

The Vine and the Branches

October 2025

Agenda

Prayer

- The Big Picture
- Explore Prophecy and Promise



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Prayer

- The Big Picture
- Explore Prophecy and Promise

What's the Big picture?

Creation and Covenant...

*'In this branch, pupils will encounter the God who **creates and calls** a people. They will explore revelation of the Christian belief that all that is comes from God, the Creation accounts in Genesis, and scientific explanations of the process of Creation. They will explore the **call of God and his covenantal relationship with his people** first through Abraham and Moses, then through the narrative of the Old Testament.'* (RED p62)

What's the Big picture?

Creation and Covenant...

God creates everything out of love. All that comes from God is good. He reveals himself to us out of love.



What's the Big picture?

Creation and Covenant...

The 'original harmony that [humans] had with the world and...with God' (YC 66) has been lost.

'The experience of this alienation is expressed in the story of the Fall' (YC 66)



What's the Big picture?

Creation and Covenant...

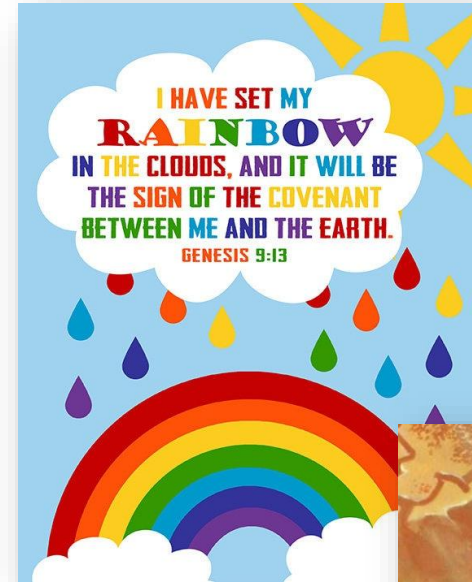
God shows himself in the Old Testament as God, who created the world out of love and remains faithful to [humans] even when they have fallen away from him into sin (YC 8)



What's the Big picture?

Creation and Covenant...

‘God makes it possible to experience him in history: With Noah he establishes a covenant to save all living things. He calls Abraham so as to make him “the father of a multitude of nations” and to bless “all the families of the earth” in him...To Moses he introduces himself by name...frees Israel from slavery...establishes a covenant with them...and through Moses gives them the Law’ (YC 8)



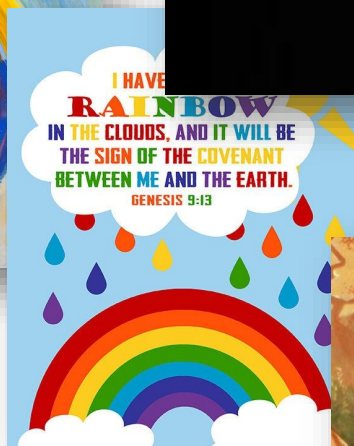
What's the Big picture?

Prophecy and Promise...

‘Again and again, God sends prophets to his people to call them to conversion and to the renewal of the covenant. The prophets proclaim that God will establish a new and everlasting covenant, which will bring about a radical renewal and definitive redemption. This covenant will be open to all human beings.’ (YC 8)



What's the Big picture?



What's the Big picture?

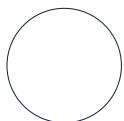
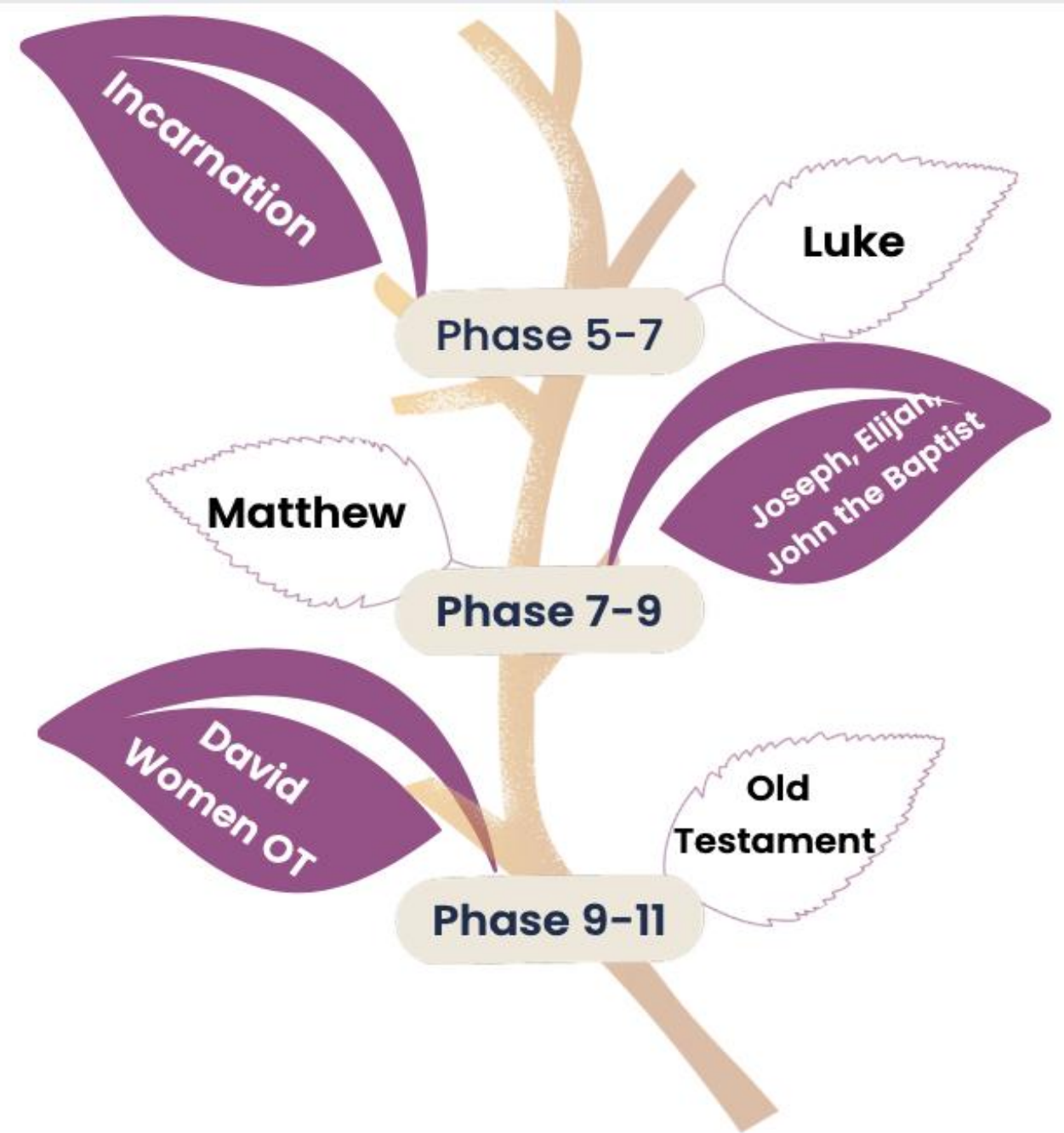
Prophecy and Promise...

*'The prophets speak of God reaching to his people, **calling them back into a relationship with him**. In this branch, pupils will explore the Christian understanding of the **teaching of the prophets as they point to the fulfilment of God's promise in a messiah, Jesus Christ**. They will explore the **expectant waiting** for the Messiah through the Advent season and how this speaks to Christians today as they wait for Christ. Pupils will encounter the **story of the nativity** of Jesus and the **mystery of the incarnation**.'* (RED p62)

Branch 2



Prophecy & Promise Season of Advent



Religious
Education
Directory



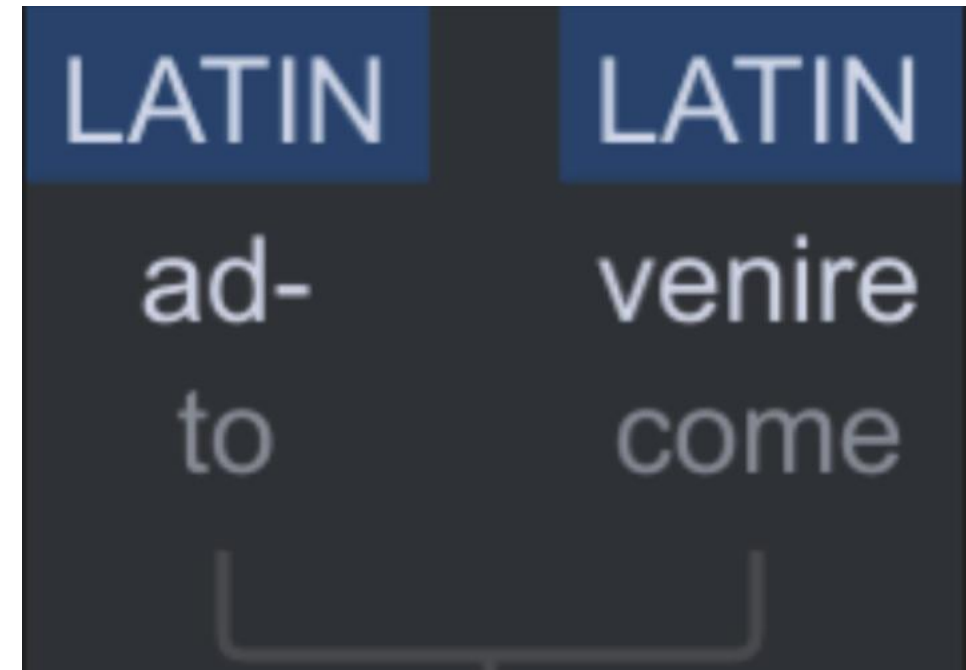
Prophecy and promise – key knowledge

“He has spoken through the prophets”



(Nicene Creed)

Advent



<https://www.youtube.com/watch?v=lg1gByYQJZA>

Prophecy and Promise

Year 5

The First Kings

Israel was first ruled by Judges, until the kingdom was created. Even before Israel became a kingdom, Deuteronomy 17:14-20 describes how future kings of Israel should be appointed, how they should reign, and how the priests should give them a copy of the Law which they should follow. The first two kings of Israel were anointed by the prophet Samuel. In 1 Samuel 10:1 we read how Samuel anointed Saul to be Israel's first king. Later a ceremony took place at Gilgal followed by rejoicing. (1 Samuel 11:12) Later, Samuel anointed David to replace Saul (1 Samuel 16:13). David was then anointed by the men of Judah (2 Samuel 2:4), and then by the elders of Israel, and he made a covenant before God. (2 Samuel 5:3)

Anointing

The act of anointing is an ancient custom. Its technical term is 'unction', and this is still a custom in some Christian traditions. Being anointed with holy oil by the religious authorities is symbolic of the conferment of divine blessing, indicating that the king is ruling on behalf of God. Holy oil is made from a mixture of ingredients found in the Middle East, including myrrh and olive oil, with instructions explained in Exodus 20:23-25. Anointing is described in Exodus 29:7, when the priest is told to take the oil and pour it over the head. The Old Testament specifically records the anointing of the kings Saul, David, Solomon, Jehu and Jehoash. The term Anointed One in Hebrew gives us the word 'Messiah'.

<https://www.godwhospeaks.uk/coronations-and-the-bible/>



Prophecy and Promise

Year 5

‘The people want a king to protect them from their enemies. The prophet Samuel advises them to rely on God (1 Sam 8:11-18). However, the people persist, and Saul becomes the first king. However, Saul does not prove to be a worthy king and Samuel sets out to find his successor guided by God.’

(RED p153)



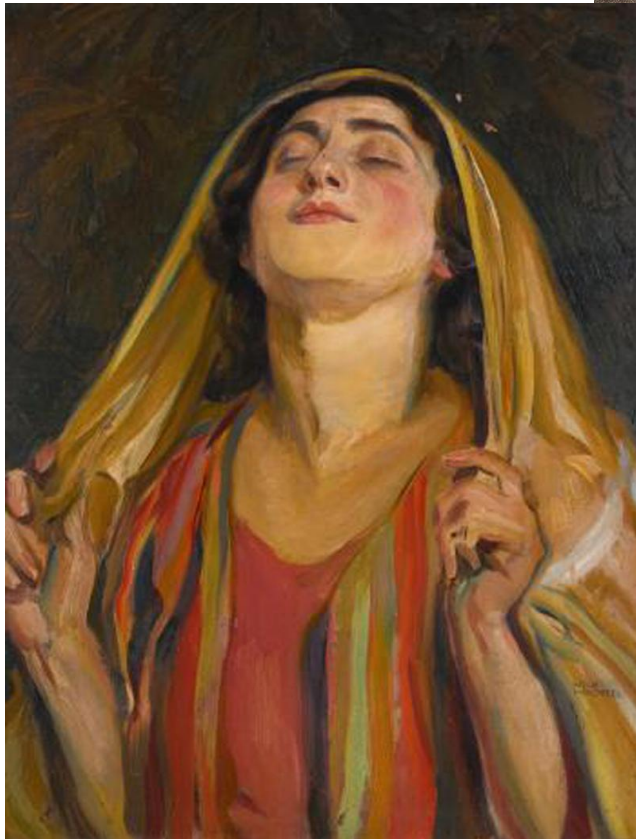
1 Samuel

Vicki Shuck

Prophecy and Promise

Year 5

Who is
Samuel?

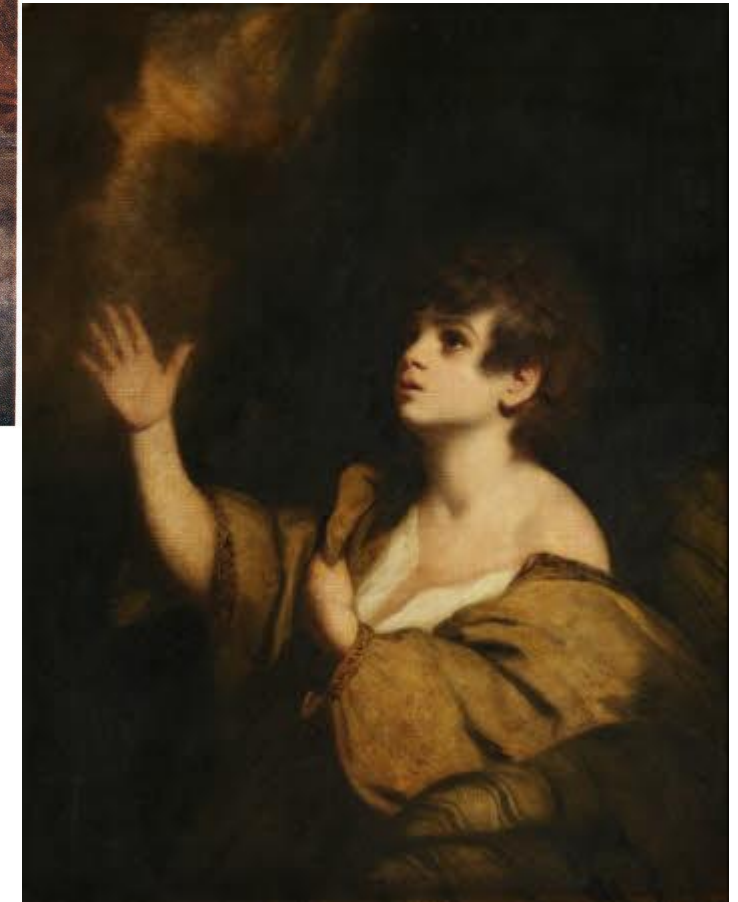


Hannah at Prayer, Wilhelm Wachtel



Hannah brings Samuel to Levi, Anton Robert Leinweber

And who is
Saul?



The Calling of Samuel, Reynolds

Prophecy and Promise

Year 5



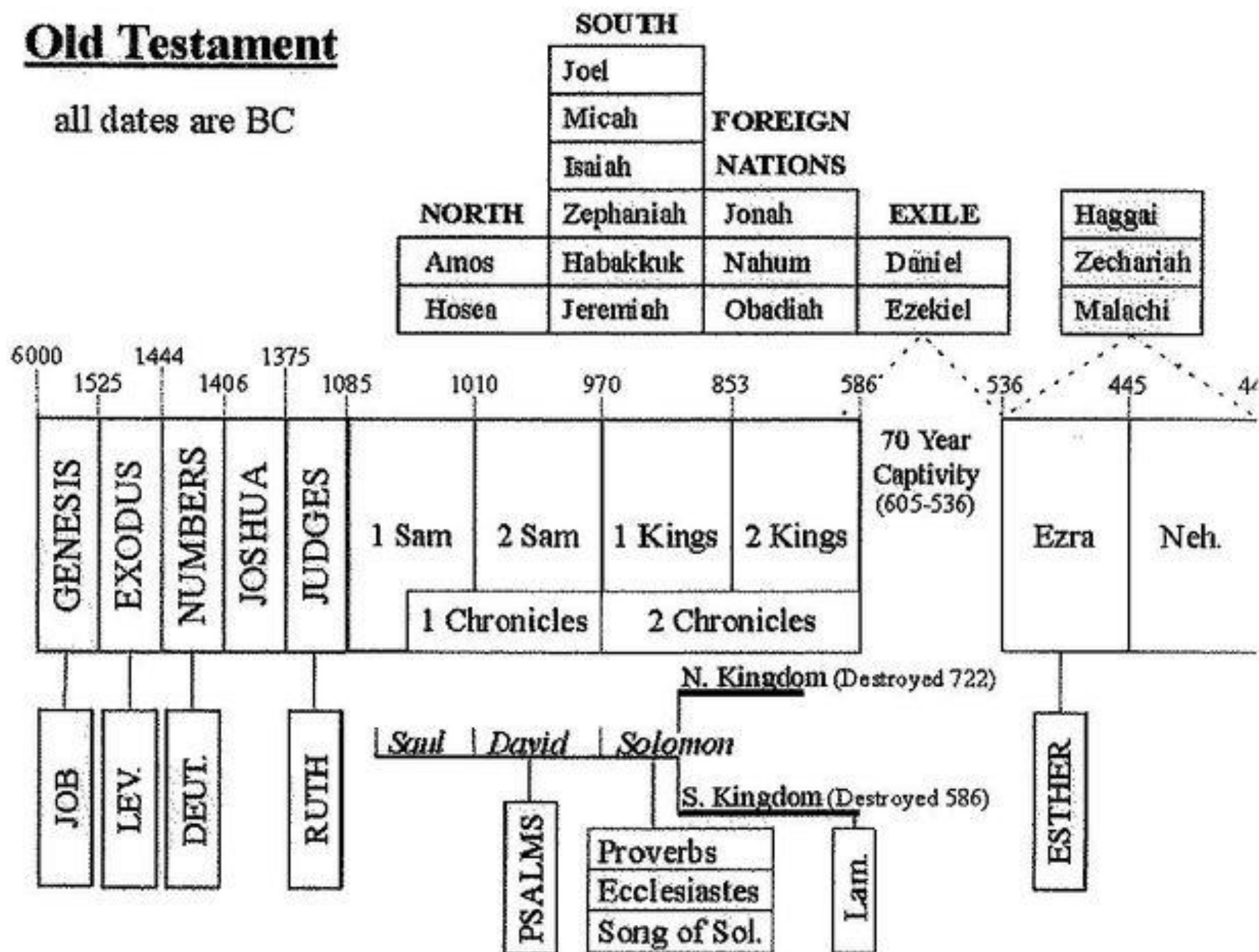
Prophecy and Promise

Year 5





all dates are BC



Prophecy and Promise

Year 5

‘David is not chosen because of his power. He comes from humble beginnings, working as a shepherd boy in Bethlehem. **These facts are important to the writers of the gospels who see the parallels with Jesus’ birth.** When David is anointed the spirit of the Lord is ‘mightily’ upon him, language echoed in Isaiah (61:1) and in St Luke’s gospel as Jesus reads from the scroll announcing the beginning of his ministry (Lk 4:18).’ (RED p153)



Prophecy and Promise

Year 5

Then Samuel took the horn of oil, and **anointed him** in the presence of his brothers; and **the spirit of the Lord came mightily upon David** from that day forward.

(1Samuel 16:13 – NRSV)



Coronation of King David, Helen Zarin

*The **spirit of the Lord God is upon me,**
because the LORD has anointed me;
he has sent me to bring good news to the oppressed,
to bind up the broken-hearted,
to proclaim liberty to the captives,
and release to the prisoners*
(Isaiah 61:1 – NRSV)

‘Though pupils will not know the scriptural references they should **begin** to make links with the language used to describe David and the language the gospel writers draw upon to show Jesus is the one spoken of in the Old Testament.’

(RED p153)

Prophecy and Promise

Year 5

*'The Spirit of the Lord is
upon me,
because he has
anointed me
to bring good news
to the poor.
He has sent me to
proclaim release to the
captives
and recovery of sight
to the blind,
to let the oppressed
go free,*



Jubilee Icon, Mulugeta Araya

‘Though pupils will not know the scriptural references they should **begin** to make links with the language used to describe David and the language the gospel writers draw upon to show Jesus is the one spoken of in the Old Testament.’

(RED p153)

Prophecy and Promise

Year 5



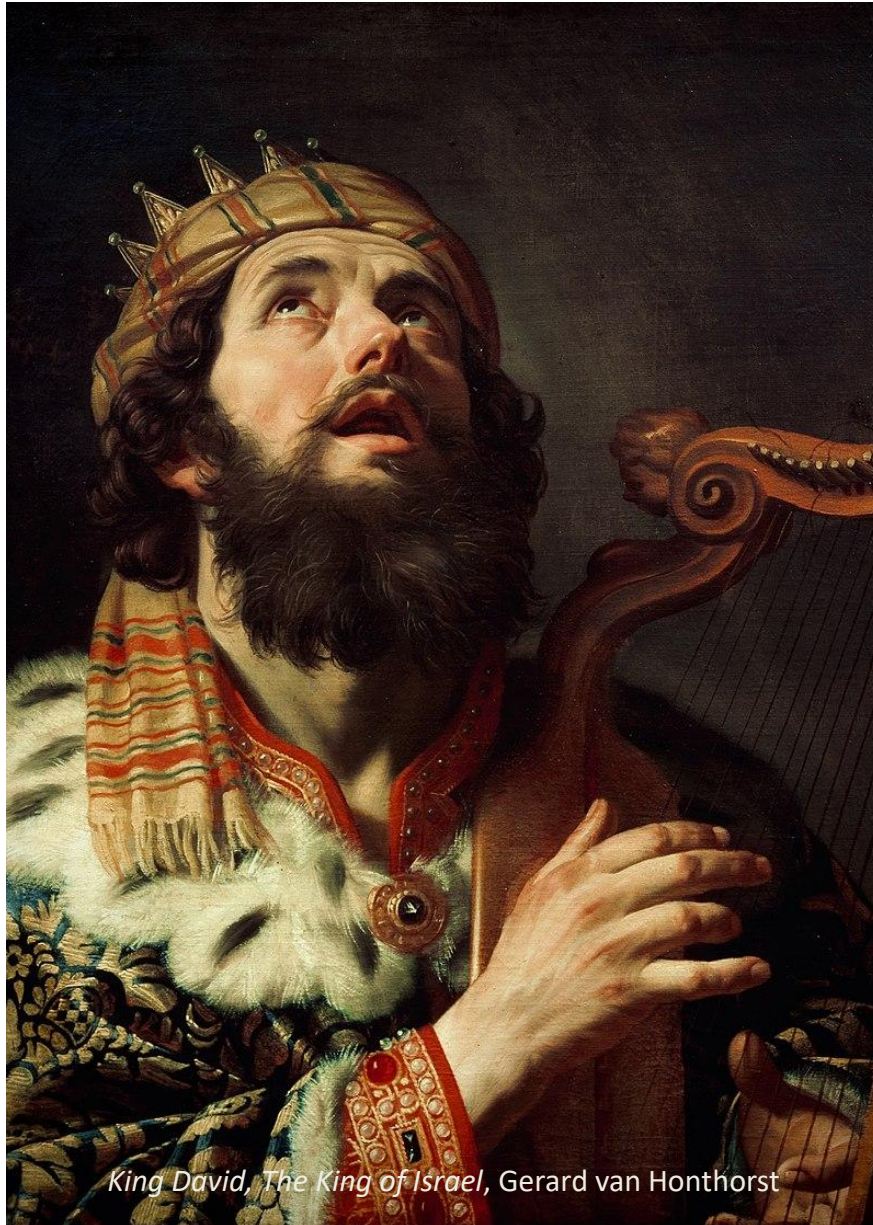
‘David is a shepherd and in the story of Goliath he speaks of rescuing lambs from the jaws of predators.’

(RED p153)

David and Goliath, Guillaume Courtois

Prophecy and Promise

Year 5



King David, The King of Israel, Gerard van Honthorst

‘David is the king who unites the tribes of Israel and conquers Jerusalem, though he remains a shepherd king, caring for his people, rather than the king who demands from his people (the type of king Samuel warns about).’
(RED p153)



The Triumph of David, Matteo Rosselli

Prophecy and Promise

Year 5

‘In St John’s gospel (which pupils will study in Year Six) Jesus says, ‘I am the good shepherd’ (Jn 10:11) and describes how he nurtures, guides, and protects his flock. Pupils can play with possibilities about the type of king Jesus is and the type of king David is called to be. (Though reading the whole story of David shows he is deeply flawed.)’ (RED p153)

Q: What kind of a king brings good news to the poor or gives sight to the blind?



Jesus the Good Shepherd, Stained glass in St John's, Ashfield

Prophecy and Promise

Year 5

‘God makes a covenant with David and promises that one of his descendants will have the throne established forever, which connects to the covenant with Abraham and with the universal kingship of Christ for Christians.’
(RED p153)



The LORD said,
"I have made a covenant
with My chosen one;
I have sworn an oath
to David My servant:
I will establish
your offspring forever
and build up your throne
for all generations."

Psalm 89:3-4 HCSB

nancyaruegg.com

8 Now therefore thus you shall say to my servant David: Thus says the Lord of hosts: I took you from the pasture, from following the sheep to **be prince over my people** Israel; 9 and I have been with you wherever you went, and have cut off all your enemies from before you; and I will **make for you a great name**, like the name of the great ones of the earth. 10 And I will **appoint a place for my people Israel** and will plant them, so that **they may live in their own place**, and be disturbed no more; and evildoers shall afflict them no more, as formerly, 11 from the time that I appointed judges over my people Israel; and I will **give you rest from all your enemies**. Moreover, the Lord declares to you that **the Lord will make you a house**. 12 When your days are fulfilled and you lie down with your ancestors, **I will raise up your offspring after you**, who shall come forth from your body, and **I will establish his kingdom**. 13 He shall build a house for my name, and **I will establish the throne of his kingdom for ever**. 14 I will be a father to him, and he shall be a son to me. When he commits iniquity, I will punish him with a rod such as mortals use, with blows inflicted by human beings. 15 But I will not take[a] my steadfast love from him, as I took it from Saul, whom I put away from before you.

2 Samuel 7: 8-15 (NRSV)

Prophecy and Promise

Year 5

THE DAVIDIC COVENANT

2 Samuel 7

King David had a desire to build a **house for God**. A temple where the ark of the covenant would be placed in Jerusalem.

But rather than allow David to build Him a house, God says that he will instead make a **house for David**. Not a physical house, but a dynasty of kings.

God makes a covenant with David to make him a house.
In the Davidic Covenant, God promises 3 main things to David:

- 1 DYNASTY**
"Yahweh will make you a house"
David will have an everlasting **dynasty of descendants**.
- 2 THRONE**
"Your throne shall be established forever"
David and his offspring will have forever **rule over Israel**.
- 3 EVERLASTING KING**
"I will raise up your seed... I will establish his kingdom"
David's **ultimate descendant** will rule Israel forever.



JESUS!

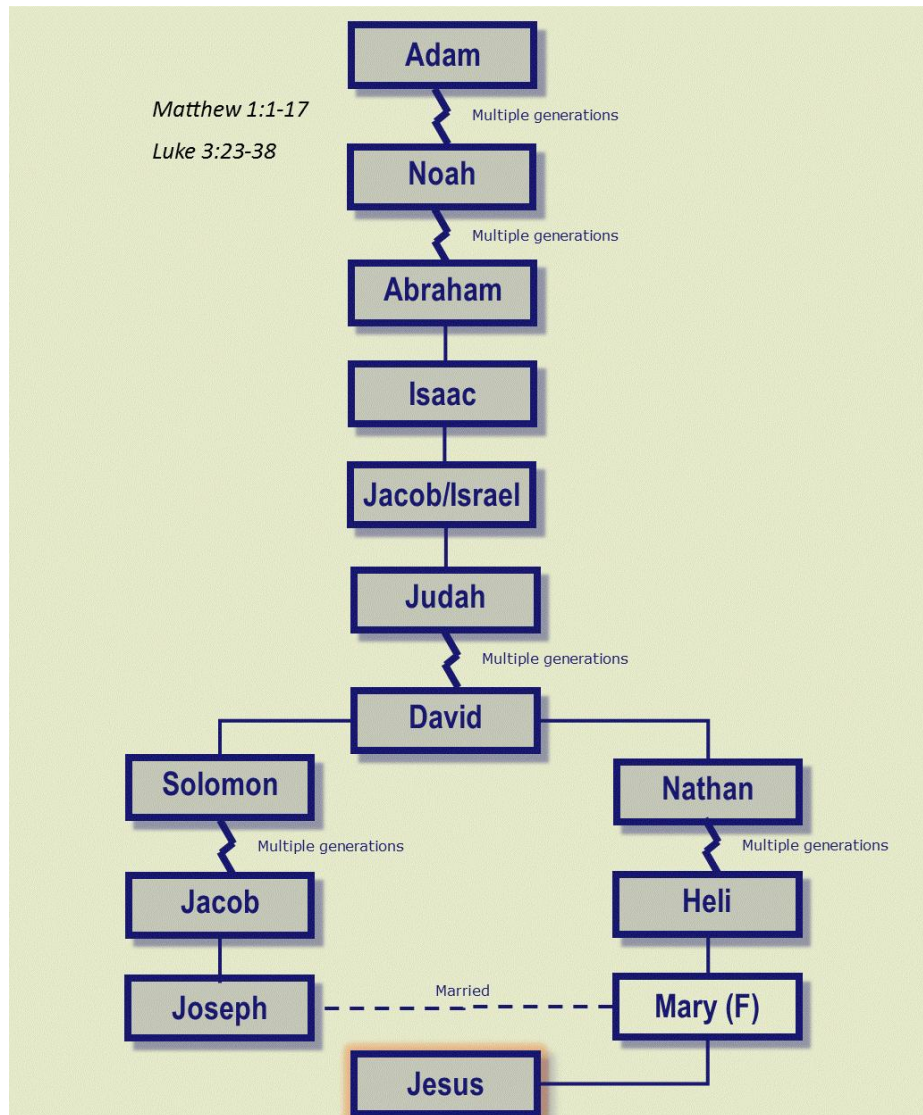
8 Now therefore thus you shall say to my servant David: Thus says the Lord of hosts: I took you from the pasture, from following the sheep to **be prince over my people Israel**; 9 and I have been with you wherever you went, and have cut off all your enemies from before you; and I will **make for you a great name**, like the name of the great ones of the earth. 10 And I will **appoint a place for my people Israel** and will plant them, so that **they may live in their own place**, and be disturbed no more; and evildoers shall afflict them no more, as formerly, 11 from the time that I appointed judges over my people Israel; and I will **give you rest from all your enemies**. Moreover, the Lord declares to you that **the Lord will make you a house**. 12 When your days are fulfilled and you lie down with your ancestors, **I will raise up your offspring after you**, who shall come forth from your body, and **I will establish his kingdom**. 13 He shall build a house for my name, and **I will establish the throne of his kingdom for ever**. 14 I will be a father to him, and he shall be a son to me. When he commits iniquity, I will punish him with a rod such as mortals use, with blows inflicted by human beings. 15 But I will not take[a] my steadfast love from him, as I took it from Saul, whom I put away from before you.

2 Samuel 7: 8-15 (NRSV)

Prophecy and Promise

Year 5

‘Knowing this, pupils can recognise the significance of Jesus’ birthplace and that Joseph is descended from David.’ (RED p153)



King David, The King of Israel, Gerard van Honthorst

The world of the text

Text & textual features

Matthew's infancy narrative can be strongly linked to his need to demonstrate Jesus' lineage – and in particular his connection to King David and the anticipation of a Messiah...Matthew's genealogy points to Jesus as the Messiah and then details how the birth of the Messiah took place through Joseph from the house of David...Jesus is born in a house in Bethlehem, the place where David was anointed King, signifying that Jesus is the Messiah who will be born from the house of David.

Characters and setting

Jerusalem and Bethlehem

There are two settings for this text, Jerusalem, an important centre of power for the Jewish people both religiously with the Temple and for governance: and Bethlehem, the home of King David. There is a contrast with King Herod and his kingship in Jerusalem appointed by the Romans and the kingship of David who was anointed at Bethlehem and chosen by God. Bethlehem is about 10kms from Jerusalem. It was recognised as the place where the Messiah would be born.

<https://ncec.catholic.edu.au/faith/scripture-resources/commentaries/the-gospel-of-matthew/the-visit-of-the-wise-men-matthew-21-12/>

Prophecy and Promise

Year 5

The Genealogy of Jesus the Messiah

1 An account of the genealogy[a] of Jesus the Messiah,[b] the son of David, the son of Abraham.

2 Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers, 3 and Judah the father of Perez and Zerah by Tamar, and Perez the father of Hezron, and Hezron the father of Aram, 4 and Aram the father of Aminadab, and Aminadab the father of Nahshon, and Nahshon the father of Salmon, 5 and Salmon the father of Boaz by Rahab, and Boaz the father of Obed by Ruth, and Obed the father of Jesse, 6 and Jesse the father of King David.

And David was the father of Solomon by the wife of Uriah, 7 and Solomon the father of Rehoboam, and Rehoboam the father of Abijah, and Abijah the father of Asaph,[c] 8 and Asaph[d] the father of Jehoshaphat, and Jehoshaphat the father of Joram, and Joram the father of Uzziah, 9 and Uzziah the father of Jotham, and Jotham the father of Ahaz, and Ahaz the father of Hezekiah, 10 and Hezekiah the father of Manasseh, and Manasseh the father of Amos,[e] and Amos[f] the father of Josiah, 11 and Josiah the father of Jechoniah and his brothers, at the time of the deportation to Babylon.

12 And after the deportation to Babylon: Jechoniah was the father of Salathiel, and Salathiel the father of Zerubbabel, 13 and Zerubbabel the father of Abiud, and Abiud the father of Eliakim, and Eliakim the father of Azor, 14 and Azor the father of Zadok, and Zadok the father of Achim, and Achim the father of Eliud, 15 and Eliud the father of Eleazar, and Eleazar the father of Matthan, and Matthan the father of Jacob, 16 and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called the Messiah.[g]

17 So all the generations from Abraham to David are fourteen generations; and from David to the deportation to Babylon, fourteen generations; and from the deportation to Babylon to the Messiah,[h] fourteen generations.
(Mt 1:1-17 NRSV)

‘Knowing this, pupils can recognise the significance of Jesus’ birthplace and that Joseph is descended from David.’ (RED p153)

32 He will be great, and will be called the Son of the Most High, and the Lord God will give to him the throne of his ancestor David. 33 He will reign over the house of Jacob for ever, and of his kingdom there will be no end.’

Lk 1:32-33 (NRSV)

Church of the
Nativity,
Bethlehem



Prophecy and Promise

Year 5

2 When David's time to die drew near, he charged his son Solomon, saying: ² 'I am about to go the way of all the earth. Be strong, be courageous, ³ and keep the charge of the LORD your God, walking in his ways and keeping his statutes, his commandments, his ordinances, and his testimonies, as it is written in the law of Moses, so that you may prosper in all that you do and wherever you turn. ⁴ Then the LORD will establish his word that he spoke concerning me: "If your heirs take heed to their way, to walk before me in faithfulness with all their heart and with all their soul, there shall not fail you a successor on the throne of Israel."

1 Kings 2: 1-4, 10-12 (NRSV)

'As he dies, David urges that the people remain faithful to the law and the covenant. David is significant as he is seen as the great king of the past, the one who unites the people, led them to victory and established a centre of political power in Jerusalem. In the psalms, he is a model of prayer.'

(RED p153)



Prophecy and Promise

Year 5

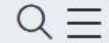
CCC Links	Knowledge lens content
David CCC 2579 Covenant CCC 709 David, model of prayer CCC 2579, 2585 Jesus fulfils the old covenant YC 336 CCC 1977, 1982 David the king 'after God's own heart' CCC 2579 Psalms YCfK 156, YC 473 CCC 2579, 2585 Rosary YCfK 155, YC 481, CCC 2678	Hear By the end of this unit of study, pupils will hear the following key texts: - Scripture passages that speak of David's life and importance: 1 Samuel 16:1-13: anointing of David (a great king) 1 Samuel 17:1-11, 32-54: David and Goliath 2 Samuel 5:1-5: David becomes king 2 Samuel 7: 8-15 God's covenant with David 1 Kings 2:1-4, 10-12: David's death - Psalms 21:1-7, Psalm 23 Scripture passages that speak of Jesus' as the fulfilment of the promise to David (e.g., Matt 1:1-17; Lk 1:32-33). Believe By the end of this unit of study, pupils will know that the Church teaches that: - There were great kings anointed and chosen in the Old Testament. - God chooses in unexpected ways and especially values those the world overlooks. David, the shepherd was called by God to become a servant king. - David became a great king and united his people who loved him (see Psalm 21:1-7). - For Christians, Jesus fulfils the promises made to David. - Psalms are part of the Church's treasury of prayers. In praying psalms David is a model of prayer. Celebrate By the end of this unit of study, pupils will know: - Some words of Psalm 23 to speak or sing. Live By the end of this unit of study, pupils will know: - Psalms are an ancient way of prayer that are still prayed every day.



The Bible and Catholics

All Scripture is inspired by God

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Psalms

Discover the power of the Psalms and explore the highs and lows of what it means to live life to the full. Find yourself in this ancient poetry that speaks to us today.



ALSO IN GOSPELS AND PSALMS

- [Audio Gospels >](#)
- [St John's Gospel >](#)
- [St Luke's Gospel >](#)
- [St Mark's Gospel >](#)
- [St Matthew's Gospel >](#)

*The Lord is my shepherd, I shall not want.
He makes me lie down in green pastures;
he leads me beside still waters;
he restores my soul.
He leads me in right paths
for his name's sake.*

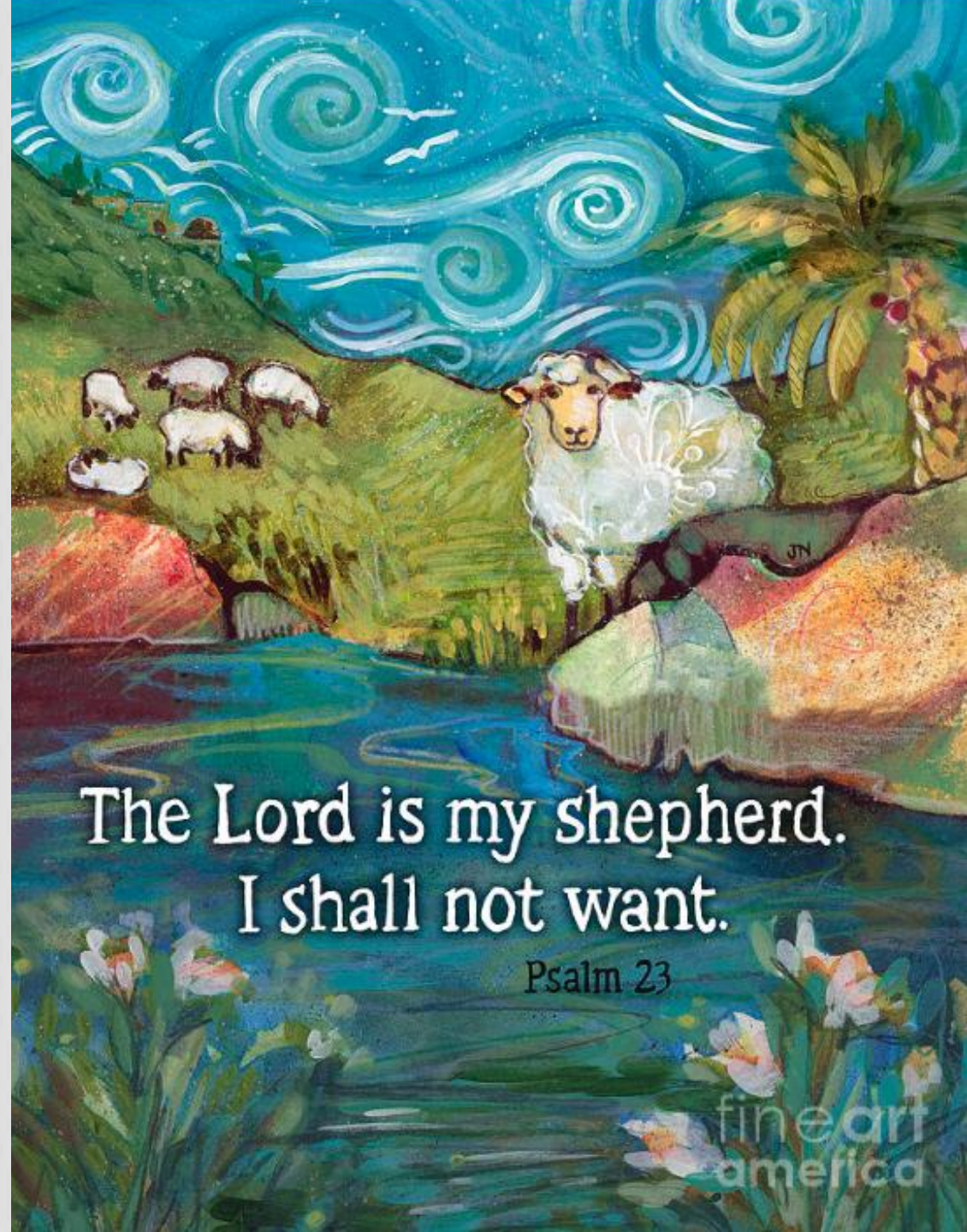
*Even though I walk through the darkest valley,
I fear no evil;
for you are with me;
your rod and your staff—
they comfort me.*

*You prepare a table before me
in the presence of my enemies;
you anoint my head with oil;
my cup overflows.
Surely goodness and mercy shall follow me
all the days of my life,
and I shall dwell in the house of the Lord
my whole life long.*





Psalm 23
hannah dunnett





Prophecy and Promise

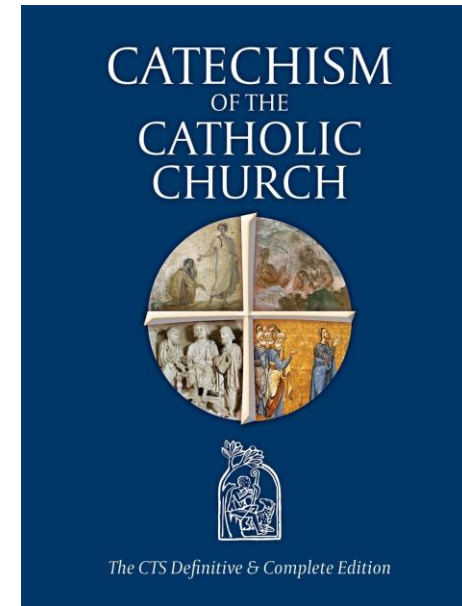
Year 5

The Psalms both nourished and expressed the prayer of the People of God gathered during the great feasts at Jerusalem and each Sabbath in the synagogues. Their prayer is inseparably personal and communal; it concerns both those who are praying and all men. The Psalms arose from the communities of the Holy Land and the Diaspora, but embrace all creation. Their prayer recalls the saving events of the past, yet extends into the future, even to the end of history; it commemorates the promises God has already kept, and awaits the Messiah who will fulfil them definitively. Prayed by Christ and fulfilled in him, the Psalms remain essential to the prayer of the Church.

(2586 Catechism of the Catholic Church (CCC))

Praying of a Psalm as Responsorial during Mass unites believers across generations, linking them to the faith of the Church from its earliest days

[The Divine Shepherd - Psalm 23 - NCEC](#)



Prophecy and Promise

Year 5

General guidance: The image of a shepherd is remote from many pupils' lives today. Abraham and Moses begin as shepherds, as does David. Pupils may need to research shepherding life in Palestine to help them understand the imagery, as it is quite different to shepherding in the UK.

(RED p153)

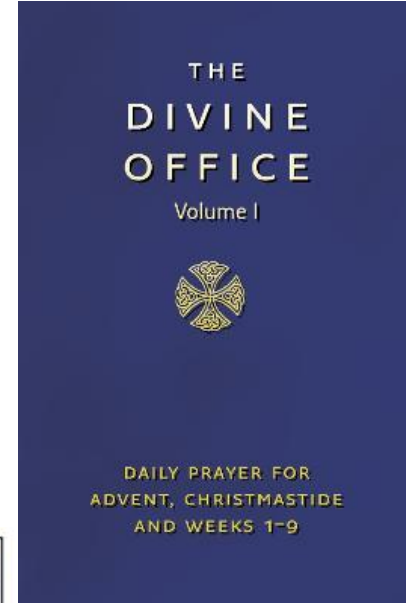
Prophecy and Promise

Year 5

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Prophecy and Promise Year 5

‘The O Antiphons have been sung in the Church for over a thousand years. They are part of the *evening prayer* of the Church, sometimes called *Vespers*. They use biblical imagery that draws on the **messianic hope** of the prophet Isaiah to proclaim **the coming of Christ**, not only **at Christmas** but **at the end of time**.’ (RED p153)



The Divine Office is the daily prayer of the Church. Prayers are said at six points throughout the day.

Prophecy and Promise

Year 5

‘They are listed below for teachers. The hymn **‘O come, O come Emmanuel’** sets the antiphons into an Advent carol which may be more accessible for pupils and teachers may want to **focus on one or two images**, such as ‘Key of David’.

- Wisdom (sapiens): Is 11:2-3, Is 28:29
- Lord (Adonai): Is 11:4-5, Is 33:22
- Radix (root): Is 11:1, Is 11:10
- Key of David (clavis): Is 22:22, Is 9:7, Is 42:7
- Rising dawn (oriens): Is 9:1-2
- King of Nations (rex gentium): Is 2:4, Is 28:16
- God-with-us (Emmanuel): Is 7:14.’

(RED p153)

- 11** A shoot shall come out from the stock of Jesse, and a branch shall grow out of his **roots**.
2 The spirit of the Lord shall rest on him, the spirit of **wisdom** and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord.
3 His delight shall be in the fear of the Lord.

He shall not judge by what his eyes see, or decide by what his ears hear;
4 but with righteousness he shall judge the poor, and decide with equity for the meek of the earth; he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall kill the wicked.
5 Righteousness shall be the belt around his waist, and faithfulness the belt around his loins.

Isaiah 11: 1-5 (NRSV)

90 Six 8s.

VENI EMMANUEL

French Missal
Melody of XIIIth Century

Voices in unison to the Refrain.

1. Ve - ni, veni, Em - ma - nu - el! Cap -
2. Ve - ni, O Jesse vir - gu - la! Ex -
3. Ve - ni, veni, O O - ri - ens Sal -
4. Ve - ni, clavis Da - vi - di - ca! Reg -
5. Ve - ni, veni, A - do - na - il! Qui

Organ.

1. tivum solve Is - ra - el, Qui gemit in ex -
2. hostis tuos ad - un - gu - la, De specu tuos
3. vare nos ad - ve - ni - ens; Noc - tis depelle
4. na reclude cae - li - ca, Fac iter tutum
5. populo in Si - na - i Legem dedisti

1. i - li - o, Privatus Dei Fi - li - o;
2. tar - ta - ri Educ, et antro ba - ra - thri;
3. ne - bu - las, Dirasque mortis te - nebras;
4. su - pe - rum Et claude vias in - fe - rum.
5. ver - ti - ce, In maiestate glo - ri - ae.

(76)

REFRAIN.

Gaude! gaude! Em - ma - nu - el Nas -
Rejoice! rejoice! Em - man - u - el Shall

cetur pro te, Is - ra - el.
come to thee, O Is - ra - el Amen.

91 Six 8s. (Tune, Veni Emmanuel)

- 1 O come, O come, Emmanuel,
And ransom captive Israel
That mourns in lonely exile here
Until the Son of God appear.—*Refrain.*
- 2 O come, Thou Rod of Jesse, free
Thine own from Satan's tyranny;
From depths of hell Thy people save
And give them victory o'er the grave.
- 3 O come, Thou Day-Spring, come and cheer
Our spirits by Thine advent here.
- Disperse the gloomy clouds of night
And death's dark shadows put to flight.
- 4 O come, Thou Key of David, come,
And open wide our heavenly home;
Make safe the way that leads on high
And close the path to misery.
- 5 O come, O come, Thou Lord of might!
Who to Thy tribes on Sinai's height
In ancient times didst give the law,
In cloud and majesty and awe.

J. M. NEALE

(77)

Prophecy and Promise

If you are still in school for the last week of Advent before Christmas, you could explore the O Antiphons. The O Antiphons are the seven antiphons recited before the Magnificat, Mary's great song of praise, during Vespers (Evening Prayer) of the Divine Office (Liturgy of the Hours) over the Octave before Christmas - from December 17th to December 23rd. Each antiphon highlights a title for the Messiah - those titles prophesied by Isaiah with the coming of the Messiah.

Canticle

Magnificat

My soul rejoices in the Lord

O Wisdom, you come forth from the mouth of the Most High. You fill the universe and hold all things together in a strong yet gentle manner. O come to teach us the way of truth.

My soul glorifies the Lord,
my spirit rejoices in God, my
Saviour.

He looks on his servant in her
lowliness;
henceforth all ages will call me
blessed.

The Almighty works marvels for me.
Holy his name!
His mercy is from age to age,
on those who fear him.

Prophecy and Promise

Year 5

Interestingly, if you use the Latin for each title and, starting with the last title take the first letter of each one - Emmanuel, Rex, Oriens, Clavis, Radix, Adonai, Sapientia - the Latin words 'ero cras' are formed, meaning, Tomorrow, I will come.

Therefore, Jesus, whose coming we have waited for and prepared for in Advent and whom we have addressed in these seven Messianic titles, now speaks to us, 'Tomorrow, I will come'.

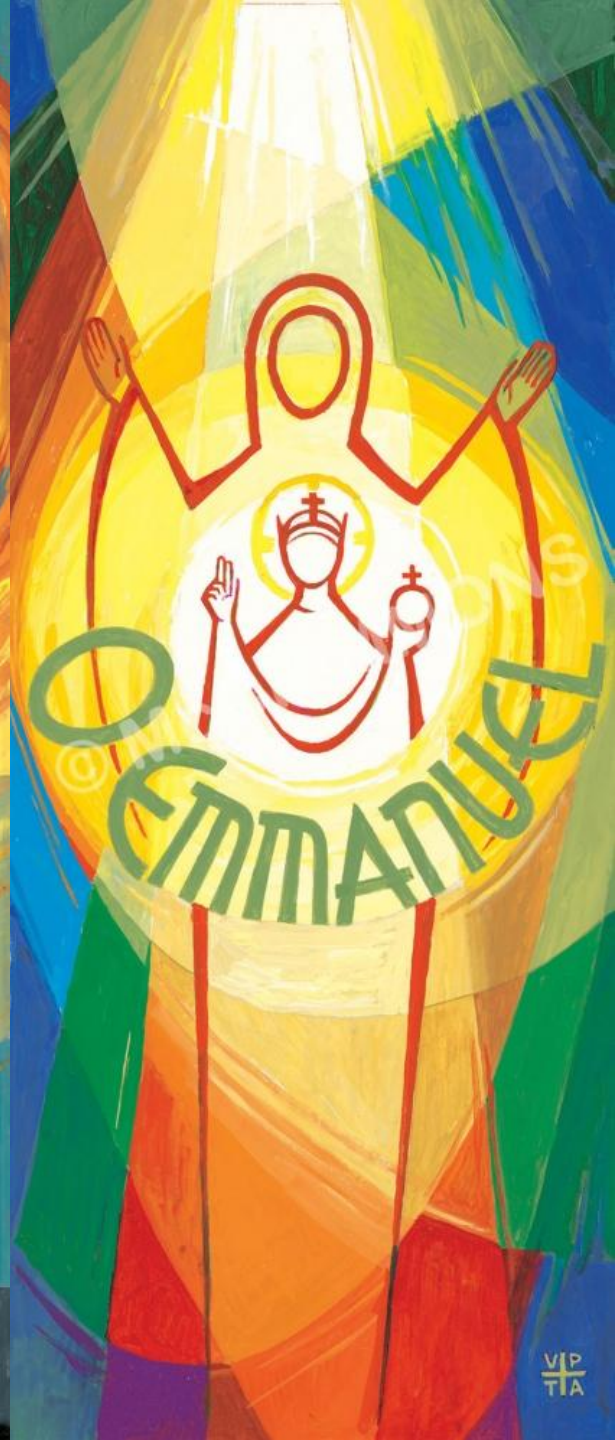
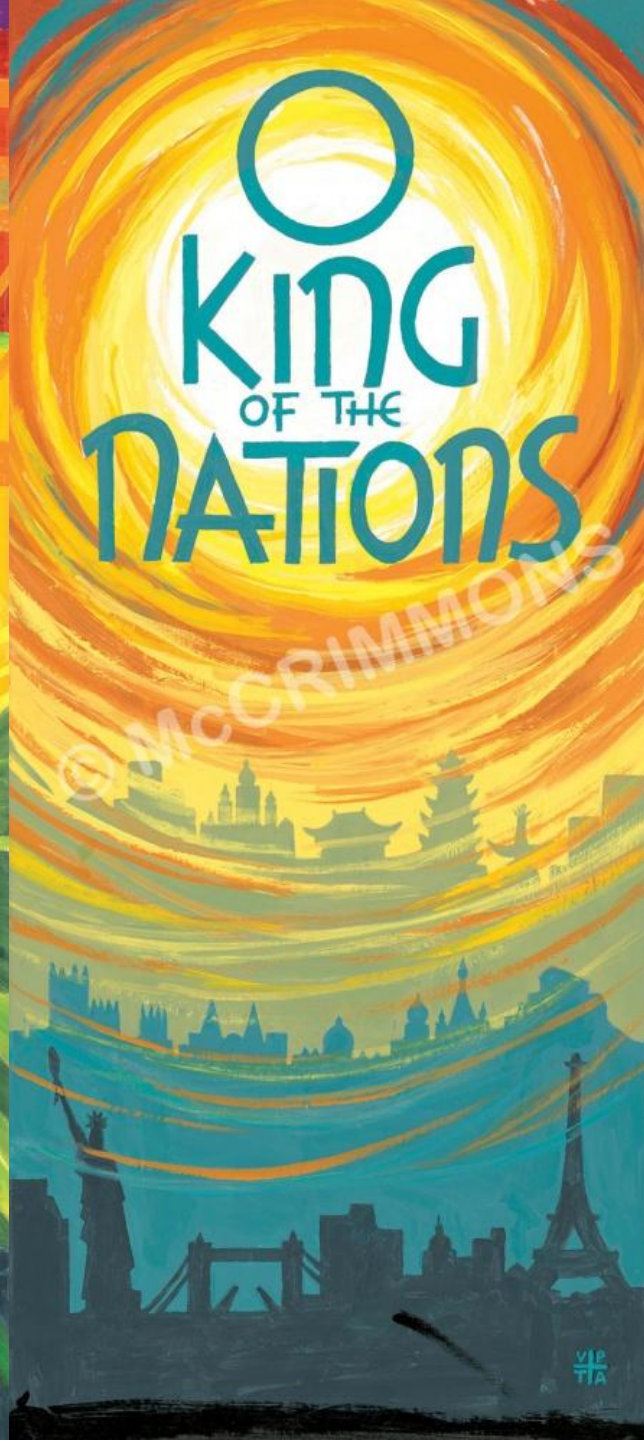
The O Antiphons can then bring an intensity to our Advent preparation and bring it to a joyful conclusion.



Artwork by The
Benedictine Sisters of
Turvey Abbey

<https://www.mccrimmons.com/o-antiphons/>









O WISDOM,

we live in your embrace,
in vast night freckled with stars
and hints of you
that haunt our solitude,
that writhe untamed
in the work of every birth

We spin with Earth,
allemande our sun,
turning toward light
in the spill of stars
holding and letting go
shining and imploding
in invisible dance.

Mother womb of all becoming,
in you stardust lives and breathes
slithers, trots, hops, runs,
born of watery chaos
and the mystery of trees
making air of light

You are the whole
that lives in every part,
the circle in which we dance,
the relentless summons to communion
in which we sleep and wake.



O HOLY I AM,

whose love unfolding
causes all to be and become
from the beginning, gravity
attracting particles, forming molecules
hydrogen, helium
baking the building blocks
of life in the ovens
of bursting stars

from the irrepressible fire
at Earth's core,
a mothering warmth
bubbling in the deep, in the dark
until bacteria give birth to life
and move toward light
the slowest of pregnancies
from cell to spine, eye, wing

Earth lives, its greening
the offspring of fire,
a fierce unbridled oneness burns
in the paradox of flame and leaf,
a single sap birthing awe and law

From Moses in stone
your call to covenant and community,
From Earth in peril
your call to care for love's unfolding

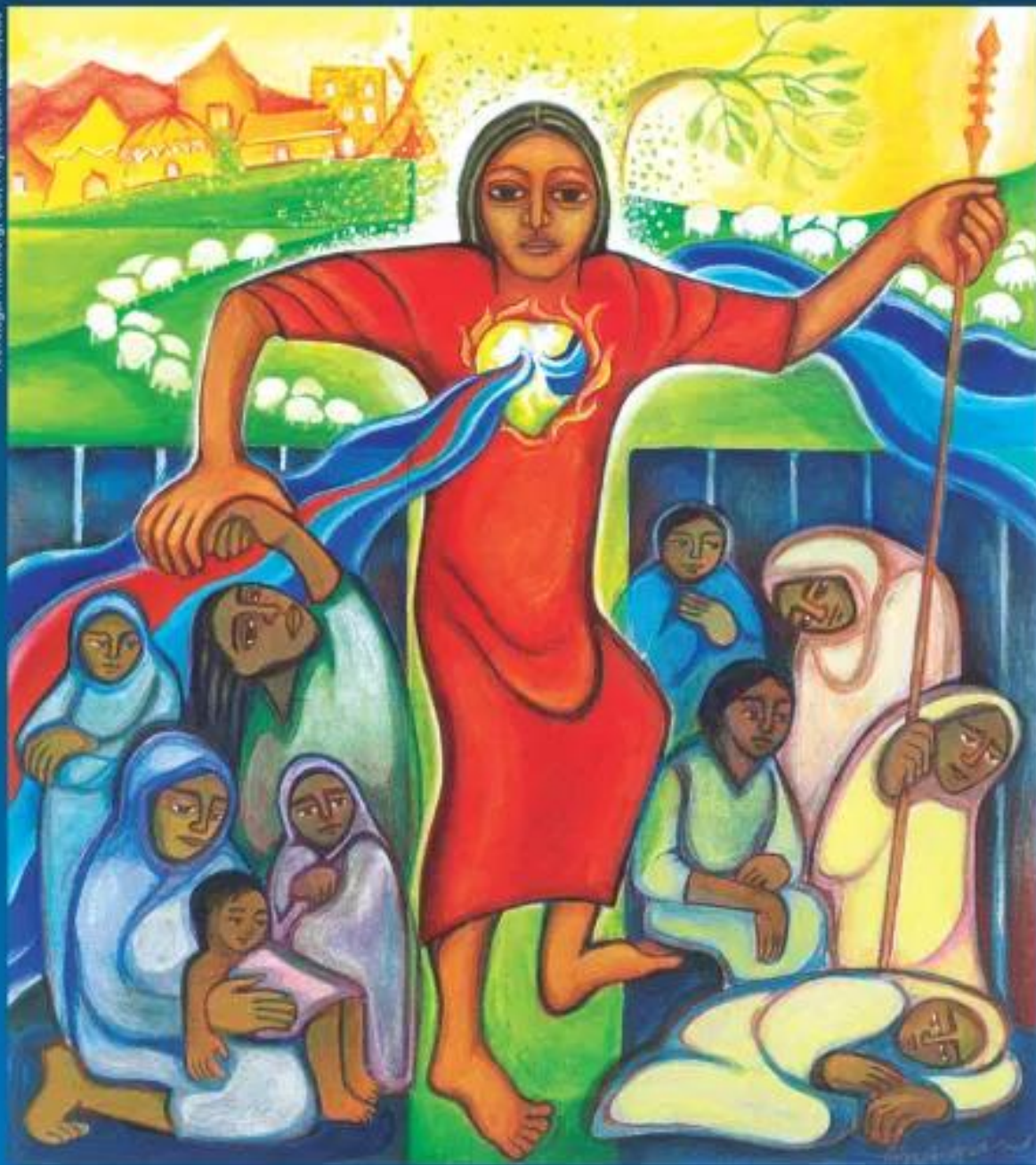


O DAYSPRING,

with resilient resolve
to break open the sky again
to rise with the sun and walk again
to clean and clear
the encircling soot
of our heedless ways
we the problem
we the answer
we of small choices
that all matter most

spring rises in the choice
to plant again
to hold sacred the promise in seeds
to turn the wasteland green
to drink deep of aquifers unbottled
to open our hearts
to more than our own kind
to every kind, otherkind
binding our enduring loves
with those to come

shine on the shadowed
restore us to joy and play
who keep faith
that your gifts and ours
can sustain the common good.



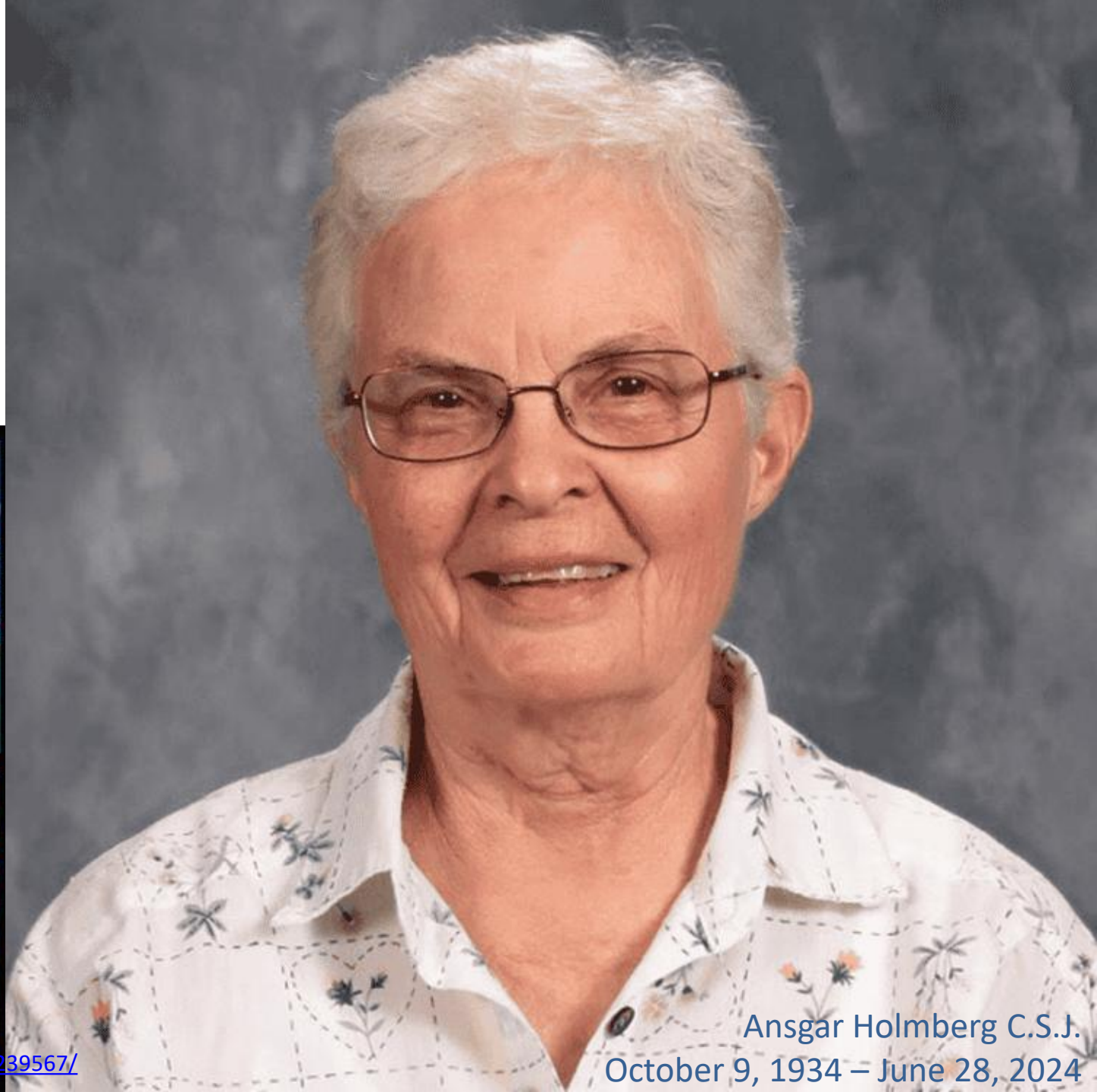
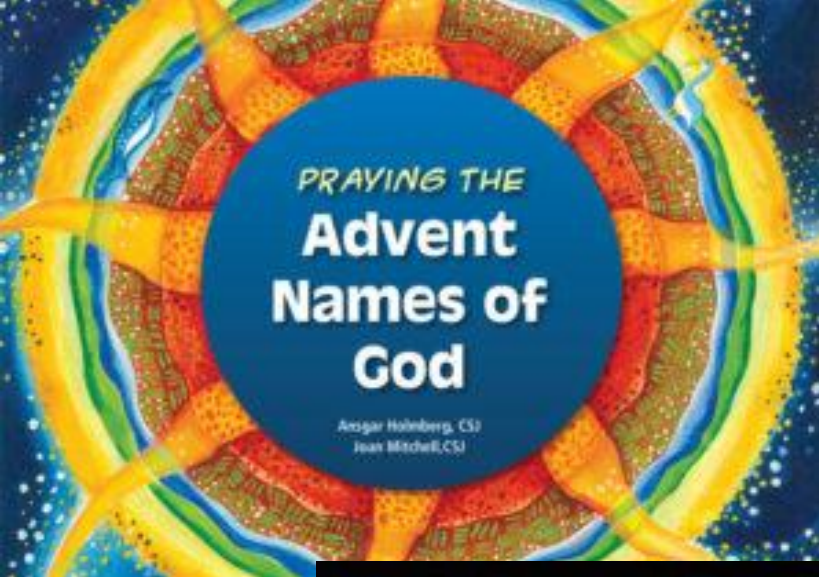
O KEY OF DAVID,

the outpouring heart,
the open gate,
release afoot where
privilege and shadow intersect

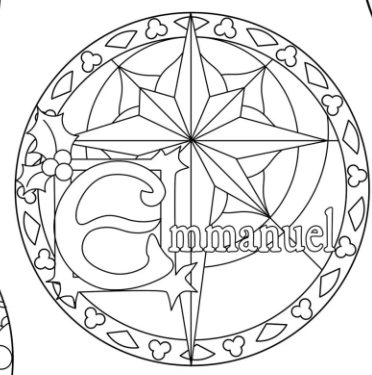
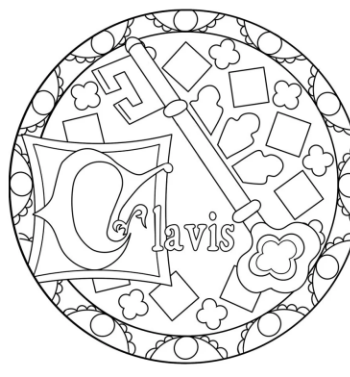
the choice is ours now
to grasp the lost, the least
to pour our lives
into one another

white sheep graze
green pastures where
reviving waters flow,
the cross sprouts,
and hope is golden

the fiery heart reveals
abounding life
and a shepherd's hand
that will not let go



Ansgar Holmberg C.S.J.
October 9, 1934 – June 28, 2024



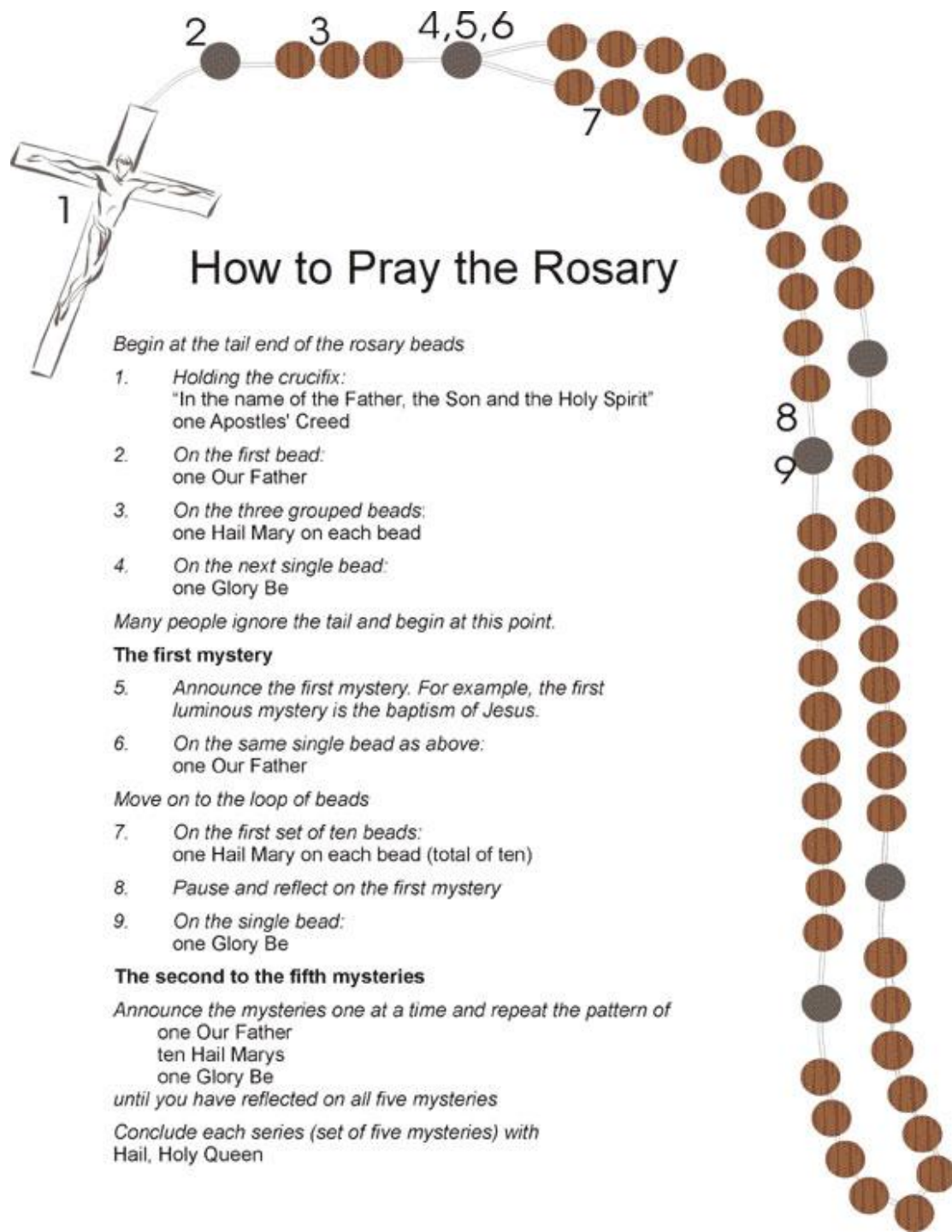
Prophecy and Promise Year 5

‘The Rosary is a prayer of the Catholic Church in honour of Our Lady.

October is traditionally the month of the Rosary.’
(RED p153)



Our Lady of the Holy Rosary, Bartolomé Esteban Murillo



How to Pray the Rosary

Begin at the tail end of the rosary beads

1. *Holding the crucifix:*
"In the name of the Father, the Son and the Holy Spirit"
one Apostles' Creed
2. *On the first bead:*
one Our Father
3. *On the three grouped beads:*
one Hail Mary on each bead
4. *On the next single bead:*
one Glory Be

Many people ignore the tail and begin at this point.

The first mystery

5. *Announce the first mystery. For example, the first luminous mystery is the baptism of Jesus.*
6. *On the same single bead as above:*
one Our Father

Move on to the loop of beads

7. *On the first set of ten beads:*
one Hail Mary on each bead (total of ten)
8. *Pause and reflect on the first mystery*
9. *On the single bead:*
one Glory Be

The second to the fifth mysteries

*Announce the mysteries one at a time and repeat the pattern of
one Our Father
ten Hail Marys
one Glory Be*

until you have reflected on all five mysteries

*Conclude each series (set of five mysteries) with
Hail, Holy Queen*

THE JOYFUL MYSTERIES MONDAY & SATURDAY

1. The Annunciation
Luke 1:26-38
2. The Visitation
Luke 1:39-56
3. The Nativity
Luke 2:4-15
4. The Presentation
Luke 2:22-39
5. Finding Jesus in the Temple
Luke 2:41-51

THE LUMINOUS MYSTERIES THURSDAY

1. The Baptism of Jesus
Matthew 3:11-17
2. The Wedding Feast at Cana
John 2:1-12
3. The Sermon on the Mount
Matthew 5:1-12
4. The Transfiguration
Matthew 17:1-8
5. Institution of the Eucharist
Matthew 26:26-28

THE SORROWFUL MYSTERIES TUESDAY & FRIDAY

1. The Agony in the Garden
Matthew 26:36-46
2. The Scourging
Matthew 27:26
3. The Crowning with Thorns
Matthew 27:29-30
4. Carrying the Cross
Luke 23:26-32
5. The Crucifixion
Luke 23:33-46

THE GLORIOUS MYSTERIES WEDNESDAY & SUNDAY

1. The Resurrection
Matthew 28:1-10
2. The Ascension
Luke 24:50-53
3. Pentecost
Acts 2:1-41
4. The Assumption
Revelation 12:1-5
5. The Coronation of Mary
Revelation 12:1



Prophecy and Promise

Year 5

General guidance:

Wherever possible, resources for teaching should always look to diverse representations from the Universal Catholic Church.

Teachers must teach the content through the lenses of Hear, Believe, Celebrate, and Live but do not have to follow the lenses in sequence.

The outcomes are provided as exemplars for teachers but are not compulsory.

Key vocabulary is provided for guidance, not assessment purposes.

(RED p153-4)

Prophecy and Promise

Year 5

Key vocab:

- Samuel
- David
- anointing
- antiphon
- psalm
- Advent

How will you support the learning and usage of these key vocab terms?

How will you ensure they are understood in context?

Prophecy and Promise

Year 5

Expected outcomes

Understand

By the end of this unit of study, pupils will be able to:

- | | |
|---------|--|
| U5.2.1. | Show an understanding of scripture passages that speak of David's life, recognising the intended audience and the historical context. |
| U5.2.2. | Show an understanding of some gospel passages that present Jesus as the fulfilment of the promise to David (Matt 1:1-17; Lk 1:32-33), recognising the gospel writers are writing for Christians. Recognise links with God's covenant with Abraham. |
| U5.2.3. | Use specialist vocabulary to describe and explain the nature of David's kingship in the Old Testament, with reference to the passages that speak of David's kingship and Psalm 21:1-7. |
| U5.2.4. | Recognise that David is a model of prayer, referencing one of the psalms. |
| U5.2.5. | Know that the Rosary is a prayerful reflection on the life of Christ and explain what the joyful mysteries remember. |

Prophecy and Promise

Year 5

Expected outcomes

Discern

By the end of this unit of study, pupils will be able to talk and think critically and creatively about what they have studied, for example, through:

- | | |
|---------|---|
| D5.2.1. | Playing with possibilities , asking ‘what if?’ questions that explore why God especially values those the world overlooks. For example, what if Samuel had followed his own judgement rather than God’s in choosing a king? What is the possibility of those values being overlooked in today’s communities? (RVE) |
| D5.2.2. | Wondering about the imagery of shepherd used in the scripture passages studied and explore how it helps them, as readers, understand servant leadership. |
| D5.2.3. | Exploring artistic representations of the O Antiphons, describe what they represent, and say which they prefer, giving reasons for their choice. |

Respond

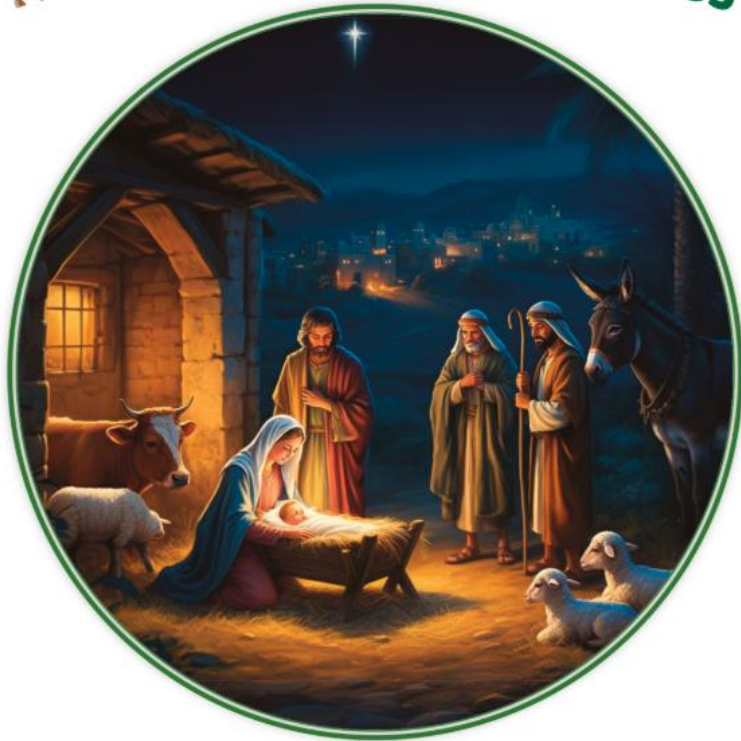
During this unit of study, pupils will be invited to respond to their learning, for example by:

- | | |
|---------|--|
| R5.2.1. | Reflecting on your understanding of David and the idea of a leader as a shepherd. |
| R5.2.2. | Talking with others about their ideas about leadership, thinking about what it means to be a good shepherd today. (RVE) |
| R5.2.3. | Considering how their own lives and the future of the communities to which they belong could be transformed by offering their own lives in service to others, as part of their preparation during Advent. (RVE) |

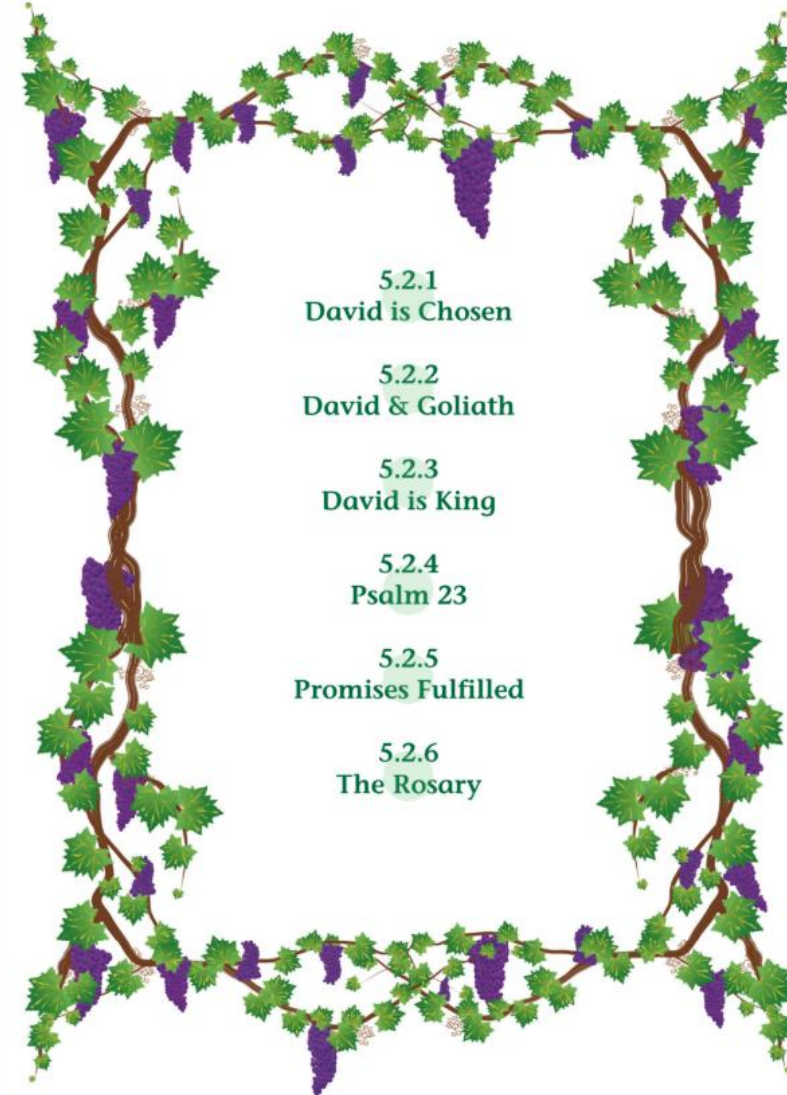
Prophecy and Promise

Year 5

The Vine and The Branches



Prophecy and Promise Branch 2



5.2.1
David is Chosen

5.2.2
David & Goliath

5.2.3
David is King

5.2.4
Psalm 23

5.2.5
Promises Fulfilled

5.2.6
The Rosary

Planning

1. Read the Teacher notes from the RED for the Year group and for the branch
2. Note the lens content in the RED (Hear, Believe, Celebrate, Live) for the branch. This will help you to recognise the key content that should be taught. [NB – find out more about the lenses in the RED (p23-35)]
3. Note the Expected Outcomes in the RED (Understand, Discern, Respond) for the branch
4. Read the Teacher Book (TB), this contains theological notes and also identifies the learning linked to the Expected Outcomes
5. Read the guidance from the Diocese on each branch as these show how the RED, TB and PB talk to each other. They may provide a helpful basis for your planning

NB: Note the key vocab for the branch is in the Teacher Book (TB)



NB: Consider beginning with **5.2.6 The Rosary** as it is likely to be within or near to October, the Month of the Holy Rosary. The focus on the Joyful Mysteries will hopefully resonate with their knowledge and understanding of the season of Advent, particularly the first three mysteries. See below for further guidance.

NB: 5.2.5 *Promises Fulfilled* in the TB is called *The Mystery of the Incarnation* in the PB. Aside from the content under the heading 'God's Covenant with David' (PB p54) much of 5.2.5 in the PB is content that will be explored when learning about the Joyful Mysteries of the Rosary so it not essential for teachers to cover this content in the PB again. However, the 'Explain' and the 'Why' in the TB offer important foundations for linking the learning with EO U5.2.2

Content through Lenses	Model Curriculum Expected Outcomes	The Vine and the Branches	Support Notes
H: Scripture passages that speak of David's life and importance: 1 Samuel 16:1-13: anointing of David (a great king) 1 Samuel 17:1-11, 32-54: David and Goliath 2 Samuel 5:1-5: David becomes king 2 Samuel 7: 8-15 God's covenant with David 1 Kings 2:1-4, 10-12: David's death Psalm 21:1-7, Psalm 23 B: Know There were great kings anointed and chosen in the Old Testament.	U5.2.1 Show an understanding of scripture passages that speak of David's life, recognising the intended audience and the historical context.	5.2.1 David is Chosen NB: this EO will be covered across several lessons as the pupils learn about the life of David and the significance of the key events identified by the scripture passages chosen for this branch. ALSO – this EO is 'show understanding of' it is <i>not</i> 'retell' First – read the Theological Notes (TB p20-21) as these have some helpful background to the life and importance of David. TB (p22) has a ppt on the historical context of David's life. This will help understanding but more may need to be included as it provides perhaps a summary. It should be viewed in conjunction with the PPT on PB p36 as there is crossover of material. NB: Notes on the intended audience on slide 23 of the TB PPT. are very brief. Discern exemplar D5.2.1 is referenced in the second PPT on TB p22. The preceding slides may help to explore this Discern if chosen by teachers. This is further referenced in PB (p39). Although an exemplar Discern outcome, consider engaging with this as it will help pupils to explore Believe lens content – '<i>God</i>	First – read the Notes for teachers (RED p153) as this offers some context for this learning including a helpful timeline. See also Y4 learning as this learning builds on P&P from Y4. (see RED notes for teachers, guidance from the Diocese and the PPT presentation shared – see website for the latter two). See also the PPT presentation shared as pupils need to know the historical context. There are links on the PPT to videos and websites that may provide further support for teachers. Some of this material may be helpful to share with pupils too. Consider creating a timeline with pupils to support their understanding from Abraham. This needn't be too complex. It can include learning from Y4. Pupils will need to know who Samuel is and his role in the anointing of David, who Saul is, as well as the context of the Israelites and why they wanted kings in the first place Intended audience of the books of Samuel: The Book of Samuel forms part of the Deuteronomistic History (Joshua, Judges, 1 Samuel, 2 Samuel, 1 Kings and 2 Kings) which was written, in the form we know today, during the reign of King Josiah of Judah. Samuel was intended to be read by the inhabitants of Judah, including descendants of the refugees who had much earlier fled south from Israel when the Assyrians destroyed the nation. It provided a sense of shared

H: Scripture passages that speak of Jesus' as the fulfilment of the promise to David (e.g., Matt 1:1-17; Lk 1:32-33). B: Know for Christians, Jesus fulfils the promises made to David	U5.2.2 Show an understanding of some gospel passages that present Jesus as the fulfilment of the promise to David (Mt 1:1-17; Lk 1:32-33), recognising the gospel writers are writing for Christians. Recognise links with God's covenant with Abraham.	5.2.3 David Becomes King PB PPT (p50) references this EO Pupils will need to explore the promises made to David by God. See the PPT shared by the Diocese. Also – these appear in the PB (p54 – <i>God's Covenant with David</i>) See also 5.2.5 (TB ONLY) Promises Fulfilled Share the 'Explain' info and the 'Why' info with pupils	Refer to the PPT shared from the Diocese for further context and background here. If a timeline has been created at the start of these lessons from the time of Abraham it will be easier to access this EO. Consider a table that links God's covenant with Abraham to God's covenant with David (see PPT). Consider printing out the passages from Luke and Matthew and highlighting where they show Jesus as a fulfilment of the promises made to David
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Year 5: Prophecy and Promise

(TB = Teacher Book; PB = Pupil Book; EO = Expected Outcomes; RED = Religious Education Directory; GNT = Good News Translation)

H: Scripture passages that speak of David's life and importance: 1 Samuel 16:1-13: anointing of David (a great king) 1 Samuel 17:1-11, 32-54: David and Goliath 2 Samuel 5:1-5: David becomes king 2 Samuel 7: 8-15 God's covenant with David 1 Kings 2:1-4, 10-12: David's death Psalms 21:1-7, B: Know There were great kings anointed and chosen in the Old Testament	U5.2.3 Use specialist vocabulary to describe and explain the nature of David's kingship in the Old Testament, with reference to the passages that speak of David's kingship and Psalm 21:1-7.	5.2.3 David Becomes King TB PPT (p24) may help with identifying features of David's kingship and what that means about the kind of king David is, however, recognise that the first slides focus on the meaning of Psalm 23. If used before exploring psalms the pupils would have to know that many of the psalms are attributed to David – a musical and creative man who had a close, personal relationship with God. The psalms tell of this relationship.	Focus on 1 Samuel 16:1-13: anointing of David (a great king) and 2 Samuel 5:1-5: David becomes king for this EO. How does what is read in these Bible passages highlight the kingship of David? You may wish to consider reading from the Bible, then printing out the relevant passages and highlighting what is shown about kingship.
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Assessment

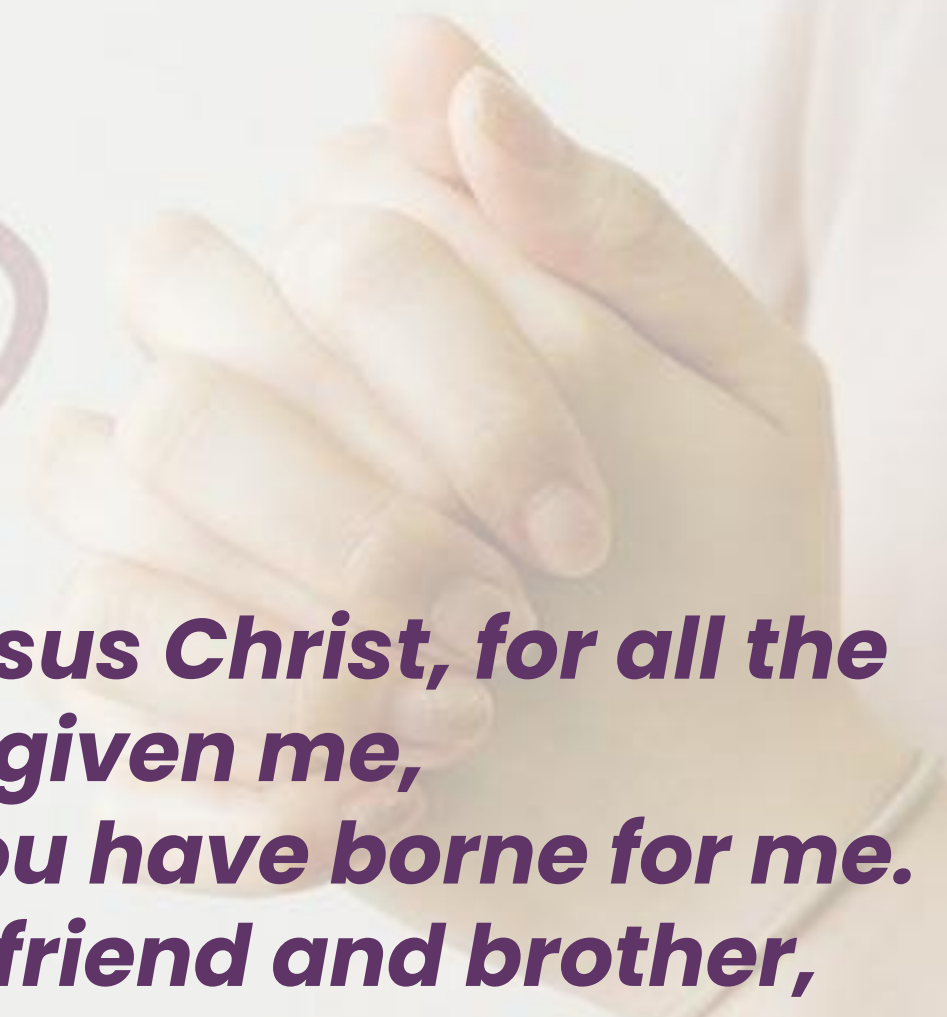
- Refer to the **prescribed outcomes** for the branch. These will form the foundation of assessment as they are what pupils are expected to know by the end of that phase. For example:

Expected outcomes

Ages 9-11	
Revelation	
Retell the Moses story, focusing on the two key events of the call and the covenant (The Burning Bush (Ex 3:1-15); the Sinai covenant, and the Ten Commandments (Ex 19:3-8, 20:1-17)).	U5.1.1
Describe accurately in sequence and detail what the disciples see at the Transfiguration, saying something about the importance of Moses and Elijah.	U5.3.4
Describe Christian belief about the Resurrection of Christ and the revelation of the Father, Son, and Spirit.	U6.5.3
Sacred Scripture	
Show an understanding of scripture passages that speak of David's life, recognising the intended audience and the historical context.	U5.2.1
Show an understanding of some gospel passages that present Jesus as the fulfilment of the promise to David (Matt 1:1-17; Lk 1:32-33), recognising the gospel writers are writing for Christians. Recognise links with God's covenant with Abraham.	U5.2.2
Use specialist vocabulary to describe and explain the nature of David's kingship in the Old Testament, with reference to the passages that speak of David's kingship and psalms.	U5.2.3
Explain that the Bible came together over a period of more than a thousand years and contains sacred texts from Judaism, the four Gospels, and other early writings of the Church.	U5.6.1
Know that the Church teaches that Sacred Scripture is the inspired Word of God and the Church helps Catholics read and understand the Bible.	U5.6.2
Show understanding of the literary forms found in the texts studied, including the use of metaphor, symbolic language, and poetry.	U6.6.1
Show an understanding of a passage of Old Testament scripture that shows the importance of women in salvation history, recognising authorial intention and historical context.	U6.2.1
Use theological language to explain what is meant by describing the women of the Old Testament as 'true protagonists of salvation history' (Pope John Paul II's address, General Audience, 27 March 1996).	U6.2.3
Show understanding of the scripture passages studied identifying authorial intention, recognising that the scripture speaks to people literally and carries a deeper spiritual meaning.	U6.3.1
Show understanding of the scripture passages studied, identifying literary forms and authorial intention.	U6.5.1
Use specialist theological and religious and vocabulary to describe and explain links between at least one of the scripture passages studied and religious beliefs.	U6.5.2

LET US

pray.



***Thanks be to you, my Lord Jesus Christ, for all the
benefits you have given me,
for all the pains and insults you have borne for me.
O most merciful redeemer, friend and brother,
may I know you more clearly, love you more dearly,
and follow you more nearly, day by day. Amen.***