

# Mary's Shiva

By

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Printed in the USA

ISBN: 9798283719948

**Every child born today deserves the love and protection of humanity. This book is dedicated to them.**





## PREFACE

The most important event in the history of this earth is the sacrifice of Jesus the Christ, the Messiah, in the meridian of times. I wrote this story because I know in my heart that Jesus Christ and his atoning sacrifice and resurrection are a reality. The fact that I write this story is a testimony of my belief.

I have often reflected on Jesus' life and the events of that Passover when the Lamb of God sacrificed His life for us. What follows is a work of my imagination attempting to understand how Jesus Christ was, and what he experienced from the point of view of Mary, His mother. My objective in portraying fictional events is to make us think within the context of what was happening in Israel in those days. We know that Mary, the mother of the Savior, left for Ephesus with the Apostle John, probably through Caesarea. Also probably Cornelius, the Centurion, had already joined the Church of Jesus Christ through the teachings of Peter after his revelation in Jaffa. If that was the case, it is conceivable that they met, and that Cornelius asked Mary about the Savior. What follows is a fictional dialogue between them.

John Arthur Harris





Caesarea, 38 A.D

The lady walked slowly down the pier of Caesarea Maritima<sup>1</sup>, the most important port in the Israel occupied by the Romans. The port was magnificent, consisting of a ring of piers on artificially constructed foundations that left an opening for ships to come in and out with precious cargo, occasional travelers and, from time to time, ships of the Roman navy with officers and dignitaries. The port-- the pride of Herod the Great who built it as a tribute to Caesar --was well protected by a military garrison.

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<sup>1</sup> There were three main ports to the Mediterranean in old Israel: Jopp or Jaffa, Caesarea Maritima, and Acco to the north. Joppa was a difficult port, and Acco was too far north. That Caesare Maritima is assumed for this story.

The lady was modestly dressed, but of elegant and dignified demeanor. Her name was Mary Bat Joachim, wife of Joseph , and the mother of Jesus the Christ. She walked holding to the arm of John Bar Zebedee--the beloved apostle to whom the Lord had bequeathed the care for His mother during His suffering on the cross. The group was small, consisting of James, John's brother, Peter the senior apostle, Cornelius<sup>2</sup>, the Roman Centurion and his family, and a couple of soldiers of the garrison, securing and guiding the couple.

Because of her age, Mary knew that this trip would be her last and that she might not come back to see the land of her ancestors. She looked back to the memories of that land that had brought so much pain and joy, hardly containing a tear. It was not easy to leave the place where her husband Joseph had died, where so many miracles had transpired, and where her son Jesus had offered His ultimate sacrifice. But John the beloved had an assignment in Ephesus<sup>3</sup> and she would be at his side to encourage and support him, as any mother would.

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<sup>2</sup> Baptism of Cornelius in Acts 10-44-48.

<sup>3</sup> Historical records place Apostle John taking care of a Christian community in Ephesus for several decades.

Before entering into the merchant vessel that would take them to Ephesus, with a brief stop in Cyprus, Cornelius addressed Mary with love and respect.

*“I am honored to meet and accompany, even if for a few brief moments, the mother of my Lord and Savior,”* said the centurion, a man respected for his bravery and loyalty to Rome. *“ We have about an hour wait before the high tide needed to sail the heavy ship safely out of the harbor. Please, could you tell us about the Messiah? How was He when he was a child?”*

Mary sat on a bench by the pier and reminisced.

*Jesus was an exceptional child. It was a privilege to raise him. For a couple of years, the three of us were alone. Eventually, James, Joseph, Simon, Judas, and two girls also became part of our family<sup>4</sup>.*

*You will remember that we had to flee to Egypt when Jesus was about two years old. Your Roman empire was also governing there. There had been a large community of Jews in Egypt for hundreds of years since the fall of Jerusalem to Babilon, who had*

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<sup>4</sup> The family of Jesus is mentioned in Matthew 12:46, Luke 8:19, and Mark 3:31. James, Joseph, Simon, and Judas are named in Matthew 13:55. While sisters are mentioned in Matthew 13:56, the names are not mentioned nor the number. Other scriptures like John 7:1-10, Acts 1:14 and Galatians 1:19 also mention the family. The Catholic Church considers those relatives as cousins, and not siblings. Other organizations dedicated to research the issue, i.e. Discover Jesus, increase the number to eight siblings and give their names as James Miriam, Joseph, Simon, Martha, Jude, Amos, and Ruth. The wording used in the story follows the scriptural text and respects the different opinions.

*forgotten their Hebrew and mainly spoke Greek. There were several Bet Knesset or synagogues where we attended<sup>5</sup>.*

*When our son was just a few years old, she continued - he could speak Egyptian<sup>6</sup>, the language where we lived, Aramaic within the family, and Greek in the Jewish community. He also learned to read Hebrew from the Torah at the synagogue. He was about four years old when he began to memorize the Torah, which He mastered when he was about the age of six<sup>7</sup>. He continued to memorize the Nevi'im, or the Prophets, which included historical narratives like Samuel and Kings, the major prophets like Isaiah—Jesus was especially interested in the words of this prophet-- Jeremiah , and Ezequiel, and the twelve minor prophets. By the age of ten, he had memorized them all, and was studying the Ketuvim, that is the writings, which included Psalms, Proverbs, Daniel, Ezra, and Chronicles.*

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<sup>5</sup> The Jewish community in Egypt had flourished during the Greek period and the scriptures had been translated to Greek in what they called the Septuagint. Their first synagogue dates from 300 BC.

<sup>6</sup> Egypt spoke several languages during its history. Where Jesus was a child it was probably Late Egyptian and Aramaic. Later on, during its Christian period, Coptic was the language.

<sup>7</sup> In the traditional education of Jewish children, they memorized the first five books of the Bible or Torah, by the age of ten years old. Jesus Christ surpassed all that. Joseph Smith said that “when He was a boy He had all the intelligence necessary to rule and govern the Kingdom of the Jews and could reason with the wisest and most profound doctors of the law” (Teaching of the Prophet Joseph Smith, page 392.)

*When we moved back to Nazareth, he continued to learn Greek, and Latin<sup>8</sup>, to the point that he could converse with the Roman soldiers who came to Nazareth—a fact that our neighbors did not approve because they were gentiles—but something very useful when he and his father traveled to Jerusalem and to the Sea of Galilee. He also could read these languages. Eventually, because of his erudition, his fame spread throughout Galilee among the fishermen. He was known as the Son of the Carpenter<sup>9</sup>.*

*Was it hard to teach him?* Asked the Centurion.

*No, He was quiet, humble, and prone to meditate. When he was still a child, my husband Joseph would teach at dinner time by bringing up a case study to the children, and asking them how the scriptures could be applied to the story. This is the way all of us had been raised. I would listen to their conversation. During those early years my husband Joseph was preparing him to become a “son of the commandment” or “bar Mitzvah.” I noticed that Jesus would always present a careful and wise application of the scriptures to any case. But often he would stay quiet and let the other children answer to my husband*

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<sup>8</sup> Greek was a language in Israel during the occupation by the Greeks and Romans, for business, trading, and for some of the secular and religious texts. For instance Luke was written in high level Greek. Latin was spoken by the military leaders and government officials in their official capacities. Pontius Pilate was the Governor of Judea from 26 to 37 A.D. Jesus met with him at the trial without a translator (Matthew 27:1-2;11-26). It was unlikely that Pilate spoke either Aramaic or Hebrew, thus the conversation was in Greek or Latin. Latin is assumed because Pilate senses that Jesus is not the enemy and decides to defend Jesus before the Jews. .

<sup>9</sup> Matthew 13:55

*as he taught, and he was content to encourage them with an approving smile.*

*We were accustomed to go to the temple every year, and the priests and teachers knew that he was a very special child. When he was twelve, because of his age, the teachers, priests and scribes questioned him on matters of the law, and his command of the scriptures fascinated them.<sup>10</sup> He could recall any scripture and gave thoughtful answers to the cases brought to him for consideration. When we returned to Nazareth, Jesus became part of the Minyan, or quorum of ten men required for certain ceremonies. We marked the event with a simple dinner with the community.*

*In time, I noticed something unusual. He knew the thoughts of the people around him. He knew even what I was thinking. He even knew the people before they ever came to our home<sup>11</sup>. I noticed this because I was his mother, even when others did not, because he was very careful never to display any powers that could attract attention to himself. But I realized he had these powers from a very young age.*

*Jesus was loved and admired by all in Nazareth and Cana, its neighboring village, for his knowledge of the scriptures. It was easy to admire him because he was not proud. He was also respected for other skills. A number of people from Egypt, Greece, and lands to the east would travel by the Via Mare that*

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<sup>10</sup> Luke 2:41-52

<sup>11</sup> For instance, the woman in the well in John 4:4-30, or Nathanael in John 1:47-50.

*passes close to Nazareth, and often my son would be asked to translate their languages, which he always did with kindness and humility. Therefore, he grew in stature among the people as an exceptional child<sup>2</sup>, but one who never boasted of his talents or acted proudly.*

*When his father Joseph died<sup>3</sup>, Jesus, as the firstborn, had to assume his father's responsibilities, including taking care of the whole family. He also became responsible for the family's religious observance. In fact, he took over teaching everyone at the dinner table. It was he who presented the cases to the children and asked them to apply the scriptures. And he would include both boys and girls, something that was not done in other families.*

*How did he provide for such a large family? Cornelius asked.*

*Jesus was a master organizer<sup>4</sup>. He knew how to teach, delegate, supervise, and reward those who worked with him, including his brothers. In fact, everyone loved to work with him, because he made people feel loved, and appreciated. So people would come from neighboring villages and from the Sea of*

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<sup>12</sup> In Luke 2:52 Jesus is said to grow in stature before God and men, which means that his reputation grew in society.

<sup>13</sup> The group Discover Jesus explains that Joseph died of an accident when Jesus was fourteen years old, and that the responsibility of supporting the family fell on Jesus' shoulders, until James took over.

<sup>14</sup> His organization skills could be seen as He calls, trains, encourages, and allows his apostles and seventies to learn on the job, praising them afterward. See Luke 9:1-6 and Luke 10:1-21

*Galilee, hoping to get him to work on their projects. He knew how to build a house, how to sow and harvest, and how to fix the boats of the fishermen<sup>15</sup>. The people in our town came to trust him for his acumen to do business and his honesty. Everyone who dealt with him knew that he would give them good work for fair pay. Nobody was ever dissatisfied. He also was a good neighbor, doing a lot of service for friends, neighbors, and even travelers, no matter where they came from, even if they were Romans. He could converse with everyone in their own language and his help was sought throughout the region.*

*I know that he was respected by the centurions<sup>16</sup> in our army, said the centurion. Israel was a very difficult assignment for the Roman army. Because we were gentiles, people tried to avoid us. But I heard that Jesus was different. I was told that he used to talk to us, and even healed the servant of a centurion. That is why I feel so ashamed for the role that we played in his death. He was the one who never spoke against us, and yet we tortured and killed him.*

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<sup>15</sup> Jesus teaches in Matthew 7:24-27, how to build a house, a trade he learned with his father who was a carpenter. In those days carpenters were handymen who built houses.. The boats in the Sea of Galilee were built with many wooden slabs, and probably needed carpenters to fix them, so Jesus might have spent time with fishermen at the Sea of Galilee. Jesus also knew about agriculture as shown in Luke 8:5-8.

<sup>16</sup> Two centurions appear in the Gospels in Luke 7:1-10, Matthew 27:54, and an additional number in Acts 10:1-7 ; 22:25-29; 23:23; 27:1-28, 16.all in a positive light. If one calculates that there were 30 centurions in Israel at any one time, this is a large percentage.

*Our force consisted of only a few thousand men in Israel, and only a few of them were Romans, Cornelius continued. Those were mostly the pretorian guard to protect government officials, the officers and centurions. The rest, including auxiliary troops, were composed of Syrians, Arabs, Phoenicians and Samaritans. I know that the task of crucifying those condemned to death was left to the lower ranks, some of which were Samaritans. My heart is heavy when I think of the role our soldiers played in the suffering of your son.*

The tears running on the rugged face of the veteran soldier attested of his sincerity.

Mary tried to console the old soldier.

*Cornelius, she said. In the Hope of soothing your pain, allow me to tell you what transpired at the time of the death of my son Jesus. We have a few minutes before parting and I am sure that He, our Lord and Savior, would like you to hear the story from my lips.*

*My son Jesus never feared death. He was strong, not only physically, but his will and determination were unbending. He had taught our family about the Para Adumah, the Red Heifer<sup>17</sup>, that was the only sacrifice made on the Mount of Olives*

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<sup>17</sup> The sacrifice of the Red Heifer or Para Adumah (Numbers 19:1-22) is the only one that happened outside the temple, on the Mount of Olives,, also called the Mount of Anointment. The Parah Adumah was a red cow, without blemish, who never was subject to a yoke. Maimonides, one of the most famous rabbis, says that the sacrifice only happened nine times in the history of Israel, all before the destruction of the last temple. Those sprinkled with the water and ashes of the Para Adumah

*to defeat the effect of touching death upon Israel. As the Messiah, he was the Para Adumah that was to suffer for us on the Mount of Olives, to conquer death, both spiritual and physical, so that we all could live. We did not understand completely then. The night before His death, I saw him heading towards the Mount of Olives with his three disciples, and I knew in my heart that he was about to face his ultimate sacrifice as the Para Adumah of Israel. A mother senses those things.*

*It was hard for me to sleep that night. I contemplated Mount Scopus, and the Mount of Olives, knowing that my son was there suffering for us. I had already learned that he could know the heart of every person he met, even to the most minute detail, not only for those around him, but also for those who lived before or would live after him<sup>18</sup>. As the Messiah, that trait was one of his most personal and marvelous powers. He also loved everyone with an intensity that only a mother could understand. Those two divine traits allowed him to suffer for those he loved, just like in my love for him, I could suffer for Him when I saw him on the cross.*

*At the end of his time in the Mount of Olives, I am sure that he was weakened by his suffering. He was captured and accused that night. At dawn, he had a meeting with Pontious Pilate that lasted for a couple of hours. Later that morning*

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were purified from the touch of dead things, except those who took part in the sacrifice.

<sup>18</sup> For instance, He knew the life of the woman at the well in John 4:4-30. Also He knows Nathaniel in John 1:47-49.

*Pilate presented him to the multitudes. Pontius Pilate, the Roman, was the only one defending him at that trial. After that I saw him on his way out of the city, to the place along the road where he and two others were to be crucified, where everyone could see them. It was by the place called The Skull, because the rocks on the face of the hill had the appearance of a gigantic skull.<sup>19</sup>*

*The process of the crucifixion began on the third hour after sunrise, and it took several hours<sup>20</sup>. I saw the auxiliary soldiers nail him to the cross. Those were the poorest and lowest level of soldiers, none of them Romans. I saw them dividing his garments among themselves, and casting lots for his one-piece tunic. It was a meager reward for their terrible task.*

*By noon, I could see him lifted up on the cross. My son, on the cross! I can barely think of it even today. He had not done anything that could remotely deserve such fate, and even the Romans knew that.*

*As the afternoon ensued, the leading Pharisees and Sadducees who had accused Jesus and encouraged his death, had slowly retired to their homes because they had to prepare for the Passover, when we celebrate that the blood of the sacrificed lamb*

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<sup>19</sup> There are two places in Jerusalem considered as possible sites for the crucifixion, one in the Church of the Holy Sepulcher, and the other in the Garden Tomb. We are assuming the second..

<sup>20</sup> The time of the crucifixion was placed at the third hour (9 a.m.) in Mark 15:25, and the sixth hour (12 p.m.) in John 19:13-14. Things never happen in an instant. If the interview with Pilate happen at 6 a.m., the trial later, then the road to the crucifixion could have started around 9 a.m. and by around 12 p.m. could have been completed. That is the assumption made here.

*on the door sills would save the firstborn of the families in Israel. And yet, it was my firstborn who was sacrificed there, as the Lamb, so that all could live. There were not that many people at the site of the crucifixion when the day turned dark. Those present were mostly his disciples, the Roman officers and the lower auxiliary soldiers who were there to keep the peace.*

*My son looked at me and his disciple John standing nearby and said, 'Woman'<sup>21</sup>, here is your son,' and to John, 'Here is your mother.' He saw my suffering, and I sensed that my suffering was harder for him to withstand than his own. From that time on, John has been a son to me.*

*John tried to take me from that horrible spectacle but I did not want to go. I heard my son saying, 'It is consummated', and the earth shook. By that time, there were no Jews left at the crucifixion site. They were all home already. There were only Roman soldiers, us, and a few friends like Joseph of Arimathea, and Nicodemus hiding in a distance. After the tremor subsided and the soldiers ascertained that my son had died, Joseph of Arimathea went to Pilate to ask for the body to be buried, which took well over an hour. He returned with the permission to bring down the body of my son from the cross. It was very close to evening and the Sabbath would soon begin.*

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<sup>21</sup> Calling Mary "woman" is sign of respect, because she is the woman who gave Him birth. See Jesus the Christ, by James Talmage, page 144-145.

*It took some time to bring my son's body down from the cross with proper care and respect<sup>22</sup>. This was the body of the Son of God, the Messiah himself.*

*The tomb that Joseph gave us was 60 paces away from the cross. It had two small rooms: A small foyer with a bench carved in the stone and a small room where the body was to be placed.<sup>23</sup>*

*The three stars that marked the beginning of the Sabbath were about to appear, and we needed to hurry. We anointed the body and laid him to rest on the inner slab, and we asked Joseph of Arimathea to either close the tomb or set a few men to guard it in the interim.<sup>24</sup> Mary Magdalene said to Joseph that she would return after the Sabbath to finish the anointing if the tomb was open early on the first day of the week.*

*We all went to the house that John Zebedee and his brother owned close to the temple. Zebedee and the two sons were the providers of fish to the priests at the temple and knew those people well. We arrived barely before the beginning of the Sabbath. The three stars were already bright in the sky.*

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<sup>22</sup> Again, when the sabbath was approaching, the soldiers broke the legs of the other two men who were crucified that day, but found that Jesus had already died. This means that checking if He was alive took some time, and that the Sabbath was closing in. After that, Joseph of Arimathea had to walk to the office of Pilate, get an audience, and obtain his permission. Bringing Jesus from the cross may have also taken time, when done with the love and care He deserved. By then, the beginning of the Sabbath was very close.

<sup>23</sup> Again, we are assuming the tomb in the Garden tomb, which can be visited today.

<sup>24</sup> The Jewish laws (Exodus 16:29) allowed walking less than one Kilometers on the Sabbath, so they had to be careful.

*The following day was the Sabbath, and I could not commence the Shiva until the Sabbath was over. That was a “Shabbat HaGadol” or high day<sup>25</sup>, when the Sabbath and the Passover coincided.*

*Yet, my heart was heavy, and in my sadness I began preparations for the Shiva<sup>26</sup>. I tore the upper collar of my garment, removed my shoes, and covered my head in a heartfelt sign of grief, and I knelt down burdened by the weight of my sorrow, preparing my place to sleep on the floor. I did not want to eat; I was not hungry.*

*Some of the disciples were staying at the house with me that night, both to keep me company and because it was too late to go to their houses during the Sabbath. Their pain was evident. It was a strange night, and the street were deserted and quiet.*

*Suddenly a dark silhouette covered the doorsill of the house. A man stood there, hesitating to come in. I bid the stranger to enter. His head was covered with a hood to prevent recognition. He took time to gather the courage to cross the*

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<sup>25</sup> Shabbat HaGadol or High Day mentioned in John 19:31 happened either on **April 7 of A.D. 30** or April 3 of A.D. 33. The date of April 7, A.D. 30 is assumed here.

<sup>26</sup> Shiva means “seven” and are the seven days of mourning after the burial of a loved one, even today. The immediate family receives friends and family, who come bringing food for the mourners. This is a period of healing. The mourner tears part of the clothing that is sewn after healing. The mourner sleeps and seats on a low bed, and takes the shoes off. This is an ancient custom mentioned in Ecclesiastes 3:1-8 “a time to tear apart and a time to sew together.”

*doorsill. As he stepped forward under the dim light of the room I could notice that he was wearing the sandals of a roman soldier.<sup>27</sup>*

*He fell on his knees before me. I could see tears in the weary face of the warrior. He spoke to me in Aramaic with the unmistakable Samaritan accent.*

*I beg forgiveness to the mother of the man I crucified today, he said. Jesus was a much better man than I, a simple soldier. I did not want to crucify him, but I am a soldier, and I do what I am told. When I heard him ask in prayer that I be forgiven because I did not know what I was doing, I would have gladly traded my life for his. My life is not important, but his life was. I have done bad things in my life, but this one is heavier than I can bear. Please, lady, forgive me for what I have done to your son!*

*Sorrow bent his head forward, and tears bathed the stone of the humble floor. I saw the depth of his suffering. He probably was as old as my son, and I suddenly felt a mother's love for him. I caressed the head of the soldier, and as I gave consolation to him my sorrow disappeared. Cornelius, not all soldiers were bad or cruel. You were not, and neither was he. He then took a*

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<sup>27</sup> This fictitious story is mentioned to underscore what a good soldier might have felt at the death of the Savior. Some Samaritans had welcomed the Savior (John 4:4-30), yet they were discriminated by Jews as half Jews, half Gentiles. They spoke Aramaic, and held beliefs similar to the Jews. Herod himself was only half Jew, thus not totally accepted by Israel. Herod probably helped in conscripting Samaritans into the auxiliary Roman army. The chance that a Samaritan soldier helped in the crucifixion is not unconceivable. Those soldiers were poor.

*loaf of bread from his coat and offered it to me for the Shiva. Probably it was all that he would have eaten that night.*

*Would you say "Hamotzi" for me, I asked him.*

*He knew I was asking him to bless the bread, something he also had learned as a child. He bowed his head and said in Hebrew "Baruch ata Adonai Eloheinu melech ha'olam hamotzi lechem min ha'aretz" which means "Blessed are You, Lord our God, King of the universe, who brings forth bread from the earth."*

*I then broke the loaf of bread and shared it with him. I told him that my son had taught us that he, the Messiah, is the bread from heaven, a bread who had come to give life to all men, including him. He has already forgiven you, I said. He does not want you to dwell in your pain. My son did not die on the cross to cause suffering, but to bring peace, mercy and forgiveness. I want you to know that I forgive you just like he did. Your love for him will lift the burden of pain from your soul.*

*He stayed with me for a short time, and then he disappeared in the darkness of the quiet city. It is amazing that, in consoling the poor and lonely soldier, I had found consolation for my own sorrow. That piece of bread was all I ate that night, and my soul was able to rest on that hard floor after the hardest day in my life.*

*The next day I spent in quiet meditation with the disciples and Mary Magdalene as my friend and companion. When the night came and the sabbath ended, my Shiva started.*

*Many people came to see me, starting that evening and continuing the early morning of Sunday, the first day of the week. Joseph of Arimathea, Nicodemus, Mary, Martha, Lazarus, and other disciples came and sat by me in silence, some bringing food, as is the custom during Shiva. Others who came were those who my son had blessed during his ministry, like Jairus, the head of the synagogue whose daughter had been brought to life by my son. They had come defying, in a way, the criticism of the Jewish ruling class. As is the custom, the Jews came in through the open door without knocking, sat down reverently and said nothing or very little. They were there to accompany me in my sorrow. The Gentiles, like the centurion from Capernaum whose servant had been healed, unaware of our customs, came to the Shiva and greeted cordially reminiscing the miracle.*

*Mary Magdalene had left early in the morning to the burial site taking spices of nards, myrrh, and aloes to place them in the folds of the shroud to perfume the body, and to make sure that a sudarium had been placed over his face. The commencement of the Sabbath had prevented us from finishing the preparations for my son's burial.*

*At the third hour of the day, Mary of Magdala entered the house full of excitement. "He is alive!" She exclaimed. "I saw him, and he is alive!"*

*She ran to embrace me. At first I did not know how to respond to such news. Then Peter and the other disciples also arrived full of excitement. "The tomb is empty; the shroud is neatly folded on the bench at the entrance of the tomb! Some of the women have also seen him."*

*I wanted to see him. I wanted to see my son so very much! The news had filled my heart with hope to see him again. I remember that he had taught us he would rise to life. And, dear Centurion Cornelious, he did resurrect. The twelve apostles saw him later, touched his wounds, and even ate together with him. The resurrection is real. It happened as we have been told.*

The ship in the pier was ready for departure. The cargo had been securely placed in the bowels of the ship. The captain was calling for all the passengers to board. Departure was needed while the tide was still high.

Lady Mary stood and began to walk toward the ship.

*Did you see him?* Cornelius asked. *Did you see him?*

She turned and looked at him with a soft smile and longing eyes.

*My son loved me, and his love for his mother was perfect. Would you ever think that he would leave his mother without allowing her to see him, without placing his hand on his heart with a soft reverence, and saluting her "Shalom*

*Ima!” “Peace, Mother”?* Since He was a baby, Cornelius, he always was the perfect child.

Already on the boat, she looked back and said,  
*Cornelius, I know He lives! I know!*

And Lady Mary never again returned to her land of Israel.