

BCL ep317 Sarah Flynn master

Classical Christian education is literally taking the world by storm. Maybe you're relatively new to this form of education and you may wonder at times, what is all the excitement about? And isn't it just my local school that's into all of this old classical stuff? Well, join us today as we hear Sarah Flynn's amazing story and her discovery of classical Christian education for her own children from the land down under in the beautiful country of Australia. Sarah formerly studied human flourishing and realized that classical Christian education is just what is needed in raising and supporting the next generation today.

You're going to love Sarah's story. Join us for this episode of Basecamp Live. Mountains, we all face them as we seek to influence the next generation and get equipped to conquer the challenges, summit the peak and shape exceptionally thoughtful, compassionate and flourishing human beings.

We call it ancient future education for raising the next generation. Welcome to Basecamp Live. Now your host, Davies Owens.

Welcome to another episode of Basecamp Live. Davies Owens here. You know, I was thinking about the reality that we have a very interesting analogy for raising the next generation.

It's this idea of a base camp. And if you're going to climb up to the top of what feels like Mount Everest along the way, you need to stop at the base camp. And I always laugh because people come up to us at summer conferences and they think, are you guys selling climbing gear? Because it looks like we're kind of repping REI.

It's just a big analogy. And the reality is there are three things in every podcast that, or at least we strive to do across our podcast. Sometimes they're in every podcast.

And that is to really focus on this amazing opportunity that we have to raise our generation with classical Christian education. We also, at times we'll talk about issues around culture and parenting, which clearly is a big part of what we do as well. I'm excited about this episode because we get to dig in deep to the impact of classical Christian education for so many of us, myself included.

It was totally new for me as a young father. I didn't know anything about it really until I jumped in. And next thing I knew I was ahead of a school.

And here I am with you today, 20 plus years later. This is a very significant and exciting story to tell because Sarah is experiencing this kind of for the first time in a country that's just now really, I think in some ways where the U.S. was probably 20, 30 years ago, just starting to really say something's not right in education. What else is out there? Wow.

We've done this before. Like C.S. Lewis says, we've lost our way. Sometimes the fastest way

home is to turn and come back from the direction from which we began, which is rediscovering the way pretty much everyone in the West was educated up until a hundred years ago.

So I love Sarah's story as she jumps into the journey that she's been on. Before we get into all of that, as always, I like to just do a quick shout out to Base Camp Live and Zipcast member schools that are out there, folks who are listening. If you're at Berean Christian Academy in Katy, Texas, a big shout out to you and Bethany Alston, head of school there.

Teachers and families, thanks for listening and being a part of our community as well as to Scott Borgman, who is the head of school at All Saints Academy in Silverdale, Washington. Scott, shout out to you and all of your families and teachers. Thank you as well for being a part of this great journey we're on of Raising the Next Generation.

Sarah rapidly rising movement of classical Christian education in Australia. She spent many years in public education and much like in the U.S., understands the challenges faced both by educators and parents and students alike in a system that's really increasingly ill-equipped to train and educate the whole person, at least in a direction where they're going to flourish, certainly as a believer and follower of Christ. Last year she received her, they call it first class honors in psychology for a thesis that she did exploring human flourishing, and she's particularly interested in how classical education can actually solve the very desires of a truly flourishing human, enabling them to reach their full potential.

She has a passion for classical education. She's been helping with tutoring and homeschool groups and increasingly is really a shining light there in Australia, helping to share her knowledge and expertise, and I think she's just starting to see a big revival happening across the country there in Australia, and it's inspiring to us. She's a mother of five.

She's an avid gardener, musician, and nature lover, and I'm excited for you to hear from her. First, just a quick thank you for this episode to our sponsors, Classical Academic Press, Wilson Hill Academy, The Light Phone, and Classical Learning Test. We're thankful for your partnership.

Hey, without further ado, join me for this conversation with Sarah Flynn. Well, Sarah Flynn, welcome to Base Camp Live. Thanks for having me, Davies.

This is so exciting to talk to you live from Australia, from down under, where it's summertime there in the cold winter here. So, how are you? I'm very hot, actually. We've got, the end of summer gets kind of hotter than the beginning, and there's actually a lot of rain around up in the north and flooding and that sort of thing.

Wow. Well, it's beautiful, but a little wild. A little wild.

You and I were doing some FaceTiming recently, and you were showing me the beaches there. I'm like, this is absolutely beautiful, but a beautiful, pristine area you're in there in Australia. So, for most of us listening, probably here in the US, and really what I'm excited about exploring with you, Sarah, is just your own journey into classical Christian education.

Australia is, like so many places in the world, starting to find people going through the same journey many of us have as parents, saying, wait a minute, is this the right way to educate that the world has sort of put before me, the public schools or maybe the private schools? Is there something different that I need to consider for my children? So, what I'm seeing and hearing from you is this exciting, really, revival, I think, that God's bringing to people's minds around the world to see education look different. So, share a little bit of your story. I mean, you've got your mom had on, five children.

How did this whole classical Christian world open up for you? Well, I guess I'm a classroom teacher, secondary, but yes, I'd had my fifth child, and I was doing some tutoring. We have a lot of homeschoolers around on the Sunshine Coast where I live. I was interested in the homeschooling community.

I didn't really grow up knowing about it. It's not a huge, wasn't a huge thing. So, I just was doing some science tutoring because homeschoolers don't do too much science generally.

And yeah, I came across this classical education concept and I was immediately fascinated because there was a qualitative difference in the way that my friends were approaching teaching their children. And obviously, it was centered around these beautiful books, but there was something very gentle and holistic about it. I'd been teaching in some low socioeconomic schools and sort of had a real shock when I went into mainstream teaching.

I guess I'd come up through the Catholic education system and I guess had lived in a bit of a bubble. I hadn't realized the state of the classroom, perhaps. I don't want to generalize.

I know there's a lot of wonderful teachers and a lot of great schools, but there's a certain level of brokenness there that interfered with the prospect of learning. So, Sarah, you're describing your awareness as one who didn't grow up in a classical environment and you're sort of stepping into the school space and like so many who are listening thinking, well, this is not maybe what I'd come to discover. I think for a lot of families here in the US, even during COVID, it was like the first time looking really kind of over their child's shoulder thinking, wait, this is what you're teaching my child? And whether it's not just from a political concern, it's just the education itself seemed very lacking.

You've got to share a little bit more about your background too, because professionally, you've got a perspective that you're bringing in, in terms of just psychology and the way that humans grow and thrive and what you saw, again, as a deficiency in so much of the education around you. Yeah, I think, I mean, I think there's a few different frames that sort of really influenced my view of things. One is, yeah, I went back to study psychology primarily because of these questions that I was asking around student wellbeing and what in the world is going on, because it was difficult to teach and difficult to connect and this idea of fragmentation.

And I also studied ecology when I was at uni, so I guess I have always had a systems approach to thinking and looking at what's going on. So the student wellbeing was of primary importance

and I could just see, when I came across these homeschooling groups, I could see, obviously, it's a lot of, a lot of the reasons that people choose homeschooling is around those wellbeing issues, is that the children are either having problems and not able to function in the regular classroom or the parents are just seeing that the spiritual aspects of the child or the soul aspects are not being taught. So I think when I went through my psychology training and I started to unpack and focus in on human flourishing and what that really looks like, I just saw this incredible disjoint between this mainstream of education, which we're just focused on teaching the mind all the time, and what even does modern research say about human flourishing? And then lo and behold, when we came in, when I discovered classical ed, well, wellbeing and human flourishing is a main theme running from the early, you know, the Greeks, Aristotle and onwards.

So it's been the subject of great concern and actually the subject of education. Well, and for folks who are listening, I mean, for many of us, we're in environments here in the U.S. where there's a lot of conversations that are ongoing in schools that have been started in the last 40 years that are classical Christian. But really, just take a moment to describe the setting that you're in, because you really are in a world that's, in Australia, where that's, classical Christian is not a known idea at all.

So you are very much a pioneer there in the country of Australia saying, wait a minute, let's consider something maybe in a sense where many of us in the U.S. were like 40 years ago in terms of like really discovering this for the first time, which is actually very exciting. So what is the kind of educational landscape in Australia with regard to classical Christian? It seems it's very, very new. It is.

It's very, very new. A lot of what I feel interested in doing is just talking about it, just promoting the language so that people are curious or interested in that they have this, there's this classical education, what is it? In Australia, it is really different to the States. Education is a highly regulated environment.

So schools are limited to teach to the Australian curriculum. And whether or not that knocks out classical ed, I mean, you know, you can't teach history chronologically all that easily. You can work around it.

So there's that limitation. And the other thing is private schooling receives public funding in Australia and private schooling is very big. So it's a different landscape in that sense.

We've had a lot of people leaving, same as the States, since the pandemic into homeschooling. So people taking choice back around their education and having more proactive conversations rather than just trusting the system. So that's opened up the doorway for classical education to then respond.

And so I distribute curriculum for, you know, classic academic press and memoria, and I've seen a huge uptick just in the last couple of years of people interested and aware of this different

kind of curriculum resource, which is great. Yeah, it's panning out in quite a different way. In the States, it's been, from what I can see, a very grassroots movement.

I don't think the political or civic kind of milieu in Australia lends itself to that quite as easily because of that regulation. And because of the funding models, it's very difficult for people to pay teachers, you know, what they expect to get paid and all that sort of thing. So I think it's going to go in at a more high level conversation, which is kind of cool.

And we have that kind of connection to the Commonwealth, the old English culture as well. So I think that there may be a little bit more opportunity in the hierarchies perhaps to acknowledge and bring in some of these classical principles. I don't know what it's going to turn into.

People are starting schools. You know, we've got a big uptick in sort of independent Christian schools and Catholic schools starting that are classical, especially around where I live in South East Queensland. Further down south, I have friends in Melbourne where they probably struggle a little bit more with progressive politics that may make it a little bit more difficult to get their schools approved.

Well, that's the perception that I've heard. Well, it seems again, it seems like it's some similarities to Europe in the sense that, you know, the number of people just on the whole who are church going, who have kind of a Christian worldview is very much the minority. But it seems like what you're describing is there is this sense of hunger or dissatisfaction of basically kind of the Western modern cultural worldview and sense of, is this all there is consumerism? I want something different for my child.

I want them to flourish. So in a sense, maybe, you know, there's kind of a hitting of rock bottom in a sense of, okay, there's got to be a better way to do it. And as Lewis talks about, maybe we should turn around and go back to the direction from which we've come, which is sort of going back to rediscover this lost tool in that sense.

So is that kind of what you're seeing? Is it sort of just a, we've got to do something different than what is currently being offered. And that's, it's being driven out of that sense of awareness of the brokenness of the other options. I think so.

And I think to have a genuinely Christian culture, like I think even you see that, you know, cultural creep in Christian schools. And so I would question, you know, what makes a school Christian? Is it, you know, the Bible studies and the chapel group, or is it something deeper than that? And I think that's probably, you know, key to the classical projects. Well, I want to take a break and come back because I'd really love again, to just hear more from you on sort of how you have come to discover and love the heart of classical Christian education, which is, as we've talked about, it's the formation of affections.

And again, I think a lot of families that are listening didn't grow up in it and they're kind of working their way through this. Okay. So it's not just that my kids are going to wear uniforms

and learn good character and learn a Bible verse.

It's, there's something more, much more profound going on and much more truly an antidote to kind of the cultural, the streams of current of cultural currents that are swirling around our kids. If we ever going to stand a chance to hold them up and stand them up, it's going to take a more robust, you know, strategy, which I think is what you're certainly saying, but I want to hear more about it from your perspective. Let's take a quick break.

We'll come back and continue our conversation. Hi, this is Dr. Christopher Perrin with Classical Academic Press. Grammar is a critical tool for a student's development that enables them to write, read, and speak with clarity, brevity, and precision.

The well-ordered language series from Classical Academic Press is designed for grades three through seven, and it will kindle the curiosity of students to learn and understand the structure of language, how it works, enabling them to order and enjoy language, all language. Visit classicalacademicpress.com and use the discount code BASECAMP live to save 20% off your next purchase. So as we hear you unpack the journey that you've been on, I'm sure, and as you're talking to people in Australia who in many cases have never even heard of Classical Christian, I wonder, do you get some of the reactions we do here in the U.S., which is, hey, this seems like a really nice, safe education, maybe for my grammar school kids.

I like the uniforms, and it's kind of nostalgic, all that stuff you do with the Greeks and the Romans, and you've got these old books. But you know, someday my kids are going to need to get a real education and go off and get technical training or whatever the thing is. And I think more and more families are realizing, wait, there's so much more to this than just polite sort of external aspects of kind of the old ways.

There's something, literally the very heart of what most families are looking for, which is a way to guide their child towards human flourishing at its deepest level. Talk about that deeper understanding and maybe what people, you've had to walk people on that same journey, it sounds like. Yeah, I think it's such a good point because there's a reason that we are wooed by all of that nostalgia.

You know, I think it speaks to so much of what's missing, the vacuum that we have in the modern era. But at the same time, you know, the water that we swim in is deeply modern, it's deeply materialistic. You know, we haven't come up with this stuff.

So how do we translate those ideas to the mums and dads walking through the door? So it might be these superficial triggers that get us in, that, you know, the beauty of it actually that attracts us. But then it's like, okay, what is the truth and the goodness that lies under it? And I think it's a really important message for Australians and, you know, as we more and more, you know, want to mainstream classical ed, that we see it's something beyond just reading the great books. Well, what if I can't read the great books? What if we don't know how, you know, because the project that sits underneath the great books is a renewal of our idea of what it is to

be a human being in this world.

And I guess from the reading that I've done, I've just, I've just gotten to the Discarded Image by C.S. Lewis. And one of my favourite books that helped me really switch on some light bulbs is Poetic Knowledge by James S. Taylor. And, you know, those sorts of texts telling me that in the medieval culture or cosmology way of looking at the world was a view of a different, of creation as in a different light, I suppose.

That the whole of creation is not, as Lewis says in the Dawn Treader, when the star is talking, you know, that it's not a bunch of dust and gas, that we're not just a bunch of cells. They really looked at the world as a sentient and alive place that all of creation was breathing and in a conversation, in a harmony. And I don't know about you, but when, when I think about that, something happens inside of me, I get very excited and I get one wonder filled about the idea of life and, and the journey and, and the whole spectrum of what that opens up.

And I think this kind of romance and re-enchantment with reality is really at the bottom of what the classical renewal is really all about. And it's not just, it's not just re-enchantment for the sake of feeling good. It's a, it's a re-enchantment for the sake of remembering a part of what it is to be human that we've forgotten actually, that we left behind.

And I'm sure it's true there too. I mean, there's such a, a negative bias towards anything old. I mean, this is just our culture today.

I mean, you know, you feel ashamed if you have two versions back of the iPhone or something, you're not staying up at the times. And so to be explaining to your neighbor that you're, you're putting your child in a school that actually relishes books that are 500 years old and you wear uniforms and you talk about things like virtue and wisdom. It just sounds like you're, you're joining the Amish community.

You're going the wrong direction. But what I'm hearing you say is actually, you know, there's nothing new under the sun. Humans have always basically struggled with these core questions of who am I and why am I here? And you know, what's life all about? And so you're, you're, you know, talking about really this discovery.

And I've heard you talk about, you know, I think you've mentioned even Moetius is the constellation of philosophy with your children, which is a book that most classical Christian students read. And it just, again, perhaps sounds like it's just sort of, I don't know, they're going to be smarter because they read something hard and yet they've missed the very deepest part of why that is being read. So talk a little bit more about that, because I think you're onto something very important that I don't want people to miss.

Okay. There's, there's something pragmatic to contemplating the great books and it's pragmatic in the sense that we don't have all the tools that we could have. We're trying to solve the problems of modern life with a tool set that's not fit for purpose.

And I think people in one way or another are keenly aware of that. And I guess to me, because I've done the psychology, it plays out a lot in this concept of wellbeing. You know, why are we, why are our relationships, why do we struggle with relationships? Why do we struggle with keeping family units together? Why do we struggle with consumerism and all kinds of mental health problems? And, and like if, you know, we look to the old ancient texts, exactly, there's nothing new under the sun.

People have been humbly contemplating these very same struggles for thousands of years. You know, like it's not rocket science to the ancients, the stuff that we're dealing with, but we, we, you know, we, we're busy doing rocket science and we're a lot better at it than the ancients, but we, uh, can't sort of, we've lost the tools to, to do the basics of life, you know? Um, so yeah. Well, I love your phrase of modern tool set is not fit, uh, to the, to the purpose.

I mean, we, we have basically been given a set of tools, certainly within the realm of education, that education should be the following. And then we just, you know, we, we sort of, um, like lemmings just sort of follow this prescription that's been handed to us. And I think more and more people are saying, wait, there's, we've lost something along the way, which is what you're describing.

Is this a new and better way? So yeah, anything again, just, if you were talking to a, as I'm sure you do every day, talking to someone who's never heard of this form of education before, I mean, other things you might, you might comment on just to say, no, this is not just nostalgia. This is actually the richest depths of what it means to raise a human, to flourish that we need to lean into. So again, what, what maybe are some other examples of how that could those conversations go? Um, it depends who I'm talking to, because I kind of think that whoever you are, wherever you're at, there's an example that's very applicable to your life, but you know, we could take the example of, um, students who are struggling with anxiety and, and, um, you know, from, we might pay a psychologist to go and teach them about, um, how to unpack their anxiety, um, CBT, cognitive behaviour therapy.

My daughter was studying fables last year, and I found cognitive behaviour therapy in the fables. I, I found, um, as her teacher was taking her through the fables, there was a structure and a pattern in there embedded in the curriculum, which is educating the soul and the mind of the child in a more healthy way. For example, um, in cognitive behaviour therapy, we, we say, well, it's very, it's from stoicism.

Literally, if you read the, if you read the literature on CBT, it came from, they quote Epictetus. So it's not, you know, the situation that makes you, um, respond. It's how we think about it.

And so even in the pattern of the, as something as simple as the fables, we look at how the animals, um, who are, you know, in the wrong or in a, in a problem or things turn out badly for them. And we look at how they make choices and how they, um, think about dealing with things. And then we have the moral of the story about how it could have been done better for a better outcome for all concerned.

So it's something that's extremely practical, but it was, it was this repeating of the fable pattern that I saw. Um, oh, it's actually all of those moral, all that moral teaching is really important, but it's actually teaching the child that you can consider. Like, there's always this moment in the fables, um, where the, where the narrator is considering the, the choices of the animals and, and, you know, um, analyzing that, which is basically what people spend thousands and thousands of dollars doing.

And so in classical ed, our kids are getting that from the beginning and it's iterative, it's a habit forming. They're getting it over and over through all of those beautiful texts and much more. That's a great way to describe it.

Well, and that's, yeah, that's a very helpful illustration. I've often think of it as like, you're kind of getting to live vicariously through these other heroes or heroines or, you know, or, or decisions that others made in, in a very real world context. Obviously, Jesus taught in parables for a reason, because it's, it's that methodology that captures us and pulls us in.

So that's a, that's a, that's very well explained, I think, in terms of helping us understand, again, it's not just, let's go read great books because they're harder and they're not anthologies and our kids will be smarter, but we're, we're actually forming their very souls through these stories, which is, isn't that what we all want? So why don't we take another quick break? I want to come back and, you know, you talked about, it was a great question, like who's the audience and you described sort of what you would say maybe to a student, but kind of curious again, your thoughts of just explaining some of the things, if I could lean over your shoulder, what do you, what would you say to maybe a teacher who's been teaching for a while, or maybe just discovering classical Christian sort of like, no, here's, here's how we, here's our, here's how our classrooms would inherently look different and or to a parent again, just some other observations and comments you would want to make to a parent. Is there considering or committing to this very counter-cultural way of educating that's becoming so popular called classical Christian education? We'll be right back and continue our conversation. This episode of Base Camp Live is sponsored by the Graduate Leadership Program at Gordon College, one of the nation's top Christian liberal arts colleges.

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Learn more at lifearchitectscoaching.com today. Sarah, what I'm hearing you say is in your own

journey of discovery is that what you came across was the fact that this is the very heart and soul of what it means to raise up a child is to help them answer these really important critical questions. Who am I? Why am I here? And doing so in a way that is going to cause them to ultimately be a person who can stand on their own two feet in a very complicated world.

And you know, I often say I think sometimes our parents perhaps spend more time picking out the trim package on their next SUV than they do picking out their child's school as if school is just sort of a, you know, it's a service provider. You know, we get our oil changed at the car place and we drop our kid off to get some intelligence or something. And it's like, wait a minute, you're talking about the most critical decision that you can possibly make is who is educating and forming your child.

So I know that's part of your core message, your discovery. Speak a little bit on that topic because why is this so critical? I think when we talk about a holistic education, we need to really ponder on what that means because it's not education as we know it. That's on offer in a classical school.

And so we are not holistic in our thinking. We need to start from the point of view that, and I think Ravi and Jane in the book, *Liberal Arts Tradition*, they try to kind of bookend looking at this curriculum of the seven liberal arts with this concept of piety, community, culture. And I've thought a lot about those things and that, you know, unless we understand that this classical education needs to, by its nature, affect the way that we interact with each other, it needs to have an outworking and a fruit, if you like.

So if we think about those things, how do we think about our relationships in a faculty or our relationships within a parent community? It's not just this super superficial materialistic interactions or business as usual. Then the classical project becomes something that's both much larger and much smaller at the same time. And what I mean is that the potential for classical education to radically heal our communities and our families and ourselves is quite awesome, I believe.

That's why we are so committed to it. But then at a finer level, it's like, okay, you haven't read Plato's *Republic*. It's actually okay.

You can, but we can start in very small atomised way within our own lives and maybe consider what is a beautiful thing, what would be a beautiful habit or ritual within my own home of setting the table and coming together and reading something together as a family and studying. I just have great faith that, you know, a bit of humility can go a long way and that the Lord is going to speak to every individual as we kind of embark on this journey. Don't know if I've answered your question there, but... No, I think so.

I think this is part of what we're, this enterprise is, again, it's so much deeper and I think many listening have already made that discovery, but it's just good to be reminded that in a world where education is seen in a very sort of service provider type of way, this is something that is

really the future of your child. I mean, this is what's forming them. Obviously what you do in your home and your church is all part of that.

You talked about just home habits, celebration of beauty, setting the table. It's very much a communal endeavour and I think that's what I love is that we are kind of counter-cultural, but it's best done locking arms with fellow believers and families and raising our children in a communal environment where their values and their things that they celebrate are the same. Yeah.

Yeah. I think that is what I was trying to say earlier with the piety aspect is that, you know, we tend to operate in silos and it's very difficult to reach out and how do we make those community connections and how do we build lives together? I think, you know, with teaching, that's, you know, an important thing. We're very, we come from a very individualistic society and so sharing life together is super difficult.

We don't have time set up. We don't have any of that, you know, infrastructure really that lends itself. Even where I live, we have hilly roads and no walkways and, you know, it's much easier to drive to the shops than walk past your friend's house.

I think that for me, you know, starting to create a home environment that would be lending itself and supporting and feeding into a school environment that would be classical, I would say that probably the fundamental activity that you could do is reading out loud as a family. And I, you know, starting with something as simple as the Chronicles of Narnia, there's no end actually to how wonderful those books are. I never get bored of them.

And that's where I started with my children. My children haven't had the benefit of a classical education, but just embarking on that journey, setting time aside and making the brave decisions to turn off the devices, even though you're probably going to get yelled at at times, is really tricky. And then setting up, you know, setting up the bookshelves and the, you know, the infrastructure around your house that's, you know, away from the, I think, what did Mother Teresa call the TV, the Satan's altar? That sounds about right.

She'll tell you what she would have said about the internet, but yeah. I know, it's crazy. So, yeah, like I think those decisions are brave and difficult decisions.

And getting outdoors, I mean, we have a great opportunity to do that up here. And my kids spend a lot of time outside, even now as young adults. I think nature is a great teacher.

Reading groups, yeah, I think teachers need to spend, need to be empowered by their admin to do less admin and more reading groups and more, yeah, giving permission for philosophical discussions. And I think that's what the books leads us to. I think talking about deeper things, is education is fundamentally philosophical and we don't know about that.

We don't like to do it. It's uncomfortable. That's it.

And that's so much of, again, the cultural moment is if just superficiality and impatience with anything of depth is something that's so, such a, the moment that we're in. So how, how rare and wonderful to have someone who has those conversations. And I think that's one of, you know, when so often prospective families sit in classical Christian classrooms here, that's one of their big discoveries.

Like, wow, we didn't have conversations like that in college. And, you know, and it's not that these are just the best and brightest smarty kids who are all philosophical and practical. These are just real world, regular kids that are hungry for substance and depth as we all are.

And that's what's so beautiful about it. Yeah. And I think when you're doing that around a story, it really gives permission for children who might not feel like wanting to have those deep conversations with their parents or in front of their classmates.

You're talking about these characters. You're able to, you know, use it as a bit of an object study or it's a great way to open the door into doing something that's probably very uncomfortable for a lot of people. You know, why do we think this? And, you know, yeah.

Well, and that's, there's no question for a lot of us who didn't grow up in that classical environment to watch our own children excel beyond where we would have been at the same age can be a bit intimidating. And so it's, it's okay to admit it. Like, I don't, I don't know.

I didn't know that until I was in college and you're in seventh grade. So that's, it's a time for celebration and for just leaning in on it. And I love the idea of reading even, you know, I think we have to think, well, we're going to read to our fifth, you know, our five-year-old, but really would you read to our high schoolers and create a family time to celebrate thoughtfulness and reading? Absolutely.

So all of that's part of that classical home, but well, so we could talk for hours. I just, I'm so excited to hear of the pioneering work. I really think of you as a trailblazer there in Australia saying, Hey folks, we're going to do it differently.

And more and more people are looking to you. And we certainly want to be praying for you. I just, are there specific things we could pray for in terms of the work you're doing? And then I want to encourage you to share with folks how to find out, you know, your website and just to learn more about specifically your work.

Well, I'm, I don't know if you know this Davies, but classical education doesn't pay that well in the early days. I know I've had conversations with Andrew Kern around this and actually Chris Perron as well. But yeah, so I still, I'm still teaching in the classroom.

You know, I would love folks to pray for, you know, that point in the future where I'm able to have, have classical ed as my, as my main, my main job, not my side hustle, because I'm really limited a lot of the time and to doing what I, what's in my mind, my vision and what the, you know, capacity I have in, in real world. But don't get me started on the things that I, I like to see

happen. But at the moment I, I sell curriculum to homeschoolers or, you know, increasingly teachers, schools, which is wonderful.

And I try to bring classical stuff to the market. So I'd love to, you know, work towards more sort of publishing. We are on the brink of launching a semi-academic kind of journal, Educare A, which we have some lovely contributors for our first issue.

And, and you hosted a conference for the first time recently too. Yeah. Yeah.

So we do networking events and we did, became a large conference last year with Andrew. Yeah. It's fantastic.

Yeah. I believe God has big things for you and Australia. And I think there's such a, again, a wonderful hunger that we're seeing globally right now.

And I just love how you're responding to it and the fruit that you're seeing in your own home and with so many around you. So thanks for, for your insights. If folks want to learn more, you've got tell them about your website, where they can go.

Yeah. So my website is logoffaustralis.com and you can go there to find out about, find out about the work and the events and some of the products that we distribute. I love it.

Well, Sarah, thank you so much for just sharing your story with us and we will be praying and encouraging you in any way we can. We just love, love your heart and love your passion for furthering the movement. Thanks so much.

Fantastic. Thanks very much for having me. Well, you did it.

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We appreciate you as a faithful listener. Hey, we're going to be back again next week for another episode. Please join us.

We wouldn't want you to miss.