Vanessa: And this is Harry Potter and the Sacred Text, an Owl Post edition. Stephanie, it’s so good to see you in the studio. It always is. We invited you here today to talk a little bit about pilgrimage. We just read Hagrid’s tale last week. And I think there’s an argument to be made that he and Maxime are on a sort of pilgrimage, and you and I have been running this pilgrimage program together for the last couple of years called Common Ground. Last June, you and I read “To the Lighthouse” by Virginia Wolfe, and went with fifteen pilgrims and walked through South Downs National Park and visited Rod Mel(?), and Virginia Woolf’s house, and really trod in the old paths that she had walked, and so what I’m thinking about in trying to figure out what makes these trips sacred for me in my own life, is one that they have sort of a sabbath quality to them, where it’s a time out of time, I’m not on my phone. I’m not worried about things that I’m traditionally concerned with. I am in a present state on the pilgrimage. And the other thing is that there’s a real acquiescence to hospitality. You’re not on a traditional vacation, where you know exactly how all of your needs are going to be met. There’s almost some risk involved. And we were very aware of that while planning, like what if somebody twists an ankle in the middle of this road? We brought an extra human, Julia, just in case of that. So there seems to be both a time out of time in a peaceful way, but also some risk involved. Is that sort of like, theologically right? What makes a pilgrimage a pilgrimage?

Stephanie: I think both of those things are right; a time out of time and taking risks. I mean really, tourism, traveling for vacation comes out of the human experience of pilgrimage. Pilgrimages came first, and I guess what I would add to those two things would be some pilgrimages are about walking in somebody’s footsteps, you know, following along behind someone else. Pilgrims are always following behind someone else, because you’re always walking the route that the pilgrims before you walked. Think of like Basho in the 17th century in Japan, a great haiku poet, who traveled around the north of Japan, walked, you know 2,000 kilometers, and he wanted to sit on the same rock that the poet Socho had sat on, he wanted to look at Mount Fuji from the same perspective, he wanted to see the cherry blossoms blossom, the way the artists and poets who traveled those roads before him saw and wrote about. And so he used other people’s poetry as his map to move around the north of Japan. Of course, in religious traditions, pilgrimage is often about going to a sacred site: to the Hajj, the Santiago Trail in...
Spain, to Compostela. You know, you’re trying to get to a particularly spiritually resonate place, but I think what pilgrimage teaches us, and the literature of journey and quest generally teaches us is that arriving isn’t always where the most interesting stuff happens. The place where the most interesting stuff happens is in the space in between, the time out of time, the no longer but not yet kind of space. And you know, that was true for us as well in our Virginia Woolf pilgrimage, we were reading to the lighthouse, and we imagined our pilgrimages starting in one place and ending up at the sea, at a lighthouse, if not the lighthouse. But really where the most interesting things happened were all the spaces in between, when we visited Woolf’s house, where we visited, the river where she died, where we got close to her. That was not what we expected. We thought we would be moving toward the great climax of the trip at the end, when actually it came more in the middle.

Vanessa: What you just shared reminded me of a story that I heard when I was in the old city of Jerusalem, and a tour guide told us that she had given a tour many years ago to Neil Armstrong when he visited the old city, and that she said to him, “These are the steps where Jesus walked,” and he said to her, “That is more exciting to me than having walked on the moon.” And I think that that’s the difference between pilgrimage and exploration, right? It was, to some extent more exciting to him to have walked where Jesus walked, where people had walked before him, than it was to be the first person.

Stephanie: Right, pilgrimage is about repetition. It’s not about being the first one there, it’s about placing oneself in a long line of others who have also sought maybe something of what you are seeking.

Vanessa: I mean, what I took from the story also is that it was meaningful to know that Jesus was a person who had two feet who walked here, right? Which, simultaneously makes Jesus seem more human and us seem more full of potential right? And I wonder if that, to some extent is what it is for Basho also, it’s if these great poets sat on this rock, that means I too, can sit on this rock, and I too can maybe write that great of a poem.

Stephanie: Absolutely.

Vanessa: It’s not about diminishing them, but about humanizing them, and therefore realizing some sort of potential within us.

Stephanie: Right. That we’re more, maybe, than we know ourselves to be.

Vanessa: Right.

Stephanie: It makes me think of Woolf’s novel Mrs. Dalloway, where Clarissa Dalloway is thinking about death, and she thinks, “Maybe, after death, I will be spread out like a mist among all the people I love, and among the trees in my childhood home.” And I think going to the place where Virginia Woolf walked, going to the place where Jesus walked, we do feel these presences spread out like a mist over the landscapes that they loved, and that were familiar to them.
Vanessa: What always amazes me is one of the things I love about technology, is that whenever I’m anxious, I read Darcy’s letter to Elizabeth, where he has the time and space to explain all of their missed communications, and that is something that calms me, and that I’m so grateful for the Kindle app, but then when I had the opportunity to walk the exact same path that Virginia Woolf had walked from her sister’s house to her house and back, I was overwhelmed by the specificity of being physically in an important place, and so I simultaneously feel how lucky I am with technology that I can carry around Darcy and Elizabeth’s relationship in my back pocket, but that there still is something materially important about being in the right space, or with the right artifact. Ariana and I got to see a first edition Jane Eyre at the Huntington library, and I started crying just imagining what that first edition meant to Charlotte Bronte, and how overwhelmingly proud she must have been at the sight of this same book. That doesn’t mean that I don’t love that I can also have the book on my Kindle. It makes me wonder about how much materiality matters, and how much of these things are just about the spiritual connection.

Stephanie: Right, and I think one of the things that you learn on pilgrimage is about the portability of the sacred, and so the book on your Kindle, you can pull out of your bag anytime, you can make a pilgrimage anytime you want. That’s a wonderful thing about pilgrimage. It makes me think of Teresa of Avila’s interior castle, which is an internal pilgrimage, and she says to her nuns, “This is a trip you can take whenever you want and you don’t have to ask anybody’s permission to do it.” So she’s speaking into nuns who are going to be in the same monastery their whole lives, are never going to leave, and she’s saying you can go on this journey, on this pilgrimage anytime you want, because it’s inside of you. And there’s an exciting journey to be had going to the inside of yourself. But there is something about the materiality of objects and the tree that Bosha wanted to sit under, or the bank of the river that we sat beside. There is something, I think spiritually saturated because of the people who have done it before us. Places become spiritually saturated because communities have visited them, have gone to them, have built their cairns next to them, have said their prayers there. And people like Bosha believed they could experience that. That there were traces and remnants of those experiences still there.

Vanessa: I’m wondering about the morality of calling things pilgrimage, of making things sound sacred when they’re not. But it’s just a hard thing to say. I mean Hagrid and Maxime are sent on a diplomacy mission, and I think it simultaneously is a romantic holiday for them, and I also do think it’s a sort of pilgrimage, at least for Hagrid. He goes and finds out that his mother has died and comes back with his brother and with a better understanding of a huge part of his family’s culture, so part of me does want to read this trip as a pilgrimage, as a sacred journey, where Hagrid is on a time out of time and he’s relying on the hospitality of others, and he walks in the footsteps where his mother walked in before him, and yet the other part of me is morally skeptical of that idea that I’m placing something more beautiful, a more beautiful narrative upon it that was authentically experienced. And I’m just trying to shine up something that wasn’t truly like that in the same way that I feel about pilgrimage is that by saying, by being in the same
room as a physical copy of Jane Eyre is more important than having a Kindle edition, it feels morally complicated because of the scarcity of one versus the other.

Stephanie: Right. I mean I think pilgrimage is political. Pilgrimage is always political. And one of the ways that people have studied pilgrimage and talked about that, like the anthropologists Victor Turner and Edith Turner, they talked about how pilgrimage brings people into the possibility of intimacy. People that would not know each other back at home. And they called this communitas, like in Chaucer, the Canterbury Tales the motley group of people: a knight, and a nun, and a clerk, and a priest. People who would not be in interacting back in the village. Suddenly they’re eating together, they’re walking together, they’re telling stories to each other, they’re talking together. Lots of things come up when you’re traveling on foot. You have to protect each other from potential violence, you have to find a place to sleep, you have to make sure everybody gets fed. The liminal space between leaving home and getting where you’re going. One of the things you learn is that things at home could be otherwise. We could be interacting with each other differently, we could know people who are not like us. We get a glimpse of what our society could be: a place where people from lots of different backgrounds are cooperating and looking out for the good of the whole group. And I think the great thing about these sort of pop-up pilgrimages, these portable pilgrimages of going inside yourself or reading a book is that it’s true there too. And even you know, Teresa, going inside oneself, one of the things that has to happen if that pilgrimage is going to be successful is the cultivation of self-knowledge. And it’s really hard, and she says you have to skirt around the serpents and the snakes that are hanging around outside the paths you’re trying to enter. That, you know, the encounter with ourself can also show us that things could be otherwise, that we could be different, we don’t have to be as we are. So I think whether we’re getting on a plane and flying to England, and walking through London or walking through Sussex, or whether we’re sitting at home and reading to the lighthouse, or listening to a podcast and making our journey with Hagrid to the giants, or just making the journey through these books with you and Casper; these can all count as pilgrimages I think. These are all risky adventures where we have to rely on one another to learn what we need to learn, and to get where we need to go.

Vanessa: I think that the most striking memory of our pilgrimage to me was the moment where we were by the river where Virginia Woolf walked in, and that was a moment that articulated to me how important diverse experiences are, knowing there were people in the group who had lost family to suicide or who had experienced suicidal thoughts themselves and feeling so apart of that group made that experience of what Virginia Woolf went through in her decision so markedly different than if I had been there alone. And it felt like being a part of this larger group made me more vulnerable to a different kind of experience than anything that I could have experienced on my own.

Stephanie: One of the things that I remember from that day was one of our participants stood up to speak as we sat in silence by the river. And she was from Iceland. She spoke English very well but she had something really close to her heart that she needed to say so she said it in her native
tongue. She didn’t translate it, she just said it in Icelandic. And it was so meaningful to me, and I
had no idea what she said. But it was so meaningful to me to hear her say something deeply true
in the language of her mind and her heart. That’s the thing about pilgrimage: meaning
accumulates as you go. And meaning has accumulated over time. Think of all the people who sat
by that river loving Virginia Woolf, missing Virginia Woolf, mourning Virginia Woolf, and
gathering up their own losses, their own griefs, and bringing them to that place. We’re walking
in the atmosphere of all of that.

(Two ads)

(Transition music)

Vanessa: So Stephanie, while we have you in the studio, we obviously want to exploit you to
help us respond to some voicemails.

Stephanie: I’m so glad to.

Vanessa: So our first one is from Danielle Daniels.

(beep)

Danielle: Hi Ariana, Casper, and Vanessa. My name is Danielle and I’m from Michigan. I am 26
years old and this last few years has been rough for us. We’ve experienced a lot of death
amongst our classmates, and we’ve had a lot of death amongst our younger classmates even,
which has been really hard. My aunt died recently after a battle of lung cancer that turned into
brain cancer and it was devastating. It was the first of my mom’s sisters to pass away. My mom
is the youngest of a large family, so we’ve just been thinking that, my sister and I, about how this
is just the beginning. Her funeral was yesterday, and I haven’t quite quit crying about it and as an
atheist I was really disappointed and just, honestly heartbroken because I didn’t get really any
closure from the funeral because they just kept talking about how heaven is a real place and I
know that that’s very comforting for people who are religious. But as someone who’s not
religious, hearing over and over again that heaven is real and that heaven is real, it didn’t really
give me the closure, and it didn’t comfort me. And it left me thinking about my own funeral.
And I know that it sounds so morbid because we’re so young, but after experiencing the death of
so many of my classmates just in the last few years, and then going to this religious ceremony
about Jesus and heaven and hell and saviors, it left me thinking about what I wanted my own
funeral to be like. And I’ve been listening to the podcast for a while now. I was kind of a late
member to the party but I’m so grateful that I found it, and I’ve kind of come to the realization
that I’m going to start writing down my own favorite quotes, specifically for the purpose to be
read during my funeral, whether it is a week from now in some type of freak accident, or if it’s
45 years from now. And I just want to say thank you for everything you do, and I appreciate it
more than you could know. And I’m so grateful for the other voicemails, and thank you.

Stephanie: Well first of all, Danielle, I’m so sorry about the death of your aunt. It’s so hard to
lose someone you love, and really hard to feel the first loss of a generation and anticipating the
losses to come. That’s really profound and really hard. Your voicemail reminded me so much of Virginia Woolf, she writes in her diaries frequently about the funerals of her friends that she attends, especially as she gets older, and she’s always so frustrated. She says, “I feel dulled and bothered by the experience of not believing and all of this talk about heaven just seems too easy. What does this have to do with my friend? What does any of this have to do with the person that I lost?” I think that your idea of writing down the quotes of beloved literature that you want to use in your funeral is so wonderful on so many levels. First of all, it’s just smart, and you’ll have what you most want in the end, and that’s wonderful. But it’s also, you know the ancient philosophers would consider that a practice of wisdom, a practice of cultivating wisdom. They said we should keep our death before us so that we would live more vividly, more intensely, more, with more attention. That we would really live intentional lives, the kind of lives that we would want to live. That we would not look back and say, “Oh, wow I wasted those years, I wasted that opportunity.” I think that by keeping your flora legium of bits and pieces of things that you would like read at your funeral, you are both preparing a magnificent funeral for yourself, and also deeply engaging in a practice of wisdom that has a long, long history and you’ll be following in the footsteps of others who have done the same. I’m grateful to you for that idea, for that suggestion, and I wish you well and certainly wish your family well as you come to terms with this loss.

Vanessa: I had a very similar thought, which is that, Danielle, I just think you’re cultivating the practice of living well in conversation with your own death. You know, it sounds to me like you are an Atheist who made meaning of a religious experience that didn’t work for you, and in conversation with something that didn’t work for you, you’ve come up with something that does. I think that that is incredibly commendable, rather than despair in something that didn’t speak to you, you found a way to answer. Our next voicemail is from Marci Walker.

(beep)

Marci: Hi Vanessa, Casper, and Ariana. I’m calling about your episode called Supremacy. I had a couple of different takes to offer on how supremacy shows up in chapter seventeen. First, I don’t see supremacy in Casper’s story or in Vanessa’s breakdown of the house systems. I think both of those show pride more so than supremacy. A pride that is actually tethered to real talent, giftedness, strength, or ability. However, with supremacy, it exists regardless of those things. The white supremacy we see in this country for example, isn’t based on white people being better than other people, far from it. It only exists because that group, without reason of talent, value, or giftedness, has more power than others. In houses and team sports, one group actually might be more skilled than another at something. With supremacy, having more skill isn’t even a factor. The only factor is who has the most power and how will that group keep that power? Which brings me to Snape and Umbridge. I think Umbridge is using the supremacy of the Ministry to discredit Snape, a professor who longs to teach students a class that threatens the ministry’s power. As an African-American woman, I see this power play exacted all the time when systems of white supremacy discredit black voices by constantly denying that things are
actually racist. Much like the ministry keeps saying “There’s no Voldemort, therefore there’s no need for questions or for a Defense Against the Dark Arts class. Thank you for listening. I absolutely love your show.

Vanessa: Marci, I love your voicemail, and I think it points us brilliantly to the fact that the supremacy is only about power, and is not about talent or skill or anything else. And the language of supremacy often conflates those two things. And I appreciate you calling us to be very specific in our language, and I think we should have focused on that more. I just firmly believe that the houses are all but arbitrary, and are only about power. You know, and we sort of talk about it as Harry Potter fans that Ron could be in Hufflepuff because he’s so loyal. And Harry could be in Slytherin just as easily, and Hermione could be in Ravenclaw. I think that the house system is a system of segregation that’s propped up by tradition and should be dismantled immediately, and is relatively arbitrary. I don’t think eleven year olds are fully formed enough to be sorted in this way, so I do think that it’s only about power. But I do take your point completely about quidditch. That’s not about supremacy. That’s about one team playing better than another.

Stephanie: Thanks Marci. I was really struck by your reading of the way the ministry functions in this chapter. Your comparison to the way white people will often deny that racism is actually happening in an attempt to protect our innocence or maintain power, and that’s a similar thing going on in the ministry. You know if they just say “Voldemort isn’t back” over and over again maybe it will be so. And of course, it won’t. I think that we see this…

Vanessa: And in fact saying it makes it worse

Stephanie: Right, saying it makes it worse, that’s right. Saying it makes it worse.

Vanessa: Saying it’s not racist makes it more racist. Saying Voldemort its not back means we’re not out there looking for Voldemort.

Stephanie: Exactly. But I think in this particular moment in our country, when the strategy of just saying something over and over regardless of whether it’s true or not, that has to be just constantly called out over and over again. And you’ve done a beautiful job of calling it out through the interpretation of this text.

Vanessa: Marci, thank you so much. I really appreciate that voicemail. Our next one is from Leah Bauman.

(beep)

Leah: Hi there, my name is Leah, and I’m from Ontario, and a long time reader of Harry Potter. Your podcast gives me great entertainment on my workouts and my walks to school, so thank you so much for that. I listened to the episode on dread from The Sorting Hat’s New Song a few weeks ago, but I’ve also been reading the Order of the Phoenix on the side and just happened to finish that chapter. One line from it that really struck me happens during the argument that Seamus and Harry have after dinner. Ron asks if anyone else has parents who have trouble with
Harry, and Dean says, “My parents are muggles, mate, they don’t know nothing about no deaths at Hogwarts, because I’m not stupid enough to tell them.” I really appreciate in this season you guys have made a point to discuss Harry’s PTSD, but it really struck me in this chapter that Dean especially has no one to confide in about the events of his fourth year. I can only imagine the amount of dread he must have had coming home to his parents, and when they ask how his year was, he just has to lie and say it was good. He must have sat at home for most of the summer trying to process the events of his fourth year without having another set of ears and another brain to help him. I wonder too about Hermione, and how she did or did not tell her parents about what happened, and how it must have been so difficult for them as teenagers to process these events alone. I have had countless friends go through serious trauma and ask me to keep it a secret, and I dread the days I come home after being with these friends when my parents would inevitably ask how they are, and I just have to lie and say they’re fine, while a million questions are buzzing through my head that I long to discuss with my parents or someone with age or experience. So I’d like to offer a blessing to Dean and to anyone else who has been witness to secondhand trauma, and for whatever reason is made to process it and make meaning of it on their own without the rationality of experience of others. It is hard to do, but do the best you can, and make sure you’re taking care of yourself as you’re processing it.

Vanessa: Leah, thank you so much for that really lovely sentiment and blessing. Being a secret keeper is really hard, and I think also this just speaks to me about how hard it is to be a teenager and feel like adults often don’t take your problems seriously. You know, I remember when my friend Brandy died in high school, my parents hadn’t met her, we were friends through soccer, and so she was someone who was a part of my daily life and our lockers were next to each other in the locker room right? So she was someone who meant a lot to me, and I do remember my parents being like “Mm, how close were you to her?” And they were obviously kind and understanding, but it did feel like a disconnect, and I feel like often teenagers can just feel so isolated in their very strong and very isolated feelings, that are not necessarily seen by adults.

Stephanie: Thanks Leah, I really appreciate the way you point out just the improvisational quality of our care for each other. I feel like you’ve blessed our ordinary attempts to take care of each other and of ourselves. We do the best we can often, and are not sure if it’s enough. I think we don’t acknowledge that enough.

Vanessa: I also wonder if this is an opportunity for Dean to have home be a place of respite, where he doesn’t have to think about the trauma that’s happened to him and a friend. Sometimes I do think there’s a benefit to not talking about certain things to certain people just so that can be a place or a group of people who you don’t have to bring that sorrow to. This next voicemail is from Darlan Summers.

(Beep)

Darlan: Hi Casper, Vanessa, and Ariana, my name is Darlan, I’m calling from Waukesha, Wisconsin. I’m currently in the middle of the chapter on healing, and Vanessa, you said
something that really struck me. You talked about survivor’s guilt, and how just because you survived something doesn’t necessarily mean you are more righteous or better, it just has to do with luck. Last August, I found out that I was pregnant, which is a huge deal. My wife and I have been trying to have a baby for two years, and when I finally found out that it was going to happen, we were overjoyed, and then we found out shortly after that, that my sister in law was also pregnant, and due about three weeks before we were, a coworker of mine is pregnant and is due about three days before we were, and my cousin was also pregnant and due right around the same time we were. And so we were really excited. We had so many people having babies, you know all, so close together, and we knew that our babies were going to be close. And at fourteen weeks, I miscarried. I delivered my son at home. He was perfect. He had ten fingers and ten toes, and he was so tiny. And it’s been really, really hard now to heal and just know that there are three other people in our lives that are gonna be moms and we won’t. And it’s been really hard for me to not, sorry, to not just continuously ask myself “Well what was wrong with me? Why couldn’t I carry our baby? Why did ours die and theirs didn’t?” And I guess, Vanessa, hearing you talk about survivor’s guilt and knowing that sometimes you get to live just because of luck makes me realize that it wasn’t anything that I did, it was just bad luck. You know, one in four women experience a miscarriage at some point, which we don’t talk about. So when it actually happens to you, it seems like you’re alone, and you’re not. So I just, I don’t know, thank you for helping me put that into a little better of a perspective. I appreciate it.

Stephanie: Darlan, I’m so sorry. You are absolutely right, of course. It is not your fault. And you are absolutely right that many women have experienced miscarriage. I wonder if you might think about creating some kind of ritual. I feel like this is such a lack in our culture. There are not regular ritualized ways to mark this particular loss, to remember that precious, beautiful baby, to mark the great grief and sadness of this moment. It deserves to be lifted up and remembered and shared with the people you love.

Vanessa: And Darlan, far be it from me to disagree with anything that you said, but you said that these other women will be moms and you won’t. and I just, I believe that you are a mom. And that your baby died, and that that is a tragedy, but you are a mom and I think that moms come in all different forms, and that obviously you are a wonderful mom.

Stephanie: I think Vanessa’s exactly right. You are already a mom. You are a mom, you’ve counted the fingers and toes of your baby, and we hope that soon you’ll be holding a baby in your arms.

Vanessa: And before we move on to our last voicemail, Ariana pointed out to us that a lot of our Owl Post episodes end up being about grief and about bearing witness to our listeners’ grief, and I think I just want to offer a blessing to the Harry Potter books, because I think they are a brilliant place for holding grief and for reflecting back to us the grief that we feel. And to Danielle’s point, that we don’t always feel like society handles in a way that means something to us. But these books are such a wonderful place to reflect on grief and I want to thank our listeners for sharing their stories with us, and we hope that sharing these stories back out with our
community means that we are having a frank conversation about the fact that we are all constantly living in a form of grief. This next voicemail is from Molly and her mom Ingrid sent it so us.

(Molly) Molly: Hi, this is Molly Tervenas(?). I’m nine years old and I love your podcast. My mom and I like to listen to it while we’re doing puzzles. Today I’d like to make a comment about (unsure of what she says here) and I’d like to share a story from my own life. Okay, here goes. Well, you talked about how bullies change the rules on people and I had that happen to me. When I was little, like five and six, I went to this school and I met a kid. We didn’t have the best relationship at first, like I got really mad at him for bumping into me and he avoided me. But then we became friends and he was really imaginative and we used to play like, we would imagine that we had secret identities, and it was fun for a while but then it started going downhill. Like, he lied to me, he called me rude names, but worst of all, when we played games, he always cheated. He always won and he tried to advantage himself in all our invented games. He kept changing rules on me, but a few months ago, or a couple months ago probably, like two, we ran into him and his family at a restaurant and a playdate was set up. And I enjoyed playing with him, he didn’t cheat, and we kind of got some closure. And I was wondering if you think that it’s possible for Harry and Draco Malfoy to get some closure, or if you think that their problem was even more severe and that they couldn’t? Thanks so much.

Vanessa: Molly, I have so many thoughts. First of all, I think that it is maddening when people change the rules on you and pretend that they aren’t. We seem to be in a moment in our culture in which the word gaslighting is getting used more and more, because I think you are pointing us towards something that is culturally having a moment. Where people are just telling you that the rules aren’t changing even though they are clearly changing right in front of you. And that is just completely infuriating and I’m so sorry you went through that. And I am so glad that a playdate was set up for you, and I wonder if the structures of Hogwarts could create a situation in which Draco and Harry could heal, but instead what ends up happening is like Snape and Lockhart make them duel. They are never given that opportunity where a playdate gets set up for them. Instead, they are constantly being set up to compete. With points given to one house over the other, collaboration is never encouraged between the two of them, so unfortunately we don’t find out.

Stephanie: Molly, you sound like such a fun person to be friends with. I would feel so lucky to have a friend who is so creative, and so imaginative. So you keep on being creative, and don’t let anybody take advantage of you.

(End credits)
Vanessa: Next week we will be reading the chap. Next week we will be reading Chapter 21: Through the Eye of the Snake. Nope, not through, just The Eye of the Snake. Next week, we will be reading Chapter 1, The Eye of the Snake.

(Laughter)

Vanessa: No?


Vanessa: Oh! I didn’t even hear it. Next week, we will be reading Chapter 1: The Eye of the Snake.

(Laughter)

Vanessa: No?

: You said 1 again.

Vanessa: I, am I having a stroke? Because I’m hearing 21. Are you guys messing with me?

: No, we’re not messing with ya.

(Laughter)