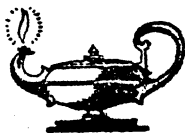


**THE CATECHISM
OF THE CHILDREN OF
THE GODDESS**



ISSUED UNDER THE HAND OF THE GODDESS BY
Lux Madriana





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The Use of the Catechism

The Catechism contains the essential tenets of catholic Madrianism, and should be fully known by all candidates for Initiation. Learning the Catechism should be undertaken in a devotional spirit as a part of the inner preparation for Initiation, and not merely as an academic exercise. Passages set in brackets need not be learned by the initiand.

I

THE ORIGIN OF THE SOUL

1. From whence do you come and where is your first origin?

+ I was created from before the beginning of time by the Goddess out of the overflowing of Her divine love.

2. What manner of creature are you?

+ I am the reflection of a fragment of Her eternal Spirit.

3. What have been your actions since the beginning of time?

+ I have passed through many states of existence and many forms of life (although I can remember but a little).

4. How came you upon this wheel of countless existences?

+ In the beginning, my soul turned from the love of the Goddess and so fell into exile from her natural state.

5. What is the natural state of your soul?

+ The natural state of my soul is Perfect Union with the Goddess, which is the state of pure delight.

II DEITY

The Trinity

6. What is the first cause of existence?

+ The Goddess is the first cause of existence, for She created the manifest universe.

7. What is the Goddess?

+ The Goddess is the one Spirit of the universe, complete in Herself, uncreated, and infinite in potency, perception and perfection.

8. What is the Mystery of the Divine Trinity?

+ That there is only one Goddess, yet She is three Persons.

9. What is a Mystery?

+ A Mystery is a truth beyond the grasp of reason which the Goddess has nonetheless revealed to us.

10. Who are the three Persons of the Trinity?

+ Our Celestial Mother, Her Divine Daughter and the Dark Mother who is Absolute Deity.

11. Who is our Celestial Mother?

+ The Mother is the Creator of the world and Ground of all being.

12. What is Her Nature?

+ She is pure Life, pure Light and pure energy.

13. What are Her Acts?

+ All life, all action and all thought flow from Her.

14. Who is Her Daughter?

+ Her Daughter is Princess of the World, Priestess of the World and Queen of Heaven

15. What is Her Nature?

+ She is pure love.

16. What are Her Acts?

+ As Princess of the World, She governs all the cycles of life and nature; as Priestess of the World, She gives us Communion with Her Mother; as Queen of Heaven, She shall bring us at last to the Celestial Throne.

17. Who is the Dark Mother?

+ She is Absolute Deity, Who existed before the beginning of existence and is beyond being and unbeing.

18. What is Her Nature?

+ She is outside space and time; She is all that is and all that is not.

19. What are Her Acts?

+ The exhalation of Her breath or Spirit is our Mother, the Creator of the world. Of Her other Acts, our minds cannot conceive.

20. Does Trinity last only for the period of manifest creation?

+ No, Trinity is the eternal Nature of Deity.

The Nature of Deity

21. Had the Goddess any beginning?

+ The Goddess had no beginning and will have no end.

22. When did the Goddess create the world?

+ She creates it now and in every moment; if She ceased to create it, it would cease to exist.

23. Where is the Goddess?

+ She is in every place at all times.

24. What is the name of the Goddess?

+ She has been given many names by many different peoples.

25. Yet are there many Goddesses?

+ No, there is only one Goddess.

26. Are there any other Deities?

+ There are no other Deities.

27. Who are those others that some worship as Deities?

+ Some are Geniae and creatures of the higher spheres; others are keros or mere creatures of illusion. (see *Note*)

28. Could the Goddess have a special relationship with one or more of these higher creatures?

+ She could have no special relationship.

29. What is the reason of this?

+ Firstly, She alone is uncreated; all other beings are of Her creation, therefore none can exist on Her own level.

Secondly, the highest relationship between creature and Deity is that of Perfect Union; this is the final aim of *every* soul, and no special relationship can be higher than this.

30. What are the powers of the Goddess?

+ The powers of the Goddess are infinite; no thing is impossible to Her.

31. What is the knowledge of the Goddess?

+ The knowledge of the Goddess is infinite; She knows all that is, all that has been and all that is to come.

III

GOOD AND EVIL

32. What is a moral decision?

+ A moral decision is a decision between good and evil.

33. What is Absolute Good?

+ The Goddess is Absolute Good.

34. What is relative good?

+ Relative good is a state of moving closer to the Goddess.

35. What is relative evil?

+ Relative evil is a state of moving further from the Goddess.

36. What is absolute evil?

+ Absolute evil is the complete absence of the Goddess.

37. Can absolute evil exist?

+ Absolute evil cannot exist, for the Goddess is the essence of existence; therefore a thing completely without Her would have no existence.

38. What is the highest good of all creatures?

+ The highest good of all creatures is Perfect Union with the Goddess.

39. When we speak of moving closer to the Goddess, do we speak of the material plane or of the spiritual plane?

+ Of the spiritual plane.

40. What do you mean by moving closer to the Goddess on the spiritual plane?

+ I mean that I become more like my true self and more in harmony with Her.

41. What do you mean by moving further from the Goddess on the spiritual plane?

+ I mean that I become more unlike my true self and more out of harmony with Her.

42. What is your true self?

+ My true self is the perfect expression of a facet of Deity.

43. What is the general nature of your true self?

+ My true self is a creature of infinite beauty, existing in a state of perfect happiness and complete harmony with the Goddess, and subject to no limitation of any kind.

44. What is the particular nature of your true self?

+ Every facet of Deity is utterly unique; so also are the creature which express them.

Imperfect Existence: matter and limitation

45. What was your first moral action?

+ My first moral action was to turn from the Goddess at the beginning of time.

46. Was this act good or evil?

+ It was the primal act of evil.

47. Did you alone perform this act?

+ Many creatures performed it.

48. What was the nature of things before this act?

+ Before this act all things were Perfect Forms or Divine Ideas.

49. What was the nature of things after this act?

+ After this act, all things became matter that they might have existence apart from the Goddess.

50. What is matter?

+ All things below the level of pure spirit are material.

51. Is matter purely physical?

+ No, matter is both physical and non-physical.

52. Is matter evil?

+ Insofar as matter reflects Divine Ideas

it is good; insofar as it is but a broken and imperfect reflection of them, it is evil.

53. What are the three chief parts of material or non-spiritual existence which affect us in this world?

+ The physical, the emotional and the mental.

54. What is the characteristic of imperfect existence which is absent from perfect existence?

+ Limitation.

55. What is limitation?

+ Limitation is the inability of the soul to accomplish her will (on the lowest planes it is manifest as the scarcity of material resources); it is the source of suffering and of all other evils.

56. What is the source of the evil of limitation?

+ Separation from the Goddess is the source of limitation, for the Goddess is unlimited and so also are all souls in harmony with Her.

The Foundations of Good Action

57. Since your first moral act, have you committed others?

+ Almost every act committed since that

time has had a moral character.

58. What is the moral character of a material act?

+ It is its spiritual quality of good or evil.

59. How is that determined?

+ It is determined by whether the act is in accordance with the three Primary Virtues.

60. What are the three Primary Virtues?

+ They are Life, or Wholeness; Light, or Energy; and Love, or Harmony.

61. Where do we learn of these virtues?

+ In the book called the *Crystal Tablet*.

62. What are the five Rules of Life by which we may achieve these virtues?

+ They are:

1. To love the Goddess.
2. To love all Her creatures.
3. To love my true self.
4. To seek to make my every act a perfect gift to Her, and to offer to Her all my happiness and all my suffering.
5. To seek to bring all souls closer to Her.

IV

THE QUEST OF THE SOUL

63. Have you lived before this life?

+ I have lived before.

64. How long have you lived?

+ I have lived since the beginning of time.

65. Of this, how much can you remember?

+ I can remember only a little.

66. How long shall you live?

+ I shall live for ever.

67. What will happen when you die?

+ If I have lived as a good Madrian, I shall go after death into the paradise of the Daughter, called Avala, to rest in happiness.

68. Shall you then inhabit a body?

+ No, I shall be all soul.

69. What is soul?

+ Soul is the spiritual creature which is the real 'I'.

70. Are souls both female and male?

+ No, all spiritual creatures are female, for maleness is a thing of the material world.

71. Do male creatures have souls?

+ Yes, male creatures have female souls.

72. Shall all creatures become pure soul upon death?

+ No, those who in life have rejected the spiritual shall retain strong emotional and mental materiality.

73. Shall they keep their material bodies?

+ No, and having lost them, they shall flounder in darkness and confusion.

74. Shall this state last forever?

+ No, eventually they shall continue on their journey; either further from the Mother, or else turning again to Her.

75. Shall any soul be lost forever?

+ No, in the fullness of time, every soul shall realise the full horror of evil and shall turn to the Good.

76. Shall you remain forever in Avala?

+ No, eventually I shall continue my journey toward the Mother.

77. Can your soul approach directly to the Mother?

+ She cannot.

78. Why is this?

+ Because, having turned from Her at the

beginning of time, I am not absolutely good. Therefore my soul cannot exist in Her presence.

79. In what way, then, can you approach Deity?

+ I can approach Her Daughter.

80. How is this so?

+ Because, seeing the plight of humanity, She severed Herself from Her Mother in order that we may come to Her.

81. By what means did She do this?

+ By Her descent into the under world and Her Death.

82. Did She rise from that death?

+ Yes, and as She rose, so shall we rise, that we may come to the Mother.

83. And shall the Daughter guide you on your way from Avala?

+ She is always guiding the soul that turns to Her.

V

EKKLESIA MADRIANA

The Ekklesia of Our Lady

84. What is Ekklesia?

+ Ekklesia is the body of all souls who are in communion with the Goddess.

85. Is Ekklesia of this world only?

+ No, Ekklesia exists on every plane of being.

86. Does Ekklesia include only human souls?

+ No, Ekklesia includes heras, Geniae and other souls, both incarnate and discarnate.

87. What are the three ways by which a human soul may enter Ekklesia?

+ By Charisma, by Initiation and by Offering.

88. What is Charismatic entry?

+ Charismatic entry occurs when a soul, through her devotion, is received by the Goddess without any earthly Sacrament.

89. What is Initiation?

+ Initiation is the Sacrament by which Ekklesia receives a mature person.

90. What takes place in this Sacrament?

+ The initiate dies to the world of matter and is reborn into Ekklesia.

91. What is Offering?

+ Offering is the ritual by which an infant is offered to the Goddess and is received into Ekklesia.

92. Is Offering sufficient for a whole lifetime?

+ No, the child should later receive her own Initiation.

93. What is the reason for Offering?

+ It allows the child to enjoy the spiritual benefits of being a member of Ekklesia, helps her to draw closer to the Goddess, and makes her a member of Her earthly family from the beginning.

94. What is a Sacrament?

+ A Sacrament is an act which takes place at once on earth and in the Pleroma.

95. What is the Pleroma?

+ The Pleroma is the realm of pure Being where alone an action can attain complete reality.

96. What is Communion?

+ Communion is the Sacrament through which initiates of Ekklesia nourish their souls by union with the Goddess.

97. How often should a Madrian initiate take Communion?

+ If possible, a Madrian initiate should

take Communion regularly. She must take Communion at least on each Major Festival unless prevented by extreme difficulty.

98. Who can celebrate Communion?

+ Only a priestess can celebrate Communion.

99. What is a priestess?

+ A priestess is a maid chosen by the Goddess to serve Her earthly children.

100. How does a maid become a priestess?

+ Either by Charisma or by Initiation.

101. Is the Initiation of a priestess a Sacrament?

+ The initiation of a priestess is a Sacrament.

102. What are the two duties of a priestess?

+ 1. To transmit the Power of the Goddess through the Sacraments and other rituals.

2. To have care of the souls of Her children in devotional and other matters.

103. What is the Sacrifice?

+ The Sacrifice is an act of devotion to the Goddess.

104. Is the Sacrifice a Sacrament?

+ The Sacrifice is not a Sacrament.

105. How often must a Madrian initiate

make Sacrifice?

+ A Madrian initiate must make Sacrifice or take Communion at least on every natural Rite unless prevented by extreme difficulty.

The Cult Domestic

106. What is the Cult Domestic?

+ The Cult Domestic is the whole religious life of a Madrian household centring upon a regular domestic Sacrifice.

107. Who shall celebrate the Sacrifice?

+ The spiritual head of the household shall celebrate the Sacrifice.

108. Who is the spiritual head of the household?

+ Either the mother, or else the temporal matriarch, or any other maid who has made a solemn undertaking to act as spiritual head of her household.

109. Who shall celebrate if she is absent?

+ Either her eldest daughter, or any other maid whom she has chosen to act as her surrogate.

110. What is a Madrian household?

+ A Madrian household is any group of Madrians who live together and all who are dear to them.

111. Should the Cult Domestic replace the Communion of Ekklesia?

+ The Cult Domestic should never replace the Communion of Ekklesia unless there is no practising priestess in the area.

Personal Devotion

112. How shall you preserve the spiritual health of your soul?

+ By rejecting the false materialistic values of the world, and seeking to live in gentleness, generosity and innocence.

113. How should you emend the faults of your soul?

+ By penitence and true devotion.

114. What is prayer?

+ Prayer is a personal communion with the Goddess.

115. What is the importance of prayer?

+ Prayer is the breath of my spiritual life.

116. When should you pray?

+ I should pray frequently, but at least each morning and each night.

117. What is morning prayer?

+ Morning prayer is an offering of the day's events to the Goddess, and an ask-

ing of Her blessing upon them.

118. What is night prayer?

+ Night prayer is a return to full contemplation of the Goddess at the end of the day.

119. Should prayer be a mere repeating of words?

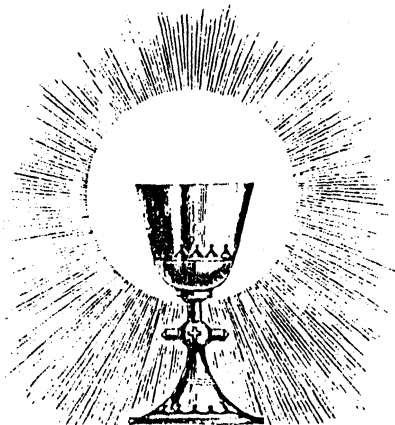
+ No, prayer should be a bringing of my whole being to the Goddess.

120. What are the other chief forms of personal devotion?

+ Meditation upon the Goddess and Her Mysteries, and saying the Rosary.

121. How should you end your devotions?

+ By saying the Silver Star and making the Pentacle upon myself.



Note

The words "Deity" and "Goddess" are used throughout this book in their full sense of "the one Creator of the universe". It follows, then, that there can be no other. We may, of course, honour the Goddess under many names, and honour all the Geniae of different offices - such as Hestia, Genia of the home, or Pallas, Genia of wisdom; or of places - the tutelary Geniae of nations or of temples; Our Lady of particular shrines and sacred places.

It is often hard to know whether we honour a higher spirit or an aspect of our Lady; but the distinction is not greatly important, for every soul expresses a facet of the resplendent jewel of Deity, and the more advanced the soul, the more completely is she an expression of our Lady.

Thus we may freely speak of the Goddess Athene or the Goddess Hestia without losing the fundamental truth that Deity is One.

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The term "maid", as used in this book, refers to any woman who has completed the fourteenth year of her present incarnation.

Appendix 1: MAKING THE PENTACLE

The Pentacle is a powerful protective symbol. It is a variant of the five-pointed star of the Goddess (the Madrian Rosary, the archetype of the rosaries used in all the masculinist world religions, has one decade for each point of the Pentacle, or for each petal of the Rose - hence its name). To form the Pentacle, one should first touch the forehead, then, visualising a line of silver etheric light, bring the hand diagonally to touch the left hip, then draw another line to touch the right shoulder; then the left shoulder; the right hip and finally the forehead again.

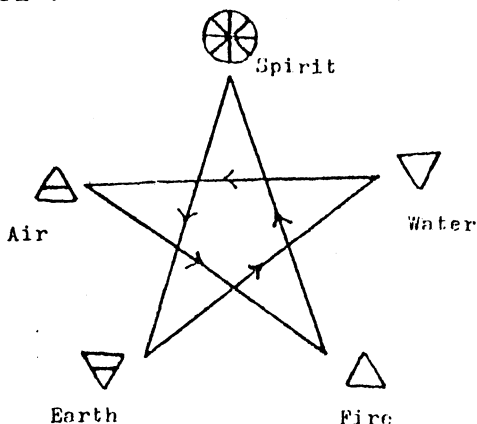
One of the most important symbolisms of the Pentacle is that of the elements or seasons. The uppermost point represents the fifth element: Spirit, and the fifth season, Moura. The other elements are arranged sunwise (clockwise) around the remaining points in order of the seasons: Water (Spring), Fire (Summer), Earth (Autumn) and Air (winter). See diagram.

The forming of the Pentacle symbolises the Cosmic Drama. We touch first Spirit, which represents the purity of the first creation; then Earth - the descent into matter; then Water (the Easter element) - the sacrifice of our Lady in coming to us; then Air - the star of Her coming and the bringing of Her light; She brings us to

the consuming Fire of Her Mother's love - to "the Rose that is a Flame and the Flame that is a Rose"; through the Divine Fire, we are purged of imperfection and return to our first purity, touching Spirit again.

As well as its devotional value, the Pentacle can form a barrier against harmful spiritual and psychological influences.

One very effective visualisation, having made the Pentacle, is to envision a small flame at the tip of each point. Allow these to grow in size until their bases meet at the centre of the Pentacle. Thus each is a fiery petal of one great Rose of flame. This is particularly apt for the final decade of the Rosary, when completing the Great Pentacle and contemplating the Mystery of the Rose of the World.



Appendix 2: THE ROSARY

The Rosary is usually a looped string of beads (though it may also be a cord containing knots). The beads are arranged in five decades or groups of ten. There is a single bead at the beginning and end, and one between each decade. The closed loop represents both the walled rose-garden and eternity.

For each bead of the decades we say the Silver Star, and for each single bead we say the Prayer of Eternity.

Begin by composing yourself in quietness, then make the Pentacle upon yourself and say the Rosary Prayer before starting.

Each decade represents a point of the Pentacle. Beginning at Earth and Autumn, we move sunwise, meditating on the Mysteries of each as we pray:

Earth; Autumn; the Golden Apple; the Mystery of Divine Life; our Lady the Mother as Ground of all being.

Air; Winter; the Star; the Mystery of the Nativity.

Spirit; Moura; the Cross (or Labrys); the Mystery of the death of our Lady.

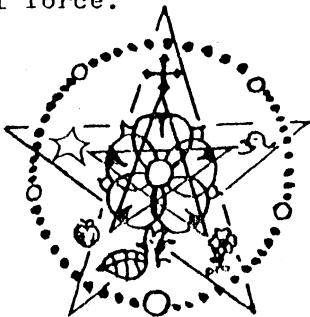
Water; Spring; the Dove; the Mystery of the resurrection of our Lady.

Fire; Summer; the Rose; the Mystery of the Rose of the World; complete personal assumption in the Mother.

Although a child can say the Rosary, a lifetime cannot exhaust its depth. Frequent Rosary devotion will lead the soul ever deeper into the fivefold structure of the Universal Mystery.

In the full Rosary, the process is repeated three times, meditating upon the Mysteries in the Life aspect, the Light aspect and the Love aspect. But this is a rather advanced exercise.

The Rosary is a powerful generator of spiritual energy as well as a purifying force. Each completed Rosary not only confers great spiritual benefit on the individual, but is a real force for good in the world. Regarded as a personal sacrifice, the Rosary is a small but beautiful gift to our Lady. For each Rosary is not only a thing said and a thing done, but a thing created - it is a shining Pentacle of spiritual force.



Appendix 3

The Silver Star

Silver Star of the waters
that have laughed all the world into being,
beyond all knowing
is the splendour of Your light.
Enfold my spirit in Your mighty hand
that the pure stream of Your force
may flow within me
in this world
and in all the worlds to come.

A Morning Offering

Celestial Mother, grant me this day that
every work I do shall be as lovingly and
well performed as though I were to give
it into Your divine hands.

Fill me with Your energy, that I may
both give beauty to the world and
perceive the beautiful in all of Your
creation.

Grant that this day shall add a stone
to the temple of my soul.

An Evening Prayer

Mother, to Whom all the thousands of the
days are as one, and yet Who knowest more
of the small events of my past day than I;
receive my spirit at the ending of the
day, and protect her through the night.

Rosary Prayer

Beloved Kyria, Who have suffered in a way I cannot understand that You might come to me, I offer You my hand; lead my soul into the garden of the Rosary, that she may rest among the mystic roses of Your love.

Prayer of Eternity

Eternal is the Light of the Mother,
Eternal is the Love of the Daughter,
Eternal is their completion
in the wholeness of the Absolute;
And glorious is Eternity.

Daughter of Light

Daughter of Light,
that reignest as Queen of Heaven,
all praise and honour we joyfully
give to You.
Give us to learn that You are by us
in every act we make.
Teach us obedience and humility
and joy of heart
that comes of self-forgetting.
Help us to be clear mirrors of Your Love;
reflecting all the beauty of the world;
for beauty is the echo of Eternity.
Fix our hearts on the Eternal
and let us not be turned from You by
transient things.
Rescue us from the hands of darkness
that we may serve You with all our being
here and in Your bright Eternity.

A Grace Before Meals

Lady of all nature, we thank You for the gifts of Your creation. Grant us Your blessing now and eternally.

Some Short Prayers

Praised be the Mother; praised be the Daughter; praised be Absolute Deity.

Lady, help me to make this act a perfect gift to You.

I am Your child, Mother, now and eternally; let my heart turn from these transient things.

(against the urgings of the false self)

Inanna, let Your dear sacrifice strengthen me.

Kyria, I know that You are with me, have ever been and ever shall be.

A Canticle of the Goddess

There is no thing fairer on the earth
than She,
Nor any thing upon the Heaven fairer.
Before Her splendour does the noon-day sun
Burn as the dying embers of a fire.
Daughter of Light
Does not Thy Spirit breathe in all
created things?
Is not all darkness scattered by Thy fire?
And but for Thee would not all cosmos
decompose?

Would not the black abyss of chaos
swallow all?
And as Thine universal music reins the
furthest spheres,
So does it tune the beating of my heart.
For as the running doe longs for the
cooling streams,
So is my soul athirst for Thy dear Grace;
And as long hunger brings the limbs to
weakness,
Trembles my soul for confluence with Thee.
Have pity on my soul and end her trembling,
Fill her with the good nourishment of
Thy love;
For there is no thing other that will
cool her fever
And there is no way other she shall find
content.
O, let my soul be chastened by her
suffering;
O, let her care no longer for her pride;
O, let her cry to You in childlike
trustfulness;
Let her be humbled in Your gentle light.
Of mine own self can I accomplish nothing;
Only so far as You are acting through me.
How dull my soul is; like the ashes of
a fire:
But pierced through with Thine eternal
rays,
Is she not radiant as the noon-day sun?
There is no thing fairer on the earth
than Thee,
Nor any thing upon the Heaven fairer.