



Murder in the



Quantum



Monastery

A mini-RPG by Côme Martin, for one Father Superior and 3 to 5 Moines, written in March 2019. Thanks to Arjuna, Belfeuil, Eugénie, Jean, kF, Macalys, Stéphane, Tibur and Tiramisu for playtesting, and to Guillaume and Manuel for ideas.

Thus it was written that a vile murder was committed within the Monastery. And the quantum fluxes pointed each of the Monks as the unique culprit. And the Father Superior summoned the Monks to give them a chance to explain their act. And the Eternal spread His divine light, and the quantum fluxes dissipated, a single reality emerged and only one of the Monks was condemned to excommunication and death. Amen.

Book of Preparations

1. Thus it is written: each Monk chose a first name for themselves amongst those inscribed in the Holy Bible. Those who wanted to play Nuns chose their names in a similar way, and they wrote it on parchments. And the Father Superior, meanwhile, rolled and looked below to know how the poor Victim (to whom they also gave a name) passed away.

Table of Passing (Idio)

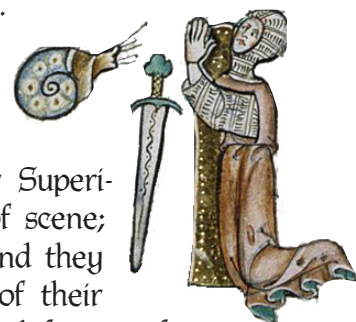
1. Hanged	2. Poisoned
3. Strangled	4. Smothered
5. Stabbed	6. Thrown off
7. Slashed	8. Drowned
9. Squashed	10. Boiled

2. And once names were chosen, each said what their role was within the Monastery, be it bursarship, copying bibles or something else still. Then everyone revealed why the Monk to their left might have assassinated the Victim, and which remarkable personality trait the monk to their right possessed. Those were mere perceptions but they sometimes reflected reality.

3. And the Father Superior gathered the cards of the different domains and separated them into dis-

tinged decks; and each Monk drew two cards from any deck they wanted. Amen.

Book of Investigation



1. Thus it is written: to reach the Truth, the Father Superior could frame four types of scene; and none was mandatory, and they framed them in the order of their choice. And the Monks could ask for one of these scenes to be staged if they felt it necessary.

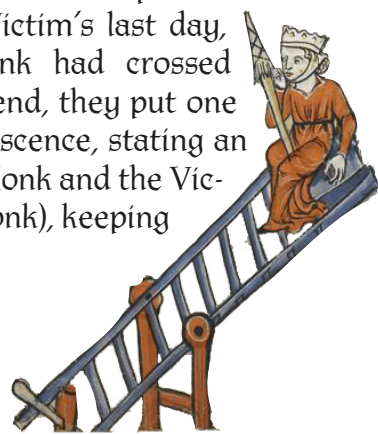
2. And during a scene, the Monks could gain Piety points whenever they acted as people of faith should, with calm, compassion and devotion, for instance; and the Father Superior was generous like the Lord in their distribution of Piety, they gave it often and largely.

3. And when the Father Superior felt it necessary, they could express their doubts about a Monk's probity by giving them a point of Culpability. The Monk thus blamed could then spend two Piety points to prove their good faith and cancel the Father Superior's act; but the Culpability points couldn't be retroactively discarded in this way.

4. And Monks also gained Culpability points when they completely denied a fact rather than try and justify its validity.

5. And thusly were described the four types of scenes: firstly, the Father Superior could summon one of the Monks in a confessional; and in this safe place, no other Monk could hear their confessions, and they couldn't be a source of Culpability. And the Monk was thus asked to atone for their sins of actions or thoughts, or to reveal those of other Monks which could have been a burden upon their soul.

6. And secondly, the Father Superior could try and reconstruct the Victim's last day, during which every Monk had crossed paths with them. To this end, they put one of the Monk into a reminiscence, stating an interaction between the Monk and the Victim (played by another Monk), keeping



in mind how events previously narrated had happened. And each Monk thus brought their vision of the Victim during their last day upon this Earth, and tried to show how they couldn't have committed the murder of which they were accused.



7. And thirdly, the Father Superior could ask the Monks their opinion about one of their brothers in faith; and the Monks could then underline the lack of fervor or the strange behavior of each other, or even directly accuse one another of impious crimes.

8. And lastly, when a Monk reached 5 Culpability points, the Father Superior could gather all the Monks in a small room and reveal to them the culprit's identity by detailing how they came to this conclusion. And the Monk thus designated as a culprit could try and convince the others of their innocence; if their justification was deemed convincing by the majority of players, they immediately lost 2 Culpability points and the search for the real culprit continued. If they were not convincing, they were then submitted to the worst of punishments, and peace came back to the Monastery.

9. And if reality imploded before this punishment, so much were the quantum fluxes tangled, the Father Superior then declared the end of the Monastery. Amen.



Book of Quantum Realities

1. Thus it is written: the Monastery was situated in many different quantum fluxes and its reality was unstable. Thus it was organized in four domains: the mechanical rules which presided over its functioning, the composition

of its setting, the circumstances of the murder which happened there and the meta elements organizing it.

2. And each domain was composed of 10 cards which were face down in separate decks, amongst which each Monk drew 2 cards at the beginning of the game.

3. And a Monk could, by asking for a Divine Intervention, influence reality; it needed the spending of 3 Piety points, or the gain of one Culpability point.

4. And when the Lord interceded in a Monk's favor, they could draw a card in the deck of their choice and keep it in their hands.

5. And when they had a card in their hands, they could whenever they liked superpose it to the current reality. They then put it on the table and this card was for all the Monks and the Father Superior as true as the Holy Scriptures.

6. And if another card of the same domain was then put on the table, it canceled and replaced the previous one.

7. And whenever a card was on the table, another Divine Intervention (through the spending of 3 Piety points or the gain of one Culpability point) made it unmovable: it remained true and real, forever and ever, even if another card of the same domain was played and even it brought contradictory logical superpositions. And reality became ever more complex, and ever more unstable. Amen.



The Monastery now has a time machine that the Monks can use whenever they want.

The investigation now unfolds on a stage; Monks who are not present during a scene play the public and their taunts and cheering is law.

The Monks are now immortal vampires (the Victim also possibly is).

The Monastery is now a giant robot fighting the forces of evil.

The Monastery is now classified as a historical site and is full of tourists.

The Monastery is now a company which sell copiers.

The Monastery is now a nightclub: prepare your soundtrack!

The Victim is now the last in a series of similar murders.

The Monastery is now a spaceship headed for Venus.

The Victim is now one of the Monks (chosen randomly). This new Victim can only intervene during flashbacks (multiply them!).

The Father Superior immediately rolls a new cause of passing for the Victim (which is now the only true one).

There are now two Victims (the Father Superior randomly rolls the cause of passing of the second one).

The Monks can murder the current Father Superior and take their place: they automatically do it if now other Monk stops them (the former Father Superior now plays a new Monk).

The Victim is now well and alive: they have survived their assassination attempt and can now testify about what happened (though details may be sketchy).

The Monks now have abilities which allow them to talk, more or less easily, with the Victim.

The Victim is now very much alive, but the Monks are potentially guilty of the murder of someone else.

The Monks must now explain, whenever then can, why the Victim's murder was justified (even if they didn't commit it).

The Monks aren't allowed to mention the Victim or anything about its murder investigation anymore. The Father Superior is not bound by this rule.

The Monks' players can't talk anymore (they can still write and make gestures).

The Monks can now trade places with the Father Superior during 10 minutes at the cost of 3 Piety points.

The players must now play standing up and speak only in-game.



Domain of the Setting



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Domain of the Murder



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Domain of the Meta



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The Monks immediately switch their role with the one of the player to their right. Their characters don't change anything else.

The Monks are now actors and can ask to replay a scene which didn't unfold to their liking (only once per scene).

During a Monk's reminiscence, all the other Monks must now explain how they were present, even if it doesn't seem plausible.

Two Monks, chosen at random, are now considered distinct personalities of the same person (they don't share their points).

During a confessional scene, Monks must now reveal they are the true authors of at least one sin confessed by another Monk.

Two Monks, chosen at random, immediately switch characters, including their points.

Two Monks, chosen at random, are now considered as one single Monk (including their points).

The Monks aren't allowed to say "Yes" or "No" anymore; they gain one Culpability point every time they are caught saying it.

The Father Superior becomes a regular Monk: he immediately gains a Culpability point and 2 Piety points. The Monks now mutually give each other Piety and Culpability.

The Monks immediately switch their points of Piety and Culpability.

The Monks can now bet points on whether a die is going to roll odd or even. They double their stake of Piety points if they win and lose them otherwise; they lose their stake of Culpability points if they win or double them otherwise.

The Monks roll 3d6 several times to know their Strength, Dexterity, Wisdom, Charisma, Intelligence and Constitution scores. They now test them with a d20 whenever the Father Superior asks them to.

The Monks can now atone for the sins of their brothers in faith: for each Culpability point they take from someone else, they gain 3 Piety points.

The Monks can now challenge the Father Superior to a Rock/Paper/Scissors match: a victory gives them 3 Piety points, a defeat 1 Culpability point.

The Monks are now talking animals (they freely choose their species).

The Monks' Culpability and Piety points (those they currently have and those they gain from now on) are doubled.

Whenever they like, and only once, the Monks can destroy a card put on the table and replace it with a card of their invention in the same domain (Rules, Setting, Murder or Meta).

The Monks are now ghosts haunting the Monastery.

The Monks can now lose 1 Culpability point every time they cause another Monk to gain 1 through their slanders to the Father Superior (even several scenes later).



Domain of the Meta



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Domain of the Rules

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