

THE MOTHER OF GOD

Pulse of Spirit

January 21, 2026



DAVID KARCHERE is a speaker and workshop leader who assists people to renew their Primal Spirituality—an experience that virtually all human beings know at birth, and that ideally grows as they mature.

I invite you into a meditation on the process by which invisible potential is touched, known, expressed, and manifested. The essence of this process is the same, no matter what field of Creation we are entering. So, the process we are touching on is universal, even though it is specific to whatever field we are in.

I recently came across this comment by Uranda:

That which is of God, is the Son of God, and you, man or woman become the mother through whom that Son is born into the world, the Spirit of the Living God...

These words offer a doorway into the experience of manifesting creative potential. Consider this verse from Isaiah, which became lyrics for a chorus in Handel's Messiah. They speak to this process.

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name

shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

—Isaiah 9:6

Looking carefully at the words, they are a bit of a jumble. You have the *mighty God* and the *everlasting Father* all mixed in with the *child* being born and the *Prince of Peace*. But even though they are a bit of a jumble from the perspective of earthly logic, they celebrate the process of Creation by which what is being born into the world is imbued with the stature of Being from whence it came.

What is unsaid in these words from Isaiah is what Uranda so insightfully named—the role that we play as human beings in whom the essences of Creation are conceived, nurtured, and given birth. It is the Mother of God who rejoices, *For unto us a child is born*.

The way this transpires is through the process of Creation, which is an artistic process. But saying

that does not limit it to the realm of what is usually thought of as art. It applies to all of life and all of Creation under our hands as human beings.

For a woman to conceive a child and bring it forth into the world, it typically requires periods of exceptional focus and full engagement. It is not a casual matter, even though there are periods of rest and lesser intensity that are part of it. So it is with the process of Creation. And the more significant the birth, the more monumental the process is for the participants. How would you describe that process? How would you name it? The best word I have for it is *prayer*. The prayer of the Mother of God invites the essences of the Father, which are the essences of Creation, to come into conscious awareness. And the prayer of the Mother of God brings blessings to the birth of the child into the world.

Jesus' teaching of prayer presented it so simply and directly this way:

Our Father which art in heaven, Hallowed be thy name.

Thy kingdom come. Thy will be done in earth, as it is in heaven.

—Matthew 6:9–10

Consider George Frideric Handel's composition of the Messiah in 1741. It was an oratorio of 53 movements, including arias, duets, and choruses, all set to an orchestral accompaniment. Charles Jennens had collected words from the Bible and a book of Psalms, which formed the text.

Handel wrote the Messiah in 24 days, working from morning to night to complete it. We can only imagine the intensity of his prayer and devotion in doing so.

On the eve of the global COVID-19 pandemic, four members of the Elevation Church in North Carolina, including its founder, gathered for the day to create music. They had been writing a song, and shortly before they planned to leave, a second song began to appear. One of the songwriters, Cody Carnes, described it this way:

So we stayed longer. We stayed till about midnight that night. And it just felt like the glory of God came in the room in a different way all of a sudden... You do feel like, "Okay, this feels really powerful to us in this moment. And we know that God is here." But there is such a mystery to it still of you having no idea what a song is going to do.

Three days later, they performed it for their church. The song became a global anthem, sung by virtual choirs in multiple languages across the globe during the pandemic.

The lyrics come from the blessing shared with Aaron, the high priest of the children of Israel.

And the LORD spake unto Moses, saying,

Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,

The LORD bless thee, and keep thee:

The LORD make his face shine upon thee, and be gracious unto thee:

The LORD lift up his countenance upon thee, and give thee peace.

And they shall put my name upon the children of Israel; and I will bless them.

—Numbers 6:22–27

These are two examples of people giving birth to profound creativity that impacted the world in a religious context. But the creative process is not confined to that part of life. John Lennon and Paul McCartney are recognized as among the most successful songwriters of all time. And no two of their songs are alike. Paul reports that they would meet for a session of about three hours and that they never found a lack of creative spark between them. And while I expect it might be an exaggeration, he says that they would always finish writing a song in one session.

The last person I will reference in the context of giving birth to invisible potentiality is William Tyndale. While I was living in New York, the Metropolitan Museum of Art exhibited a display of his work. It was entitled *Let There Be Light*, so named because it was Tyndale who originally translated the first day of Creation using that phrase.

Tyndale was the first to translate the Bible into English from Hebrew, Latin, and Greek. His goal was to create a Bible that could be understood by the boy behind the plow. He was burned at the stake for this *heresy* by the church.

Two years after his death, England approved the translation of the Bible into English. Sixty-eight years later, King James appointed 47 scholars to create an English Bible. More than half of the text came from William Tyndale. While the Elizabethan English can seem antiquated to the modern reader, the text was simply stated, rhythmic, poetic, and powerful. And with some exceptions, it was faithful to the original languages.

Giving birth to the Spirit of the Living God has an individual dimension. But it is ultimately a

collective function. Jesus taught how it works and how we, as human beings, can participate in it.

Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

For where two or three are gathered together in my name, there am I in the midst of them.

—Matthew 18:19–20

So, we have that word in there, *agree*, which we have made good use of in the Emissary program. That quote has been used a lot by us, as well as by others.

Agree. What does that mean? I have always thought it sounded a bit legal. Do we have a contract? That would be a surface understanding of the full weight of the meaning of that word. Being curious about such things, I looked up the word in the original Greek version of the Bible. It is from a word *sympōnos*, which means *harmonious*. It is the origin of the word *symphony*, and it implies *sounding together*.

And so, what was being said in the original Greek was, *Where two of you shall sound harmoniously together, there will be manifestation*. It refers to far more than surface agreement: *I agree*. Does that allow the things of God to manifest on Earth? Does that allow the Son of God to be born? No, it's woefully inadequate. Something else is required.

Here we are as people who aspire to allow these things to be real for us individually and together, to actually allow the spirit of the Living God to be born. And we take this creative work seriously. So, what does it take? *I agree*? That

is necessary, but insufficient. There has to be a harmonious sounding together.

When we think of sound, we think of vibration. Sound *is* vibration. There is something of a vibrational nature that is known by us together at many levels. We have the opportunity to be a symphony together, a unified vibration all the way through from top to bottom, resonating together. And then the miracle of the birth of the Son of God happens for real. And doesn't everything in you know that that's how this works? Don't you know, this doesn't just happen because we say, *oh, yes, I agree*. That does not allow the birth to happen. The birth happens because of a sounding together vibrationally at all the levels of our being, and there is a deep Attunement.

There are two little words that are part of this: ...*on earth*... Clearly, this is something that is to happen between us as human beings while in relationship with the invisible source of creative potential. Life originates from the invisible, and then it vibrates through our being together until it is born into the world. Then it is no longer invisible.

How are we doing in our sounding together? We are somewhere between a vibrational symphony and cacophony. I won't try to assess where. And yet, how much more is possible?

The first matter, of course, is resonating with the invisible. That is the responsibility of each of us, yes? To allow that to happen, in earnest, for ourselves, all the way through our being.

It happens in prayer, does it not? And I don't mean to limit prayer to any particular form of prayer—being on your knees or folding your hands. But still, it takes a state of prayer, which brings Attunement into the human experience. It

is an intensely conscious state. It is a state of mind and heart.

Deep prayer brings meditation—an opening of heart and mind to the Source vibration of Being. Then something begins to vibrate through consciousness, and we begin to be aware of things. Our thoughts begin to be full of power, full of holiness, sacredness, and love.

It is difficult to resonate together at a depth if we are not, first of all, resonating at a depth as an individual. Otherwise, we are beginning at a standing start with each other.

For collective resonance to work, there first has to be a sounding with the invisible source of our being in prayer and meditation individually. And if it is resonating through you and resonating through me, then we can resonate together—we can sound together. We can create together and let there be a symphony.

What stops us? What can keep this at the level of a surface agreement, at best?

Honestly speaking, if you reflect on your own experience, isn't it the *on-earth* part that is the rub? The vibrational resonance all the way through does not happen between people because they fuss about the people they are with. And as long as there is that fussing, they never experience the vibrational symphony that gives birth to the Christ child. They are not having the collective experience of being the Mother of God.

Consider the blessing shared with Aaron.

The LORD bless thee, and keep thee:

The LORD make his face shine upon thee, and be gracious unto thee:

The LORD lift up his countenance upon thee, and give thee peace.

And they shall put my name upon the children of Israel; and I will bless them.

Those are words of blessing, not fussing. The ultimate blessing is giving people back their name. But if we are worried about a person's shortcomings, the blessing will never be given.

This blessing cannot be delivered except on Earth. So as long as people keep things up in the air, the blessing will not land. Of course, then we do not have to deal with other people. We do not have to deal with the specific way it does land. Because we have avoided the Earth in which it could land, which is specific. And the blessing is not given.

The attitude of praise and thanksgiving for the process of Creation lifts a person out of their

fussing about themselves and other people. It lets them focus on what is being born. And after all, that is the point.

We are the Mother of God, and nothing could mean more than the birth of the child of God through humankind. So let us let our hearts rise in praise and thanksgiving to welcome what is being born.

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