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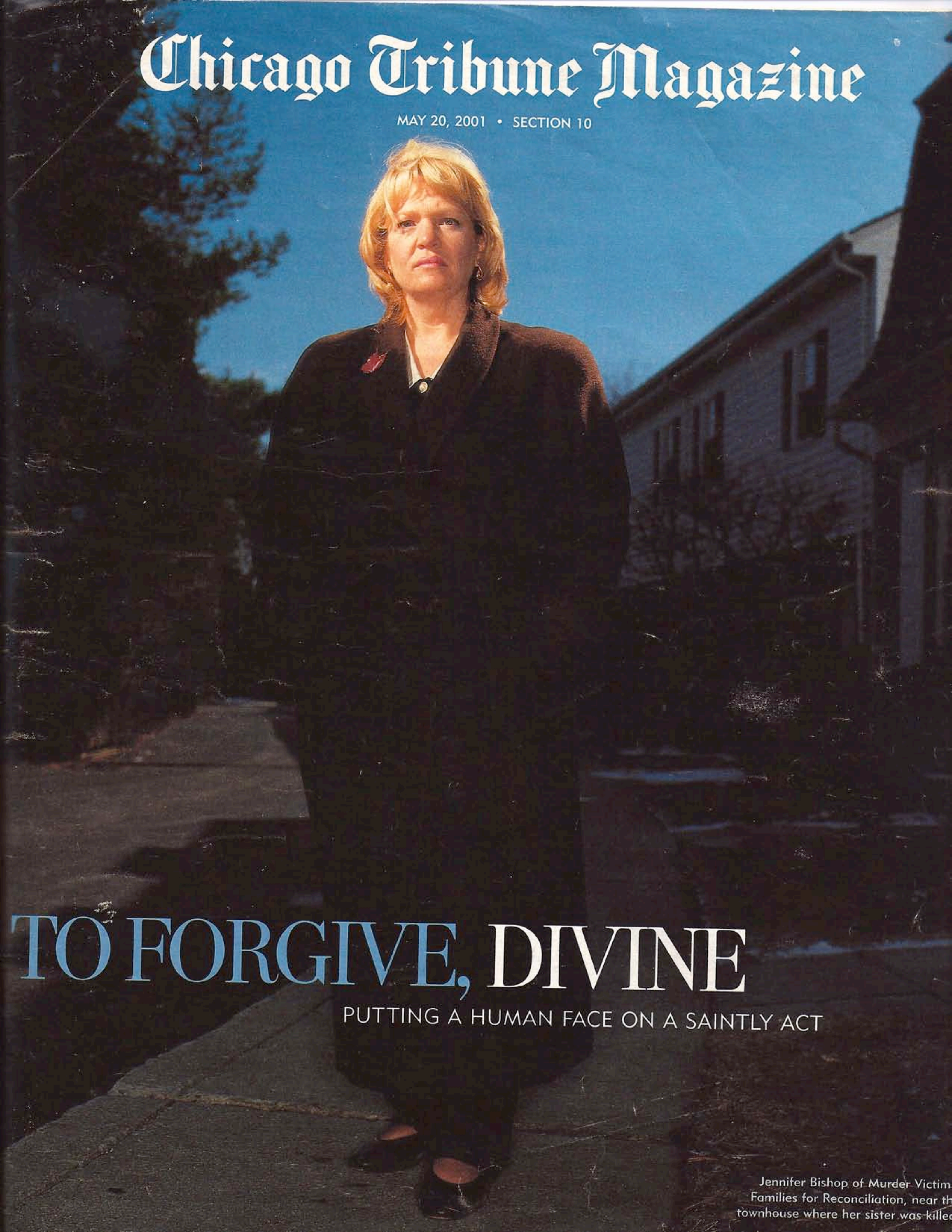

TO FORGIVE, DIVINE

PUTTING A HUMAN FACE ON A SAINTLY ACT

Jennifer Bishop of Murder Victim
Families for Reconciliation, near th
townhouse where her sister was killed

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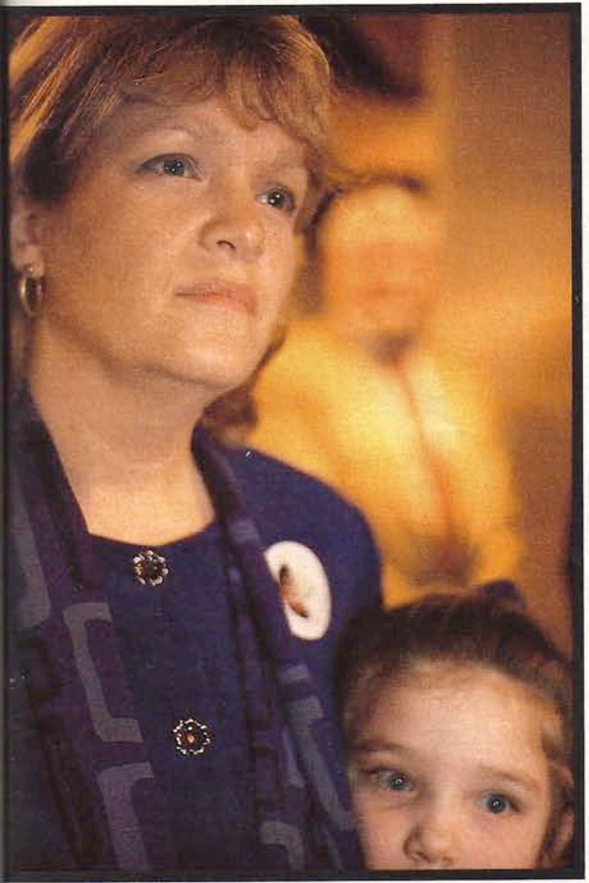

Jennifer Bishop and her daughter Elizabeth Jones at a meeting of Murder Victims' Families for Reconciliation. Photo by Michael Walker.

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ON THE COVER: Photo by Jeff Sciortino
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ABOUT THIS ISSUE

ABOUT TWO YEARS AGO, I heard Harvard law professor Martha Minow speak about conflict, justice and forgiveness in a talk sponsored by the educational organization Facing History and Ourselves. The conversation was fascinating, and Minow's passion and intelligence animated the audience as the debate ranged widely, from Rodney King to South Africa. It soon became apparent that versions of this discussion were taking place across the country, as grudges and revenge were losing out to a generosity of spirit.

The same issues resonated with writer Bill Clements, who has a gift for writing about unlikely heroes, people who transform adversity into strength. His last Tribune Magazine story was "The Man With the Map in His Head," the story of Stanford James, an autistic man whose life was buoyed by his mother and a gift for memorizing maps.

Clements, who wrote this week's cover story, often reflected on the murder of his cousin Susan, who was stalked and killed by an ex-boyfriend who later killed himself. Clements wondered how he and his family would have reacted if the killer had faced the death penalty. "Could we have been forgiving?" he asked himself. "Could we have carried on in a way that is constructive?"

Bill Clements

Clements went on his own journey as part of this story. After talking to those who had joined Murder Victims' Families for Reconciliation, he says, "What I realize now is that working against violence and handguns and the death penalty is a way to restore a sense of humanity to an essentially un-human experience. And that forgiveness, if you can manage it, carries with it special gifts that only those who have accomplished it can imagine."

—Elizabeth Taylor

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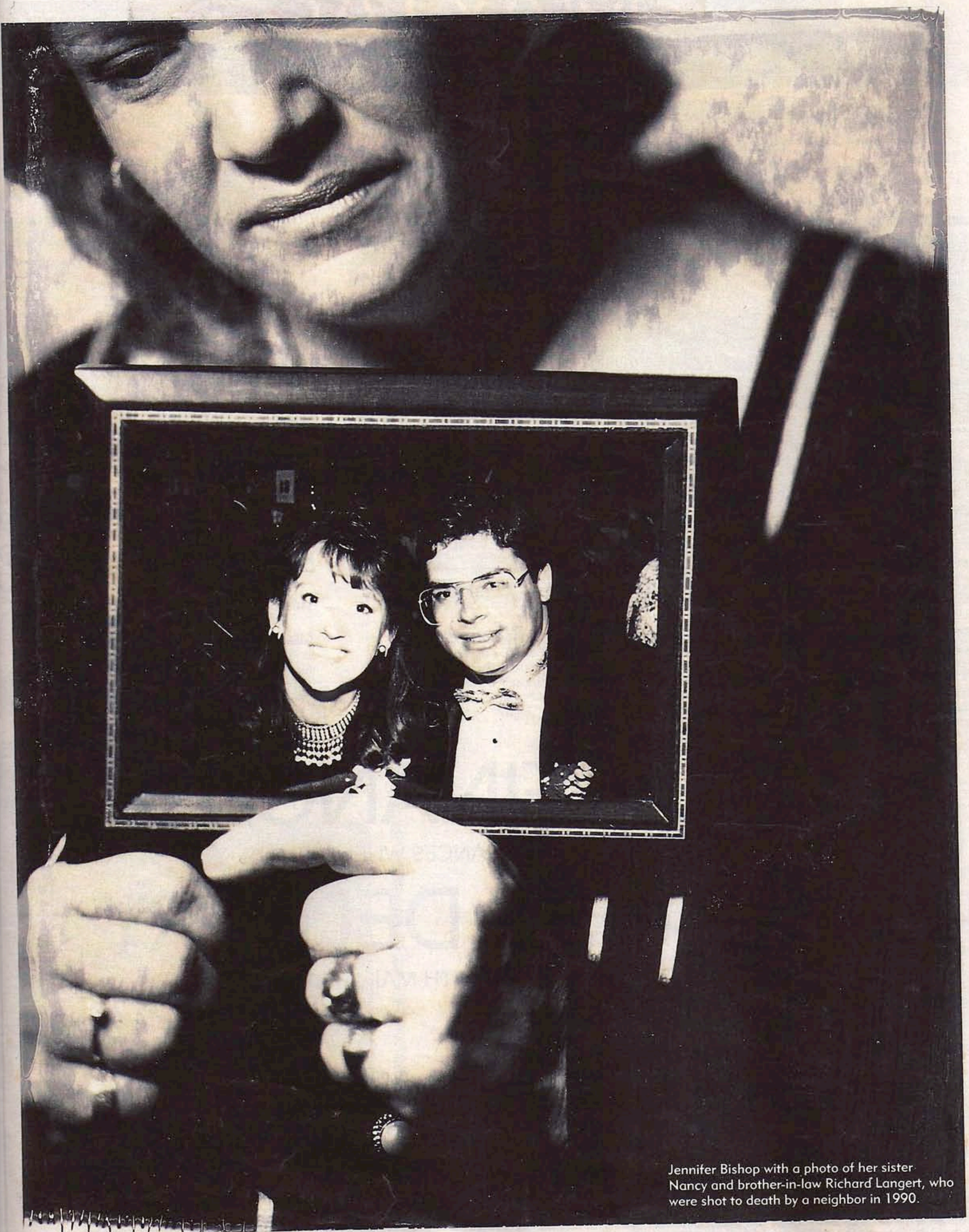


Jennifer Bishop with a photo of her sister Nancy and brother-in-law Richard Langert, who were shot to death by a neighbor in 1990.

IN NANCY'S NAME

WHY THE BISHOP SISTERS CHOSE FORGIVENESS OVER VENGEANCE

March 24, 1982. Nancy Bishop is 17 and feeling the rush of opening-night jitters as she takes the stage as Maria in New Trier High School's production of "West Side Story." The exuberant youngest of the three daughters of Lee and Joyce Bishop of Winnetka, Nancy throws herself into the role, performing with particular zeal the classic "Somewhere," a song about the search for peace and forgiveness in a deadly world.

Hold my hand and we're halfway there
Hold my hand and I'll take you there
Somewhere, somehow
We'll find a new way of living
We'll find a way of forgiving
Somewhere.

May 23, 1987. Nancy Bishop is 23 and getting married to Richard Langert, 26 of Oak Lawn. They met two years ago, when Nancy was working for a summer in the offices at Saratoga Specialties Corp., a chemical and spice manufacturer in Elmhurst where Richard was a salesman. As the story goes, it was Nancy who pursued Richard. She is a young woman who knows what she wants, and having a family is No. 1 on her list. The wedding ceremony, with sisters Jennifer and Jeanne as bridesmaids, takes place at the Kenilworth Union Church in Kenilworth. A good friend of Nancy's sings "Somewhere during the ceremony.

Saturday, April 7, 1990. Nancy is 25 and three months into her first pregnancy. It's 10 p.m. and she and Richard are returning home from dinner ou with Nancy's family in downtown Chicago. The family has three good reasons to celebrate: Lee Bishop's 60th birthday, Nancy's passing the critica three-month point of her pregnancy and Nancy and Richard's imminen move into their first house, in Prospect Heights, from their temporary quar

BY **BILL CLEMENTS** PHOTOS BY **JEFF SCIORTINO** ers in a Winnetka townhouse wned by Nancy's parents.

After dropping off her parents, Nancy and Richard step inside the dark townhouse and find an intruder waiting for them, a .357 Magnum revolver in his hands. He handcuffs the couple and leads them down into the basement. Nancy and Richard plead for their lives and the life of their baby; they offer the intruder $500, but he tosses the money on the floor. He uncuffs the couple and orders them to lie on the concrete floor. He shoots Richard first, execution-style, in the back of the head; Nancy scrambles into a corner and covers her pregnant stomach, but it doesn't work: The intruder shoots her in the abdomen. Nancy then makes a run for the stairs, but is shot in the back before she gets there. She falls, and the killer leaves.

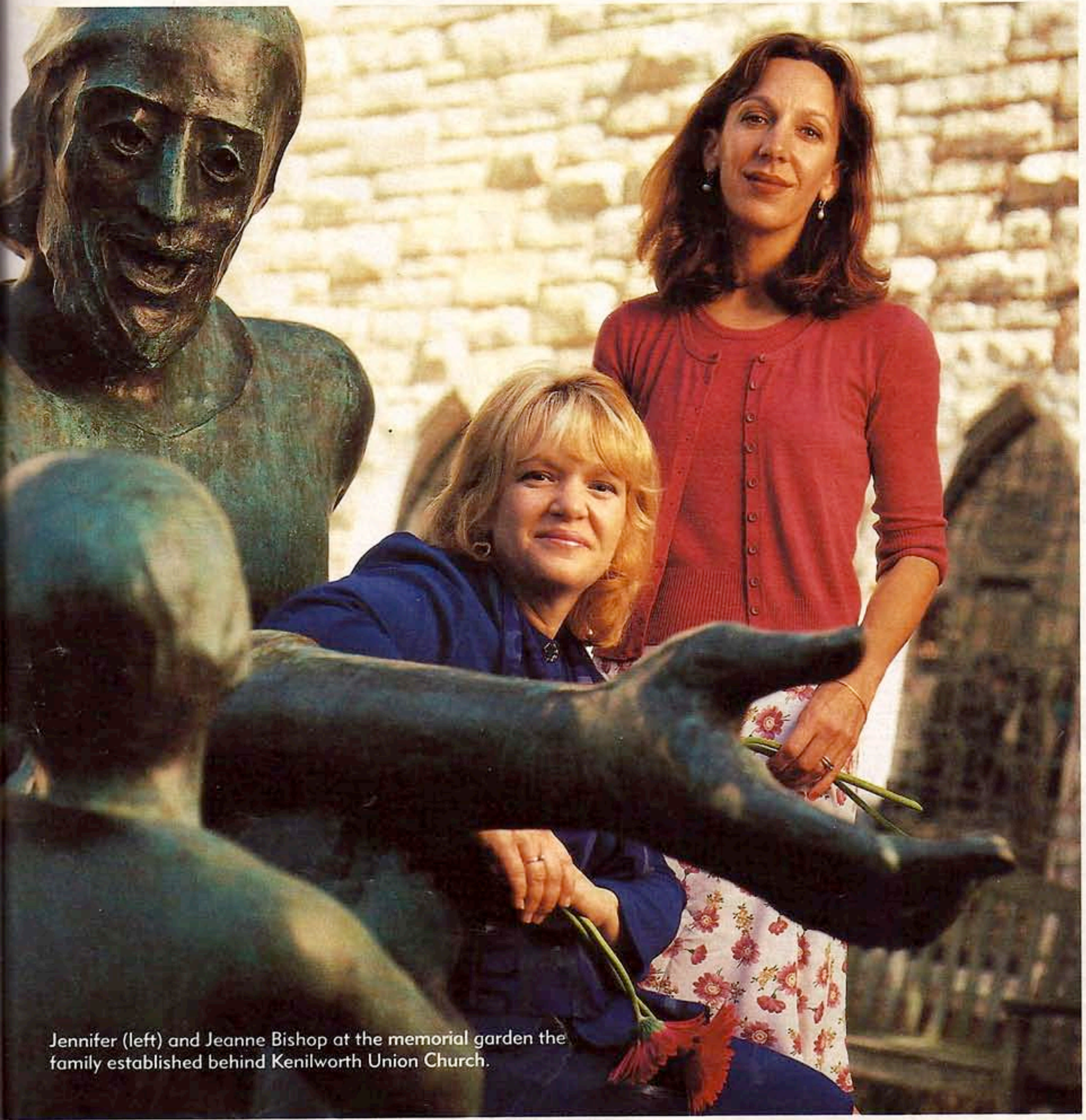
But Nancy is not done. Using her elbows for leverage, she squirms across the floor to some work tools and starts banging an ax against the floor in an effort to attract someone's attention. After a few minutes, though, she realizes this is futile. So Nancy gets back on her elbows—the autopsy will find them bruised and bloodied—and drags herself over to her dead husband, to be next to him when she dies. But she still isn't finished. As Nancy lies there, the darkness closing in, she dips her finger into a pool of blood and scrawls onto a box beside them the simple message she always uses to end notes and letters to people she loves: ♡U.

April 11, 1990. Close to 1,200 people are packed into and spilling out of Kenilworth Union Church for the funeral of Nancy and Richard Langert. At the urging of Joyce Bishop, one of the songs during the ceremony is Nancy's favorite, "Somewhere." Outside, the police are taking down the license plate numbers of everyone in attendance, trying to develop leads in their investigation of the murders. Among the mourners are Nick and Joan Biro, who are Winnetka neighbors and acquaintances of Lee and Joyce Bishop, and their 16-year-old son, David, a New Trier student.

Oct. 7, 1990. After six months and a $1.5 million investigation that included the FBI, local police arrest David Biro. The break in the case came when a friend told police that Biro had bragged to him about killing Nancy and Richard. The murder weapon, a stolen .357 Magnum, is discovered under Biro's bed. That night, Nancy's sister Jennifer has what she will later call "a moment of real clarity." She is standing on a railroad bridge looking down on the media zoo around the Winnetka Police Station and is overwhelmed by a wave of pity for David Biro because, as she will later say, "He had to be in the lowest place possible on Earth to do something like this."

After a two-week trial in November 1991, a Circuit Court jury finds Biro guilty of the murders of Nancy and Richard and their unborn baby. Two months later, Biro is sentenced to consecutive life terms withou parole and sent to Menard Correctional Center. In Illinois, unlike in some other states, Biro is ineligible for the death penalty because he was not 18 at the time of the murder. He has never acknowledged any guilt and his motive remains a mystery.

As the Bishop family leaves the courtroom, they are surrounded by reporters. For the first and only time Joyce Bishop steps up to a media microphone. Reporters ask her wha the family's plans are. "We are going to the graves to grieve," Joyce says, standing straight and still amid the maelstrom. "We are going to tel Nancy and Richard that they can rest in peace."



Jennifer (left) and Jeanne Bishop at the memorial garden the family established behind Kenilworth Union Church.

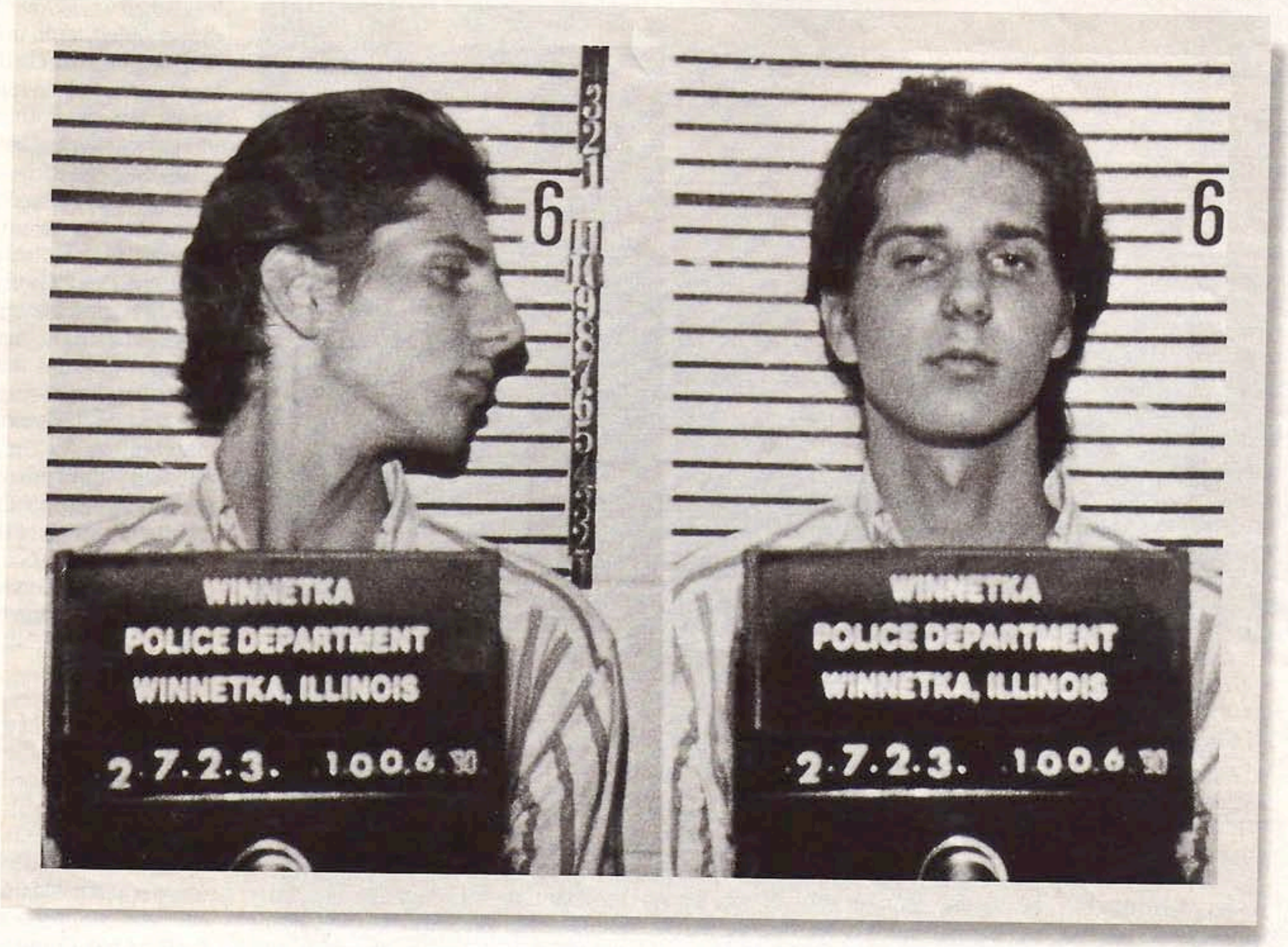
It took a year or so after the murders for Jennifer and Jeanne Bishop, now 43 and 41, to begin to surface from the deep well of anguish that the murders had plunged them into. But once that happened, both sisters knew what they had to do: get involved in the fight against the death penalty and for stricter gun control laws—even though they both had full-time jobs and would eventually have children.

> “There's
> could spend

"I'm going to be doing this for the rest of my life with every ounce o energy I have to give it," Jennife says. "And it's all because of Nancy because of that last message of lov she left us. . . . There's no way, as tribute to this person who was so fu of love, that we could spend 15 year trying to kill another human being."

To that end, seven months afte the murders Jeanne quit her job as corporate attorney with a Loop law firm and became a public defende representing people like the ma who killed Nancy and Richard "Nancy's death put many things int perspective for me," Jeanne say "like not caring so much about th things I'd been so concerned abou

David Biro, who was convicted of killing Nancy and Richard Langert, has never acknowledged his guilt.



ay, as a tribute to this person who was so full of love, that I ears trying to kill another human being. —Jennifer Bishop

before, like money."

The first time Jennifer and Jeanne participated in a public event was at a rally against handguns; they joined the Illinois Council Against Handgun Violence. Then both soon became involved with anti-capital punishment work, joining the Illinois Coalition Against the Death Penalty. The majority of the work consisted of telling their story as often as they could in speeches across the Midwest, particularly in Illinois.

After a few years, Jennifer and Jeanne heard about and joined Murder Victims' Families for Reconciliation, a victim-oriented anti-death penalty organization founded 25 years ago and based in Boston. The group has about 2,500 members from across the country who firmly believe that death by execution is just another senseless whirl in the United States' relentless cycle of violence. The group does not require that its members forgive the killer or killers; the "reconciliation" in the group's title has the same meaning that Catholics use in their sacrament of reconciliation—making peace with God and yourself and what has happened. Bringing your life back together.

But some members, including Jennifer and Jeanne, say forgiveness is their main motivation. Member Bud Welch lost his daughter, Julie, in the Oklahoma City bombing, a crime for which Timothy McVeigh received the death penalty. Welch has publicly forgiven McVeigh.

"People presume we're either psychos or saints," says Renny Cushing, executive director of Murder Victims' Families for Reconciliation. Cushing lost his father to murder 12 years ago. "Society refuses to acknowledge that we're just peop who've had a terrible thing happe to us, and we've come to understan that the only thing that makes an sense to us is to not repeat the vi lence. Our message [of reconciliatio and non-violence] is an offering tha we make to society, an offerin we've paid for in blood. That's ho we give meaning to our loss."

Jennifer was recently name national president of the murder vi tims' families group. Much of the sis ters' work for the organization which is all on a volunteer basis involves providing emotional sup port. People who join th

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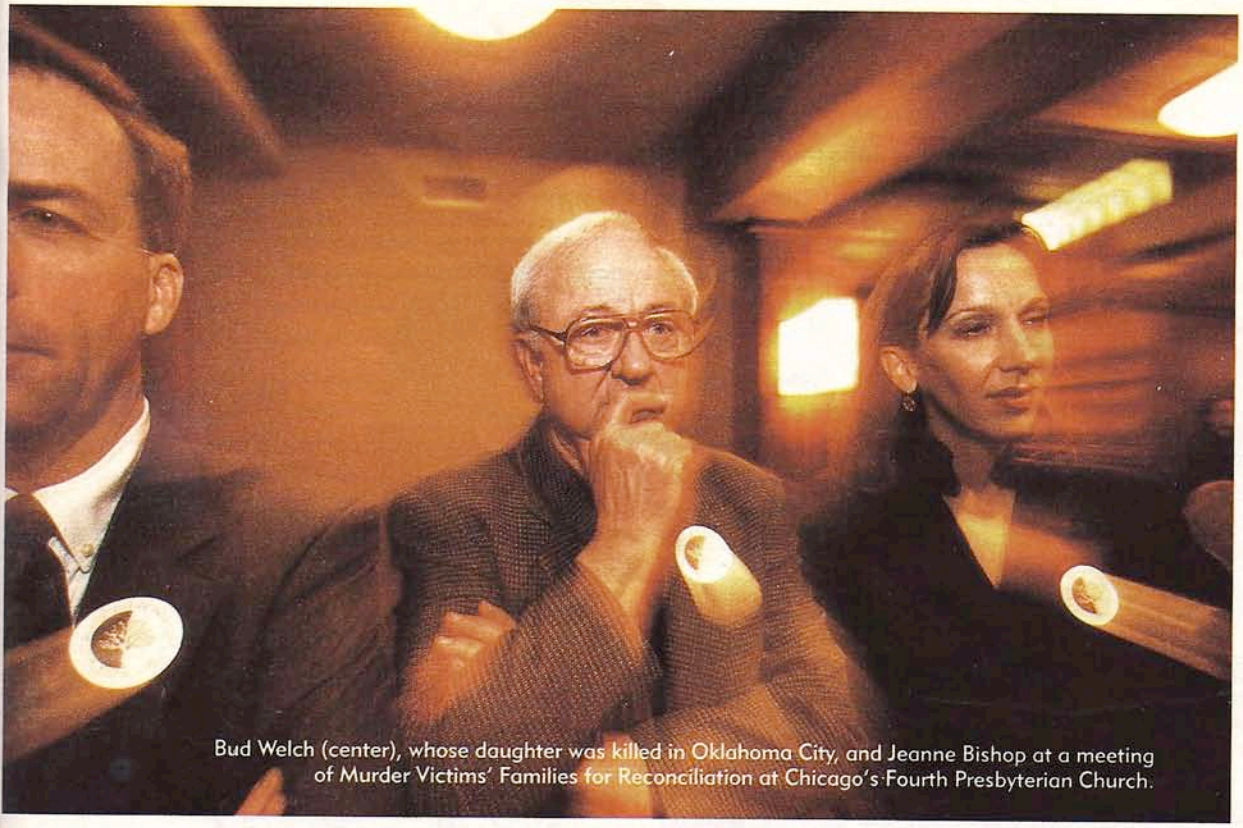
Chicago writer Bill Clements last wrote for he Magazine about Stanford James, an RTA customer service agent with autism.



Bud Welch (center), whose daughter was killed in Oklahoma City, and Jeanne Bishop at a meeting of Murder Victims' Families for Reconciliation at Chicago's Fourth Presbyterian Church.

> Forgiveness is very, very hard to do and not everyone can do it. . . . It's a special spiritual gift. —Religious ethicist Don Browning

group—most are referred through churches—have a great need for a shoulder to cry on and a sympathetic ear ready to listen to their stories about the loved ones they lost and how it happened. "Whenever we are together we still spend a hunk of time sharing our grief and memories," Jennifer says.

Then come the more political aspects of coordinating members, giving speeches and organizing meetings and events to work against the death penalty, to spread the philosophy of reconciliation and non-violence. Both Jennifer and Jeanne make dozens of speeches and presentations each year. "I think this is a message our society needs to hear," Jennifer says, "because I think most people know deep down that [reconciliation] is the real truth."

There's no doubt that for Jennifer and Jeanne Bishop, their work is the best way they've found to honor their sister.

"Every time I talk to a room full of people about it, I feel like I'm opening up my veins," Jeanne says. "But Nancy is up there in heaven, tapping us on our shoulders, asking, 'What have you done today?' "

"It's the way that I make sense of all of this," Jennifer says. "There's no other way Nancy's death makes any sense to me."

Though forgiveness is a central tenet of Christianity and is embraced by many spiritual leaders as a way to deal with loss, it is difficult to reconcile with notions of justice and is often overwhelmed by the more visceral human desire for revenge. Even those who support the idea of forgiveness after murder emphasize that it is a very difficult process, and takes place only after a long time. Forgiveness is possible, they say, but few people actually manage to do it; most are simply unable to let go of enough of their rage and intense feelings of loss. And it's a two-person job: The person responsible for the murder has to be willing to acknowledge his or her crime and accept the forgiveness. Otherwise, the process gets short-circuited.

"That's why, when the pope went to visit and forgive the man who shot him in St. Peter's Square or Cardinal Bernardin went to see and forgive the man who falsely accused him of molestation, we see these as saintly acts," says Don Browning, professor of religious ethics and the social sciences at the University of Chicago. "I think we have to understand that forgiveness is very, very hard to do and not everyone can do it. It's an extra-special act, and that's why it can't be included in the ordinary organizing of society. It's a special spiritual gift."

But forgiveness can also double back and bestow gifts on people who forgive, Browning says. Such people "can be the beneficiary of their own forgiveness, because it can allow them to get beyond the evil that happened."

Rabbi Byron Sherwin, vice president of academic affairs and professor of ethics at the Spertus Institute of Jewish Studies in Chicago, disagrees that forgiveness is possible, or even desirable, and says it's justice that must be served.

"In the Jewish tradition," Sherwin says, "there are only two possibilities of forgiveness—from the victim or from God. Any other person doesn't have the right to forgive." It's justice that's most important, he says—justice as distinguished from revenge or retribution. He advises de-emphasizing revenge and seeking justice, "even if it's a next-world justice."

Society has no right to stop se
ing justice, "because that's the fa
that keeps society together," S
win says. "People are more u
when justice isn't done than w
forgiveness is given." Sherwin wa
that people should not get caught
in trying to extract revenge, beca
that can lead to self-destructi
which just gives the killer anot
victory. But people also shoul
"blankly forgive," because that's
ing up on the search for justice.
there is no justice, then there's
meaning to the murder."

Victims' family membe
whether they struggle toward
giveness or not, agree on seve
points: the great need to tell th
stories, the vital importance of
ting beyond the horrible image of
moment of the murder, and
necessity for advocacy and p
grams for victims' family membe
the victimization of the survivors
common and sometimes tra
byproduct of violence.

Marilyn Baldwin has worked w
murder victims' families for 14 yea
overseeing appeals and capital ca
for the Cook County State's Attorn
Victim/Witness Program. One of
jobs is helping victims' families p
pare for and recover from exe
tions. She believes the death pena
brings a just conclusion to the cri
nal justice process and can help fa
ily members heal.

"Closure is different for everyon
she says. "It's not like all their pr
lems are solved by the execution,
there is a peace that comes with
end of the criminal justice proce
the end [victims' families] we
promised for so long. . . . There's
misconception about these peo
[survivors] being bloodthirsty. Th
just want an end to it and punis
ment carried out and hopefully to
able to be free from all that. As o
mother said to me, 'You know, we
the death penalty too.' "

Baldwin has worked with t
National Organization of Vict
Advocates to develop a video to he
families through the process, wh
can take a heavy toll on relatio
ships. "The divorce rate is stagge
ing," Baldwin says. "It's the wo
thing that can happen to a family.
not that [the killer] took one or t

lives; the fallout on the whole family is tremendous."

One of the family members Baldwin has worked with is Dawn Pueschel, 44. On Aug. 29, 1983, her brother and sister-in-law, Dean and Jo Ellen Pueschel, were savagely beaten to death in their Rogers Park apartment (Jo Ellen was also raped). Their 11-year-old son, Ricky, was also beaten, but he survived. Two brothers, Reginald and Jerry Mahaffey, were eventually convicted and sent to Death Row for the crimes. Pueschel wants to be present when the Mahaffeys die. "I'm not a crazy person. But I would like to be there when they're executed."

After 18 years, not an uncommon eclipse of time in capital cases, she just wants it to be over. "I know [executing them] is not going to accomplish anything, really. But my family is dead, that's how I think about it. And why should [the Mahaffey brothers] have the right to live and breathe and read and get an education, when they have killed my family? My family was slaughtered and had no rights at all."

It is a cold and gray early February Sunday evening; Jennifer and Jeanne Bishop are sitting in the living room of Jeanne's Evanston home. Jennifer, now living in Kankakee, is recently divorced and the mother of Elizabeth, 9, and Amanda, 7. She is a history teacher whose specialty is teaching gifted junior high and high school students. Jeanne is the mother of 21-month-old Brendan and is married to musician Russell Gloyd. Jeanne's 5-year-old golden retriever is nudging from sister to sister to visitor, trolling for attention. The dog is named Swansea, in honor of the place in Wales that Nancy and Richard had decided was their favorite place in the world.

For Jennifer and Jeanne, talking about Nancy and the murders and the path they have traveled the last 11 years is both heart-wrenching and life-affirming. They say that without a doubt it's Nancy who motivates them, the exuberance with which she lived and the message of love she left as she died.

"Can you imagine?" Jennifer asks, recalling Nancy's last moments. "There she is, her husband is dead in front of her, her baby is dead inside of her, she's going to be dead in moments, but she had one final message for us. With the last ounce of energy and life in her, Nancy found the truth that people spend their whole lives searching

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A SCHOLAR OF FORGIVENESS
TAKES LESSONS FROM SOUTH AFRICA

BY **KRISTIN ELIASBERG**

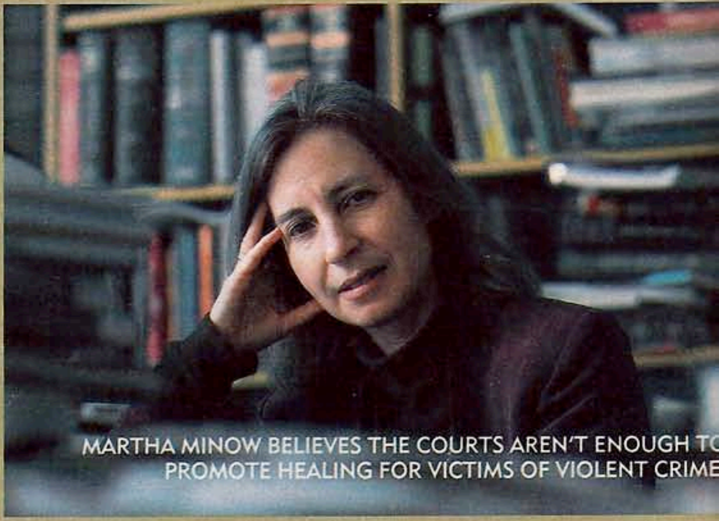
Martha Minow is a student of forgiveness, and she has seen it operate on a gran scale. The Harvard law professor was consulted in 1998 when the Sout African Truth and Reconciliation Commission was preparing its report on human-rights abuses under apartheid. Observing tapes of emotional confrontations during the commission's hearings (for example, when five widows confronted but ultimately forgave, the informer who was responsible for the deaths of their husbands), Minow began thinking about applying the lessons of the South African experience in other contexts. Her goal: to see if the U.S. criminal justice system might similarly promote rather than frustrate healing.

Minow has an omnivorous mind and she's something of a polymath. Her cluttered but cozy Harvard office testifies to that. The casually dressed, 46-year-old Winnetka native sits surrounded by baskets filled with papers. Some are from her students; as a professor she has taught civil procedure, family law and courses in law and society. Others are drafts of her own writing; she has written three books and edited, co-edited or contributed to numerous others. She's a frequent lecturer, an active member of the boards of at least five foundations, and a consultant to the UN and to the government of Sweden on its Independent International Commission on Kosovo. She's also a mom, and her office door is decorated with colorful drawings, courtesy of her 8-year-old daughter.

All her roles reflect what she has always been interested in: "What are the conditions for building a community, a world, where people can co-exist? Law can sometimes make that a problem, but it can also be a vital instrument in making it possible."

Margo Strom, president of the educational organization Facing History and Ourselves and one of the people who encouraged Minow to turn her attention to South Africa, says of her friend, "She has one foot in education, another in law and another in family—and she mixes them all up with her philanthropy." Accomplished as she is, Minow is surprisingly open and friendly—and diminutive. "Peopl always say, 'Is that really Martha Minow?' " Stro jokes. " 'She's so *tiny*, and she wears funny socks.' "

Minow is, in fact, wearing funny socks during recent interview as she considers how to describe h work. "Legal responses to group differences?" sh hazards. After getting a degree in education fro Harvard and her law degree from Yale, Minow started out working on equality rights for oppressed an marginalized groups: children, women and the disabled, as well as religious, ethnic and racial minorities. That led to looking at how legal systems dea with the aftermath of violent ethnic conflicts in th international arena. Thus her work on South Afric and Kosovo, two particularly vast and violent responses to group differences. Now she is thinking abou ways to apply her experience of nations dealing wit mass conflict to the criminal justice system at home.


MARTHA MINOW BELIEVES THE COURTS AREN'T ENOUGH T
PROMOTE HEALING FOR VICTIMS OF VIOLENT CRIME

Though the South African restorative justic experiment was part of an effort to rebuild an entir nation riven by genocide, political oppression an mass violence, Minow draws parallels between vic tims of apartheid and individual crime victims and survivors in the U.S. The Truth and Reconciliation Commission's efforts were nationwide, but they focused on individual victims and embraced every affected community. For Minow, the South African experience suggests that community-based alternatives to adversarial justice might supplement the American system. Using the commission as an inspiration, Minow envisions a system providing "contexts where the community can get together and express their condemnation more viscerally, more verbally and in a more narrative form than the criminal justice system allows them to do."

Minow, for example, participates in and has helped organize memorials commemorating the death of a friend and colleague who was murdered 10 years ago not far from where she and her husband, also a Harvard law professor, live in Cambridge. The conferences, symposia and written works dedicated to this friend honor her memory, but they also help the survivors deal with her death.

What has been particularly satisfying, Minow says, "is to have had the chance to tell other people what kind of a loss it was. The untold story about violent crime is, How do victims go on with the rest of their lives? Society has a responsibility to help them go on with the rest of their lives. My work tries to suggest how we might keep on the table emotions that aren't on the table in the courtroom. The processes that society comes up with, or doesn't come up with, in one way or another provide structure for those emotions, like anger and fear and rage and anguish. You can either have limited range—like with the adversarial process—or you could have a broader range. I think we should have a broader range."

Going beyond locating and denouncing wrongdoers, the South African Truth and Reconciliation Commission tried to make sense of apartheid and the crimes and depredations it engendered. The goal was lofty: reconciling the country to its past, in all its shameful details, and enabling a future where sufferers and transgressors would co-exist. All victims and survivors were encouraged to testify, whether the perpetrators of their crimes were available for prosecution or not. A therapeutic transformation seemed to take place when victims told their stories to an authoritative listener.

"Between Vengeance and Forgiveness: Facing History After Genocide and Mass Violence" is the book Minow wrote about that brave and groundbreaking experiment in mass forgiveness, a work that dissects the mechanisms that enable reconciliation. Minow describes the process as "rectifying the damage to human dignity," and suggests that crime victims in the U.S. could be given a similar opportunity: to have their narratives dignified, outside the trial process, but perhaps in a quasi-official, religious or community setting.

Forgiveness was certainly a big part of the Truth Commission process. Confrontations between victims and perpetrators often prompted repentance and forgiving. But Minow is quick to point out that this was by no means always the case. Forgiveness will not always result from the process, but it still is important to victims to be able to tell their stories, and that, she says, should be the central focus.

Minow stresses that victims in all contexts must have the choice to bestow or withhold their pardon. Though amnesty was part of the political bargain that engineered the peaceful transfer of power in South Africa, victims were free to denounce those they accused, as well as to cross-examine them. For Minow this freedom is essential.

"I think victims shouldn't be expected to forgive. For many victims, all they have left is their own reaction. If they're told, 'No, you must give up your own reaction,' that's another form of victimization." But Minow admires those, like members of Murder Victims' Families for Reconciliation, who do manage to forgive their transgressors. "If they come to forgive that's often admirable, but it's a choice that must be preserved."

Of her own ability—or inclination—to forgive her friend's murderer, who remains at large, Minow says, "I cannot imagine myself forgiving my friend's killer, but that's at least in part because no one was ever found. . . . Even if someone came forward, confessed and showed remorse and apology, I think I'd still have real difficulty."

At the same time, Minow wholeheartedly endorses the complaint of groups like Murder Victims' Families for Reconciliation and others in the victims' rights movement that the criminal justice system gives too small a role to victims. The South African truth commission was a compelling demonstration of the healing power—for victims and for perpetrators—of telling their stories. What Minow thinks should be explored in this country is a way to implement these kind of restorative justice models, not as a substitute for the adversarial process, but as a supplement.

"In both contexts, international and domestic, there is a similar set of understandings," she observes, "not only that victims have been undervalued in the formal processes, but that the breaches that lead to really horrific crimes have an impact on the community in ways that aren't adequately addressed by prosecutions and convictions."

The group of friends congregating to commemorate Minow's murdered colleague is one example of extra-judicial activities addressing needs unmet by the trial process. The restorative justice models Minow has been studying also include informal community-based activities instigated within the judi-

Continued on page 20

New York writer Kristin Eliasberg's work has appeared in The Nation, The American Lawyer and The New York Times Book Review.

> MY WORK TRIES TO SUGGEST HOW WE MIGHT KEEP ON THE TABLE EMOTIONS THAT AREN'T ON THE TABLE IN THE COURTROOM.
>
> —MARTHA MINOW

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for—that love is all that matters."

"There's a verse in the Bible that says, 'Love is stronger than death,' " Jeanne says. "It's so true."

Although Jennifer and Jeanne remain committed to the struggle of forgiving David Biro, the process is incomplete, they say, because he refuses to participate. Biro, who would not comment for this story, is not willing to enter into any sort of forgiveness process with the Bishops or Langerts, says his attorney, Bob Gevirtz, because that would require admitting legal guilt in the murders. Biro has been found guilty of the murders in criminal and civil courts.

"If there is a heaven on Earth," Jennifer says, "it's living in love, like my sister was. If there is a hell, it's living in total alienation like David Biro was. That's where my forgiveness comes from, feeling incredible pity for him."

"My ability to forgive David Biro," Jeanne says, "is centered around what I've learned from my faith. I ask myself, What does David Biro owe me? He owes me a beautiful sister; he owes me a brother-in-law; he owes me a niece or a nephew; he owes me every holiday celebration for the rest of my life. . . . What do I owe David Biro? Absolutely nothing. But what do I owe God? I owe it to God to forgive David Biro, because I have been forgiven by God."

Make no mistake, both sisters are glad Biro will never get out of prison. They describe with obvious satisfaction the moment in Biro's trial when he was on the witness stand and the prosecutor heaped "withering scorn" on his story that the bragging he'd done about the murders was just a lot of joking. "I'm completely glad for every minute of that two-hour cross-examination," Jennifer says. "We could actually see him deflate on the stand," Jeanne says.

Lee and Joyce Bishop support the death penalty, so they are not members of Murder Victims' Families for Reconciliation. But Jennifer and Jeanne are quick to say their parents, particularly their mother, have been supportive of their work with the group. The diverging views, though, have led to some lively discussions at the family dinner table. "My dad agrees with the [Illinois' death penalty] moratorium; but he sees it as a way to correct the system, while I see it as a step toward abolishing the death penalty," Jennifer says. "We joke about how our votes cancel each other out." Lee Bishop, a labor relations lawyer for 35 years, is retired and teaches 7th and 8th graders as a substitute at Wilmette Junior High.

Jennifer and Jeanne agree that the murders brought their family closer together than it had been before—even though there have been some tense and angry moments, stress-caused arguments. And both say they are more determined than they probably would have been to remain as close as possible as a family.

But the scars, too, remain. Jennifer and Jeanne live with anxieties stemming from the murders 11 years ago. "When I'm out and I call to check in, and my husband or the baby-sitter doesn't answer the phone right away, I think, 'The intruder is in the house and everybody is dead.' "

"I have lived with visual imagery of my daughters' deaths," Jennifer says. "Just walking along the street or in the woods or whatever, I see my girls being dropped over a cliff. . . . It used to be worse, but I still see this imagery all the time."

Because of Nancy's love of children, the Bishop family established a memorial garden behind Kenilworth Union Church for Nancy and Richard and their unborn baby. The garden is in a small courtyard enclosed on three sides by the stone walls of the church. In the center of the garden is a larger-than-life bronze sculpture of Jesus; the statue, which the Bishops commissioned, is designed so that children can sit in Jesus' lap. Any time a child in the congregation dies, his or her name is added to the memorial plaque. The memorial now bears the names of 20 children.

The two sisters greatly enjoy telling funny stories about Nancy, laughing hard about pranks she used to get away with because she was the youngest child. But such conversations have a way of always veering back to April 7, 1990.

"Remember," Jennifer says softly to her sister, "what we said to each other the first time we saw each other after we heard the news?" Jeanne nods and closes her eyes. "That the two of us could never be alone together again—that Nancy would always be there with us?"

March 9, 2001. On this gloomy and cold March evening, Jennifer and Jeanne are attending, with several hundred others, a downtown memorial service for Dick Cunningham, an attorney and a vigorous opponent of the death penalty who represented Death Row inmates. Cunningham was stabbed to death in his home, allegedly by his son, Jesse, 26, who has a history of mental illness. Jennifer and Jeanne are there not only as friends of the Cunningham family but also as representatives of Murder Victims' Families for Reconciliation.

When it's their turn to speak, the sisters walk forward and Jennifer takes the microphone. She explains to the audience about the group and calls to the front any members present. Jennifer then pauses, clears her throat and says, "My sister, Jeanne, and I are going to sing you a song—a song neither of us has sung sinc sister Nancy's funeral 11 years a

Their voices then rise up Nancy's favorite, "Somewhere, nifer in the lead, Jeanne off harmony. □

Ad

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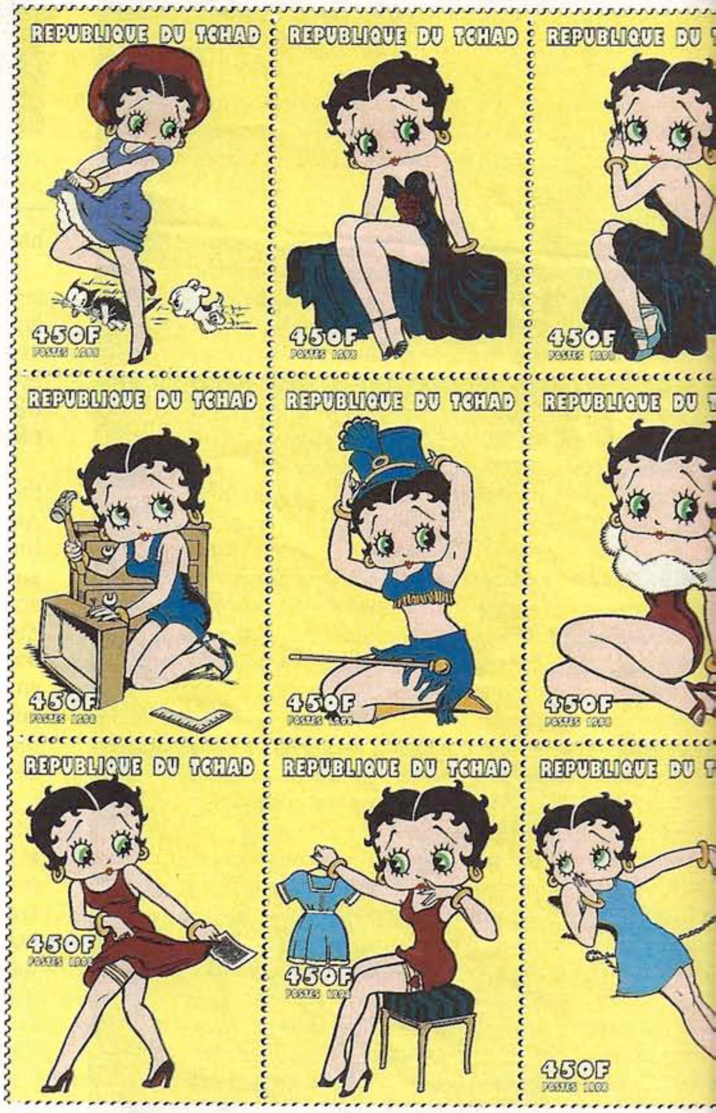

Collectors race to get first official Betty Boop stamps.

Owings Mills, MD — Betty Boop fans and collectors are suddenly scrambling to obtain a Limited Edition 9 Stamp set that has been issued by the Post Office of Chad to commemorate America's favorite flapper. Now almost 70, Betty Boop has charmed untold generations with her very special style.

"Collector demand for these first-ever Betty Boop stamps has been unbelievable," stated George Hubbard of the International Collectors Society, sole worldwide distributor of the stamps. "Betty Boop captured the heart and soul of the jazz era in the 1930s and has remained popular with every succeeding generation. Collectors now have what may be their only opportunity to get the first Official government issued legal tender stamps ever to honor Betty Boop. In fact, we're nearly sold out."

Collectors are already predicting that in the very near future these stamps will be far more sought after and be more desirable than the U.S. Elvis stamp, the most popular stamp of all time.

"Over 500 million Elvis stamps have been issued. When you compare that to these Betty Boop stamps, which are limited to just thousands of sets worldwide, you can see the irresistible appeal that these stamps have to stamp collectors and Betty Boop fans," added Hubbard.

Each of the nine stamps is about four times the size of a regular U.S. postage stamp and is officially authorized and endorsed by Betty Boop. They're legal for postage in Chad and are recognized by every postal authority around the world.

Gotta have 'em? They're available for a short time at $9.95 (plus $3.00 postage and handling) for the complete set of nine different colorful stamps, accompanied by an individually numbered ICS Certificate of Authenticity and the free pocket guide, "99 Little Known Facts About Betty Boop." The most you can buy is six sets. Send your check or money order today to ICS, 10045 Red Run Boulevard, Suite 350CTSBD, Owings Mills, MD 21117. Credit card holders may call toll free

1-800-805-0562.

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Little Known Fa
About Betty Bo

1. Max Fleischer, Betty Boo creator, was born in Vie 1889 and died in Califor 1972.
2. Popeye danced the hula Betty Boop in his first ap in a Betty Boop short en "Popeye the Sailor."
3. There is an annual Betty festival, featuring look-a tattoo contests.
4. Betty Boop was one of t cartoons with sound!

Taken from the pocket g "99 Little Known Facts Abo Boop" which you get free w order of these stamps