen flock in a sacred city. That is the foundation of Cervinianism, the faith that has governed the Holy City of Cervinae for nearly a millennium. The religion teaches that life's purpose is threefold: to live meaningfully, to refine the psionic gifts bestowed by The Lord, and to preserve the sanctity of the city itself.

Death is not an ending but a merging; the soul ascends to heaven and becomes one with The Lord in eternal unity. Suffering, misfortune, and evil are not punishments but contrasts, shadows that illuminate what virtue truly is. To know light, one must know darkness. This duality sits at the heart of Cervinian theology.

Religious authority rests with the Head Patriarch, who undergoes a secretive ascension ceremony within the Confluence. During this ritual, The Lord may manifest in physical form, a winged, four-armed figure, to judge the candidate's worthiness. Only those deemed worthy may lead the flock. The current Head Patriarch is Surrexeum Deveniente II, anointed five months ago on The Arrival Day.

The faith is built upon the Bible of Prophetam and the Thirteen Tenets, which form the basis of divine law. Yet Cervinianism is not as unified as it once was. A growing sect known as The Church of the Thousand Eyes teaches that The Lord is not distant but omnipresent, watching every follower, guiding every step, determining every fate. The Ecclessiarchy does not recognize this interpretation. Not yet.

After Arrival

Religion - Ecclesiastical Record

After Arrival, abbreviated in all ecclesiastical and civic record as AA, denotes the years elapsed since the most sacred of moments in Cervinian history: the arrival of Prophetam and the Thirteen Saints to the site upon which the Holy City of Cervinae was founded. The dating system itself traces its origins to the Cervinian Calendar, devised by Saint Juvilata in collaboration with Saint Flerosa during the trials of the Exodus, conceived first as a means of archival record keeping before finding equal purpose in the ordering of agricultural life within the nascent Holy City.

The Calendar is lunar in its foundations, governed by the cycles of Lunestia, the single moon that rises above Cervinae and has marked the passage of time since the earliest days of the Founding. It is composed of thirteen months, each of twenty-eight days. The months bear the names of Prophetam and the Thirteen Saints: Pristanus, Ruvistantus, Clivenius, Alezerus, Juvilatus, Peiscus, Partenus, Alamus, Syncrus, Flerus, Barzius, Sanlodus, and Prophetus. This confluence of record keeping and faith serves as an act of perpetual remembrance, ensuring that the parishioners of Cervinae invoke the names of the blessed with every passing month, every seasonal harvest, and every date inscribed upon the documents governing the life of Cervinae.