

Pentecost always is

A translation of <https://campanitasdefe.com/2019/06/09/pentecostes-siempre-es/>

Summary. This little bell presents some reflections about the coming of the **Holy Spirit**. Its song "**Recuerdo tierno**" (**A tender remembrance**) could be heard in Spanish [here](#). The song can also be heard and visualized in Spanish in a YouTube video by the end of the text.

The blog [Presentation](#) provides information about the purpose of these little bells and the blog [Organization](#) shows how the entries are grouped by categories. This entry belongs to the categories "**The Holy Spirit**" and "**Experiential little bells**."

As recounted in **Holy Scripture** and summarized in the previous [little bell](#), **Jesus ascended** into heaven **forty** days after His **resurrection** (Acts 1:3) and from that moment on, the disciples prayed, including the **Blessed Virgin Mary** (Acts 1:12–14), until the **Holy Spirit** came from heaven with tongues of **fire** ten days later, that is, on **Pentecost**, 40 + 10 (Acts 2:1–4). Thus, those following the **Lord** celebrated a **novena** of prayer from the 40th to the 49th day after **Easter**, or perhaps they prayed continuously for ten days, which, in the end, is symbolically the same since **10 = 9.999...**

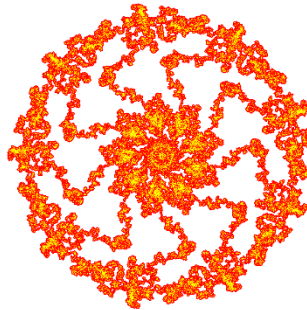
As expressed in other little bells – some of which may be worth rereading or considering if you haven't already – the presence of the number **nine** is not entirely arbitrary. After all, **Jesus died for us**, extending His arms on the **cross**, **Y = X**, precisely at the **ninth** hour (three in the afternoon) (Mk 15:33) and the **positive** spiral of number **nine** beautifully expresses, in polar coordinates, the same flow of **love** that the **Holy Spirit** possesses – a movement that, as it goes outward, gives rise geometrically to the **exponential** number **e**, also deduced from **Jesus'** famous discourse on [the Vine and the branches](#) (Jn 15:1–10).

Certainly, the correct "**calculus**" of **love**, a valid statement in the **integration without differentiation** of the **exponential** function – that is, adding everyone in and leaving no one out, (Jn 13:34) – is reflected in **Jesus'** very call to the **holiness** of the **Father** (Mt 5:48), the only condition that grants **unity** with **Him** (and within ourselves) through the **Spirit of Love**, the **9**, in the most beautiful and profound [equation](#):

$$\text{stick figure} = 0.999... = 1$$

Effectively, the *nine*, with the same outward direction as *e*, is opposed to the *six*, *diabolical*, *negative*, and *selfish*; and when *Jesus* tells us to deny ourselves and take up *His cross* (Mt 16:24), *He* is not only referring to the sufferings that come by following *Him* or to other life's trials, but also to the need for us to choose wisely throughout our existence – avoiding the *minus* in favor of the *plus*, to follow *Him* in *love* and *truth*.

As all this applies to every single day, *Pentecost always is ...*



... The *fiery* love of the *Spirit* – like an exotic and surprising flower having *nine* tips – is also reflected in the day-to-day exemplary *mystical* experiences of the *living water* of the *Saints* (Jn 7:38), which is also observed in other coincidences about the *nine*, vital to everyday life.

For example, and most certainly not by chance, the *Beatitudes* that define divine *blessings* to us depending on our actions, to: *the poor in spirit, those who mourn, the meek, those who hunger and thirst for righteousness, the merciful, the clean of heart, the peacemakers, those persecuted for the sake of righteousness*, and *those who are insulted and persecuted because of Jesus* (Mt 5:3–12), are precisely *nine* in number, and the very *fruit* of the *Holy Spirit* (not in plural) is: *love, joy, peace, patience, kindness, generosity, faithfulness, gentleness*, and *self-control* (Gal 5:22–23), once again the same number of components, that is *nine*.

All of this is rather curious and undeniably beautiful, akin to a *kingdom of nines* in a *previous* little bell, as is what happened when the apostles *Peter* and *John*, filled with the *Holy Spirit*, performed the *first miracle* of the nascent *Church* – the healing a *lame man*, who undoubtedly symbolizes me – at the very *ninth* hour of *love*:

“Now *Peter* and *John* were going up to the *temple* area for the *ninth* hour of prayer. And a man *crippled* from birth was carried and placed at the gate of the *temple* called ‘the *Beautiful Gate*’ every day to beg for alms from the people who entered the temple. When *he* saw *Peter* and *John* about to go into the *temple*, he asked for alms. But *Peter* looked intently at him, as did *John*,

and said, '*Look at us.*' *He* paid *attention* to them, expecting to receive something from them. *Peter* said, '*I have neither silver nor gold, but what I do have I give you: in the name of Jesus Christ the Nazorean, [rise and] walk.*' Then *Peter* took him by the right hand and raised him up, and immediately his feet and ankles grew strong. He leaped up, stood, and walked around, and went into the *temple* with them, walking and jumping and *praising God*. When all the people saw him walking and *praising God*, they recognized him as the one who used to sit begging at the *Beautiful Gate* of the *temple*, and they were filled with *amazement* and *astonishment* at what had happened to him" (Acts 3:1–10).

And so, to celebrate the great event of the coming of the *Holy Spirit*, hopefully with the same sense of *wonder* as in ancient times, today and always, I invite you to focus your *attention* on my song "*Recuerdo tierno*" (*A tender remembrance*) — one related to *improbable experiences* and to two of my compositions about *buds and roses* — which has brought lasting company to my family, for ever since the song came to me we have used it to conclude our *Rosaries*. Such a brief piece was inspired by a beautiful bolero from my childhood, sung by the Brazilian *Miltinho*, in which a man in love asks the dew to fall gently so as not to wake his beloved. Likewise, and as you shall see, my song represents a pledge of *love* to the *Spirit of God*, so that *He* does not leave us but rather remains with us.

Beyond my own inspiration in *Shanti Setú/Puente de Paz* — already beautifully orchestrated, after seventeen years of it being conceived, by *Lázaro Alemán López* and performed by *Leonel Mederos Bravo*, with *Aarón Pérez Pupo* on piano — I also invite you, by the end of this little bell, to *praise God* by listening, with the artist's permission, to a deeply significant song for the occasion: "*La llama de amor viva*" (*The living flame of love*). This is a piece that always gives me chills every time I hear it, especially when I join in with my bongo. It is an inspired musical rendition of the opening lines of the famous poem by the *mystic Saint John of the Cross*, arranged and performed on piano by my friend *José María Vitier* and sung by *Cecilia Todd*.

Happy *Pentecost* day! Come *Holy Spirit* and renew the face of the earth!

A TENDER REMEMBRANCE



Your flame arrived oh Lord
as a tender remembrance
your verse came oh Lord
and a rose bud is blooming.

Oh, nest always very slowly
so that joy may be eternal,
oh, nest quickly, as a tiny kiss,
for without your light, I get lost.

Have the flame, don't go
oh come prune me, oh Lord,
come sing your own tune,
do not escape, oh my Love,
fill it all with your yearned faith.

Oh flame guide it all,
all my love,
become my good tomorrow,
don't go away, please stay,
oh sustenance of my sane life,
oh sustenance of my clear life!



My song in Spanish can be listened to and viewed [here](#), featuring the artwork of [Fernando Duarte](#).

"La llama de amor viva" (*The living flame of love*) by [Saint John of the Cross](#) and [José María Vitier](#) from the album *"Canciones del buen amor"* (*Songs of good love*) is [here](#).