

Hoc est Corpus

Plot overview and Quest flow

To view quest flowchart (a graph showing plotline progress) in Miro click [here](#).

About the quest

Earth's one last desperate try to save itself - after decades of pain caused by mankind, nature evolves into a silent predator. A mysterious STD, a result of human contact with electrotoxic flora, causes fetuses to turn into biological bombs, slowly killing pregnant women. This sickness hasn't left Soviet borders, though, and is a great secret of USSR's nations.

Salome, a child of the West, is left stranded on the merciless streets of Young Leningrad. She was supposed to give a concert here, but her return is purposefully blocked by the government.

Homeless and desperate decides to help Bernard; an electrochemist and a priest of a small, independent church. His mission is clear - to save a certain dying sexworker from loneliness and agony. But how does one save someone, who doesn't want to be saved? Is anyone even allowed to do so? Once Salome and Bernard reach Magdalena's apartment, they find her in a bathroom, hours after attempting suicide. Sexworker, no matter how scared of death, is too proud to become dependent on another person.

The protagonist stands before a choice: whether to go against the sick woman's wishes or let her give up. This quest is supposed to remind a situation of a patient will to go through euthanasia and people around them, who do not want to lose a friend or a relative.

Hoc est Corpus is a story of helplessness and pre-death grief, complementary to a pre-apocalypse genre. It follows hopebringers with the intention to survive the end of the world, bitter young people with nothing to lose, and artists confronting their disdain for life.

Main problem of the story

- Is incapacitation of another human being proper or even possible, when it comes to their health issues?

Magdalena is afraid of death. She knows that one day her sickness will remove her abilities to move freely and think logically. Unwilling to become dependent on other people for her last days, she considers suicide.

Bernard thinks of Magdalena dearly and observes a depressive disorder in her. He is a man of hope, believing in a point of fighting against one's fate. Bernard leads a community, where he would find a place for Magdalena, far from the streets.

Side problems of the story

- What does beauty mean?

Magdalena was born a beautiful woman, but it never really mattered to her. Appearance was just a survival tool on the streets. Magdalena's profession made her despise having good looks.

Salome is attractive in a non-canonical way. She realizes how much attention she draws and enjoys being in the center. However, growing up 'ugly' twisted her idea of admiration. Salome is hungry to be perceived as beautiful.

- How do people face their fate?

Bernard does not accept the idea of the world ending. He works for the better, not really caring whether all this hope is reasonable or delusional. Bernard tries to convince his environment to fight against fate.

Magdalena accepts her death and doesn't care about the rest of the world. In the end, she just wants some peace of mind. Magdalena works around her fate to find a convenient place.

- Is lying to a mass with good intention in mind justified?

Bernard views his church as a fundament for a community. His faith is questioned - the goddess he worships is a deity found by Bernard himself, she might as well have never existed. It is heavily implied that the priest purposefully lies to his people about the goddess to unite them and give them hope. In that case, faith becomes a deceptive weapon of a good-intentioned leader.

- Is pain inseparable from lifelong happiness?

Salome is a woman determined to never again experience pain or sadness in any form. Because of this attitude, her life lacks true friendships or deeper feelings. Salome refuses to take any risk, even if great happiness is a price. Deep down, she feels miserable.