



Prophecy and
Promise

Branch 2

Y5 Teachers' Guide

Version 1: September 2026

This booklet is offered as a theological guide for teachers. Although the information provides some context for the whole branch, it will be most useful for teachers as they deliver the first few sessions and lessons within the branch.

Teachers' Guide: Y5 Prophecy and Promise

Session 1	
Learning Focus	LIVE <i>CST lesson –Community and Participation)</i> To know how we can take part in helping others within our local community.
Recall and Retrieval	CST principles What CST principle does the penguin represent? What is a community? What communities are you part of?
Sequence of knowledge throughout the lesson	Key knowledge: Pupils will know What it means to be part of a community group. Examples of community groups in your local area. That serving and participating in local community groups is living out the gospel values and CST. How communities can be transformed by offering your own life in service to others.
Key skills/disciplinary knowledge	R5.2.3. Consider how their own lives and the lives of the communities to which they belong could be transformed by offering their own lives in service to others.

R5.2.3. Consider how their own lives and the lives of the communities to which they belong could be transformed by offering their own lives in service to others. This includes different scripture readings that speak of how we are called to serve one another:

- **John 13:34-35**
- **Matthew 22:37-39**
- **Matthew 25:31-46**
- **Galatians 6:2**
- **'Don't be observers, but immerse yourself in the reality of life, as Jesus did.'**
- **Pope Francis, World Youth Day, 2013**

R5.2.3. – Transformation Through Service

Theological Foundation

Christians believe that discipleship means loving God and neighbour, following Jesus' command to serve others selflessly. Service is not optional but lies at the very heart of Christian identity.

Key Scripture Texts

1. John 13:34–35

"A new command I give you: Love one another. As I have loved you, so you must love one another. By this, everyone will know that you are my disciples."

- Service is rooted in love, patterned on Jesus' sacrificial love.
- Our communities are transformed when love is the defining mark.

2. Matthew 22:37–39

"Love the Lord your God with all your heart... Love your neighbour as yourself."

- Love of God and neighbour are inseparable.
- Offering one's life in service is a response to God's love.

3. Matthew 25:31–46 (The Sheep and the Goats)

"Whatever you did for one of the least of these brothers and sisters of mine, you did for me."

- Service to others, especially the poor and vulnerable, is service to Christ himself.
- Communities are judged by their compassion and justice.

4. Galatians 6:2

"Carry each other's burdens, and in this way, you will fulfil the law of Christ."

- Service means sharing in others' struggles, not just helping from a distance.
- Builds solidarity and strengthens communal bonds.

Contemporary Teaching: Pope Francis, WYD 2013

"Don't be observers, but immerse yourself in the reality of life, as Jesus did."

- Francis emphasises **active discipleship**: Christians must not remain passive but engage in real service.
- Immersion means solidarity, presence, and compassion — especially with the poor and marginalised.

Application to Students' Lives

- **Personal life**: Saying yes to service in daily actions — helping family, befriending someone lonely, volunteering.
- **School/parish life**: Fundraising, outreach, caring for creation, mentoring younger pupils.
- **Community life**: Involvement in local charities, justice initiatives, youth service projects.
- Transformation comes when service is habitual — changing both the giver (growing in love) and the community (experiencing God's presence).

Teacher Summary

The Christian call to service, grounded in scripture and highlighted by Pope Francis, invites students to see their own lives as opportunities to transform communities. By loving, carrying burdens, and immersing themselves in real life, they imitate Jesus and make visible God's kingdom in the world.

Session 2	
Learning Focus	HEAR / BELIEVE Show an understanding of scripture passages that speak of David's life, from 1 Samuel, recognising the intended audience and the historical context.
Recall and Retrieval	Who do you think is a good leader and why? Link how we show leadership to serving others in the community.
Sequence of knowledge throughout the lesson	Key knowledge: Pupils will know Great kings were anointed and chosen in the Old Testament. God chooses in unexpected ways and especially values those the world overlooks. The story of David becoming king including the anointing of David David, the shepherd, was called by God to become a servant king.
Key skills/disciplinary knowledge	U5.2.1. Show an understanding of scripture passages that speak of David's life, recognising the intended audience and the historical context. 1 Samuel 16:1-13 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?

U5.2.1. – David's Anointing (1 Samuel 16:1–13)

Passage Summary

After Saul's disobedience, the prophet Samuel is sent by God to Bethlehem to anoint a new king from among Jesse's sons. Samuel is impressed by the older sons' appearance, but God rejects them, teaching Samuel that *"The LORD does not look at the things people look at. People look at the outward appearance, but the LORD looks at the heart"* (v.7). The youngest son, David, is chosen and anointed, and the Spirit of the Lord comes powerfully upon him.

Historical Context

- **Israel's situation:** Israel had demanded a king to be like other nations (1 Samuel 8). Saul was chosen but failed to obey God fully.
- **Monarchy beginnings:** This passage reflects Israel's transition from tribal leadership (judges) to monarchy. It affirms that kingship is legitimate but must be rooted in God's will, not human power.
- **David's role:** Historically, David became the unifying figure of Israel's tribes, establishing Jerusalem as the capital and strengthening Israel's identity. This text retrospectively legitimises David's rule by showing his divine election.

Intended Audience

- **Original audience:** Israelites during or after the time of the monarchy, needing reassurance that David's kingship (and his dynasty) was divinely chosen.
- **Deuteronomistic history perspective:** The writers/editors (6th century BC, likely during or after the exile) presented this story to show that God's choice of leaders is based on fidelity, not human standards. It reassured the exiled community that God's plan continued through the Davidic line.

Theological Themes

- **Divine election:** God chooses according to the heart, not outward appearance. David, the youngest and least expected, becomes God's chosen.

- **The Spirit of the Lord:** The Spirit comes upon David after his anointing, showing that true kingship depends on divine empowerment, not human strength.
- **Reversal of expectations:** A recurring biblical theme—God chooses the humble and overlooked (cf. Mary in Luke 1:46–55).
- **Messianic hope:** David’s anointing foreshadows the future Messiah (Christ = “Anointed One”), fulfilled in Jesus.

Summary for Teaching

- **1 Samuel 16:1–13** shows God choosing David, the youngest and least likely son, as king.
- **Historical context:** At a time when monarchy was new in Israel, this story justified David’s kingship as God’s will. Written or edited during the exile, it reminded Israel that God looks at the heart and that His promises endure through David’s line.
- **Intended audience:** Israelites seeking reassurance of God’s faithfulness and the legitimacy of David’s dynasty.
- **Theological message:** True leadership is chosen by God, rooted in the Spirit, and based on inner faithfulness rather than outward status.

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?

Biblical Example: 1 Samuel 16:1–13

- Samuel is told to anoint one of Jesse’s sons as king.
- He assumes Eliab, the eldest and strongest, is the chosen one.
- God corrects him: *“The Lord does not look at the things people look at. People look at the outward appearance, but the Lord looks at the heart”* (v.7).
- David, the youngest and least expected, is chosen.

What If Questions for Exploration

1. What if Samuel had trusted his own judgement instead of God’s?

- Israel may have had another king like Saul—strong outwardly but disobedient inwardly.
- The Davidic line, leading to the Messiah, might never have been established.
- The Bible shows that God’s wisdom is greater than human assumptions.

2. Why does God value the overlooked?

- God sees the heart, not status or strength.
- Shows that everyone has dignity, even those the world ignores.
- Reflects a consistent biblical theme: God chooses the humble, the poor, and the unexpected (Mary, the shepherds, the apostles).

Possibility of Overlooked Values Today

- **In school:** Students may be judged by appearance, popularity, or academic success, while kindness or quiet faithfulness is overlooked.
- **In community:** The poor, elderly, migrants, and disabled people may be undervalued, despite their dignity and contributions.
- **In society:** Success is often measured by wealth, power, or beauty, not by compassion or justice.

Theological Reflection

- God’s choice of David prefigures Christ: born poor and humble, rejected by many, but chosen as Saviour.

- The passage calls Christians to see with God's eyes: valuing the hidden, the humble, and the overlooked.
- This challenges communities today to live by gospel values rather than worldly standards.

Pedagogical Approach

Class activity:

- Students role-play Samuel choosing Jesse's sons. Stop at Eliab: ask, "What if Samuel had crowned him king?"
- Then introduce God's words about the heart.

Discussion prompt:

- "Who are the 'Davids' in our school/community who might be overlooked? What could change if we valued them?"

Creative task:

- Write a short reflection beginning: *"What if God's values shaped our community...?"*

Teacher Summary

D5.2.1. uses *what if?* questions to highlight why God chooses those overlooked by the world. If Samuel had followed appearances, Israel would have missed God's chosen king. Today, society often overlooks people for superficial reasons, but the biblical vision challenges us to see value in humility, hiddenness, and faithfulness — just as God does.

Session 3	
Learning Focus	HEAR / BELIEVE Show an understanding of scripture passages that speak of David's life, from 2 Samuel, recognising the intended audience and the historical context.
Recall and Retrieval	Who was anointed in the Old Testament and why?
Sequence of knowledge throughout the lesson	Key knowledge: Pupils will know The story of David and Goliath. God's covenant with David.
Key skills/disciplinary knowledge	U5.2.1. Show an understanding of scripture passages that speak of David's life, recognising the intended audience and the historical context. 1 Samuel 17:1-11, 32-54 David and Goliath and 2 Samuel 7 D5.2.2. Wondering about the imagery of the shepherd used in the scripture passages studied and explore how it helps them, as readers, understand servant leadership.

U5.2.1. 1 Samuel 17:1–11, 32–54 (David and Goliath) and 2 Samuel 7 (God's covenant with David).

1 Samuel 17:1–11, 32–54 — David and Goliath

Passage summary

- The Philistine army challenges Israel, represented by the giant warrior Goliath.
- Israel's soldiers, including King Saul, are paralysed with fear.
- David, the youngest son of Jesse, steps forward in faith, declaring: *"The battle is the Lord's"* (v.47).
- Armed only with a sling and stones, he defeats Goliath, securing victory for Israel.

Historical context

- The Philistines were a powerful enemy in the 11th century BC, threatening Israel's survival.
- The story reflects Israel's early monarchy, showing God's favour moving from Saul to David.
- Later editing during the exile would have encouraged a defeated people that God brings deliverance not through human power but divine strength.

Intended audience

- For early Israelites: reassurance that David's rise to kingship was divinely willed.
- For the exilic community: encouragement that God saves the weak and can still defeat their enemies even when Israel appears powerless

Theological themes

- **Faith vs fear:** David represents trust in God, while Saul and the army represent human weakness without faith.
- **Divine victory:** The battle is won not by weapons but by God's power acting through David.
- **Reversal of expectations:** The youngest, least experienced son triumphs, highlighting God's choice of the unexpected.
- **Foreshadowing of Christ:** Christians see in David's victory a symbol of Jesus defeating sin and death, not through worldly might but through obedience to God's will.

2 Samuel 7 — God's Covenant with David

Passage summary

- King David wishes to build a temple ("house") for God.
- Through the prophet Nathan, God declares it will not be David who builds for Him, but God who will build a "house" (dynasty) for David.
- God promises David that *"Your house and your kingdom shall endure forever before me; your throne shall be established forever"* (v.16).

Historical context

- During David's reign, this text legitimised his dynasty and Jerusalem as Israel's spiritual centre.
- When read during the Babylonian exile (after the monarchy had collapsed), it reassured the people that God's promise to David was not broken.
- The covenant became a source of messianic hope, anticipating a future descendant who would restore the kingdom.

Intended audience

- Originally: Israelites under David's rule, affirming his kingship as divinely chosen.
- Later: the exilic community, clinging to the covenant as hope of God's enduring faithfulness despite present suffering.

Theological themes

- **Divine initiative:** David offers to build for God, but God is the one who builds for David, emphasising grace over human achievement.
- **Eternal covenant:** The Davidic dynasty is given everlasting significance, pointing forward to the Messiah.
- **Messianic expectation:** Christians interpret this promise as fulfilled in Jesus, the "Son of David," whose kingdom will never end.
- **Faithfulness of God:** Even when human kings fail, God's promise endures.

Teacher Summary

- **David and Goliath (1 Sam 17):** God's power works through the weak; David's victory legitimises his role as God's chosen leader and foreshadows Christ's victory over sin.
- **Covenant with David (2 Sam 7):** God promises an everlasting dynasty, giving Israel hope during exile and pointing to the messianic fulfilment in Jesus.

D5.2.2. – Shepherd Imagery in Samuel and Servant Leadership

Shepherd Imagery in Samuel

- **1 Samuel 16:1–13 (David's anointing)**
 - o David is introduced as the youngest son, tending sheep when Samuel comes to anoint the new king.
 - o God chooses David not for outward appearance but for the qualities of his heart, formed in part through his role as a shepherd.
 - o This imagery shows humility and faithfulness — the shepherd works quietly, away from public view, but is entrusted with responsibility.
- **1 Samuel 17:1–11, 32–54 (David and Goliath)**
 - o David refers back to his shepherding when convincing Saul he can fight Goliath: he has killed lions and bears to protect the flock (vv. 34–36).
 - o His courage as a shepherd translates into courage as a leader: willing to risk his life to defend those in his care.
 - o The victory over Goliath reinforces the idea that true leadership is not about weapons or stature but about trust in God and protecting others.
- **2 Samuel 7 (God's covenant with David)**
 - o God reminds David that He raised him "from the pasture, from following the flock, to be ruler over my people Israel" (v. 8).
 - o David's kingship is grounded in his shepherd identity: his role as king is to mirror the care and responsibility of a shepherd.
 - o The covenant establishes an everlasting "house," showing that servant leadership rooted in shepherding is part of God's long-term plan for His people.

Servant Leadership in Samuel

- The shepherd imagery in Samuel highlights:
 - o **Humility:** God chooses the overlooked shepherd boy over the impressive older brothers.
 - o **Protection:** A shepherd defends the flock; David defends Israel.
 - o **Trust in God:** Shepherding depends on vigilance and courage, which David channels into faith-driven leadership.
 - o **Service over status:** The shepherd cares for others, not himself — a model for kingship.

Application for Students

- Servant leadership, as shown in David's shepherd imagery, is about caring for others rather than seeking power.
- Students can reflect: *Who are the "flock" I am called to care for? How can I show servant leadership in my family, school, or community?*

Teacher Summary

In Samuel, the shepherd imagery is crucial for understanding David's kingship. God chooses him from the sheepfold, his shepherding courage prepares him to face Goliath, and the covenant reminds him that his leadership must always remain rooted in the qualities of a shepherd. This helps readers understand that true leadership in God's eyes is servant leadership — humble, protective, and faithful.

Session 4	
Learning Focus	HEAR / BELIEVE 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.
Recall and Retrieval	What can you remember about the Jesse tree (Year 4) and the ancestry of Jesus?
Sequence of knowledge throughout the lesson	Key knowledge: Pupils will know Joseph is descended from David. About the ancestry of Jesus as outlined in Matthew's gospel Matt 1:1-17. The links with God's covenant with Abraham. Scripture passages that speak of Jesus as the fulfilment of the promise to David (Lk 1:32-33). The the story of David's death. Turn to 1 Kings 2:1-4, 10-12 Read together and discuss: Why do you think the advice he gave was important? Where might you hear 'Once in Royal David's City?' (Link to hymn)
Key skills/disciplinary knowledge	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.

U5.2.2. – Jesus as the Fulfilment of the Promise to David

Matthew 1:1–17 (The Genealogy of Jesus)

- **Content:** Traces Jesus' lineage from Abraham through David to Joseph.
- **Davidic focus:**
 - Jesus is called "son of David, son of Abraham" in verse 1 — emphasising his royal and covenant identity.
 - The genealogy carefully structures history around key figures: Abraham (covenant of nationhood), David (covenant of kingship), and the exile (period of loss).
 - By linking Jesus to David, Matthew presents him as the legitimate heir to David's throne and fulfilment of 2 Samuel 7's promise of an everlasting kingdom.
- **Audience & intention:** Matthew writes for a **Jewish-Christian audience**, showing continuity with Israel's history and that Jesus is the Messiah who fulfils God's promises.

Luke 1:32–33 (Annunciation)

- **Content:** The angel Gabriel tells Mary that her child will be called "Son of the Most High," will be given "the throne of his father David," and that "his kingdom will never end."

- **Davidic focus:**
 - o Explicit reference to the Davidic covenant (2 Samuel 7:16).
 - o Jesus is presented as the eternal king, not just of Israel, but of a kingdom that encompasses all nations.
- **Audience & intention:** Luke writes for a **Gentile-Christian audience**, stressing the universality of salvation. By emphasising the eternal kingdom, he shows that Jesus is not only David's heir but saviour for all humanity.

Connection to God's Covenant with Abraham

- **Abrahamic promise (Genesis 12, 15, 17):** God promises Abraham descendants, land, and that "through your seed all nations shall be blessed."
- **Matthew:** Begins the genealogy with Abraham, showing Jesus as the fulfilment of the Abrahamic covenant. Through Jesus, the blessing extends to "all nations," not just Israel.
- **Luke:** In linking Jesus to David's eternal throne, he also reflects the Abrahamic promise of universal blessing — Mary's child will rule not just over Israel but forever, for all peoples.
- **Theological point:** Both covenants converge in Jesus. He is the son of Abraham (promise of nationhood and blessing) and the son of David (promise of eternal kingship).

Teacher Summary

- Matthew presents Jesus as the **legal heir of David** through Joseph, emphasising fulfilment of Jewish hopes and God's covenant promises to Abraham and David.
- Luke presents Jesus as the **eternal king from David's line**, highlighting a kingdom without end, open to Jew and Gentile alike.
- Both writers stress that the covenants with Abraham and David are not abandoned but **fulfilled in Christ**, who unites Israel's story with the salvation of the world.

Feature	Matthew 1:1–17 – Genealogy	Luke 1:32–33 – Annunciation
Content	Genealogy tracing Jesus' line from Abraham → David → Joseph .	Angel Gabriel tells Mary: her son will be "Son of the Most High," inherit "the throne of David," and his kingdom will never end.
Davidic link	Jesus is " Son of David " (v.1), showing he is the legal heir to David's royal line.	Jesus is explicitly promised David's throne and an eternal kingdom (echoing 2 Sam 7:16).
Abrahamic link	Begins with Abraham to stress covenant promises: descendants, land, blessing for all nations.	Though not naming Abraham directly here, the promise of an eternal kingdom fulfils the Abrahamic vision of blessing for all peoples.
Audience	Jewish-Christian audience – showing Jesus is the true Messiah, rooted in Israel's history.	Gentile-Christian audience – emphasising that Jesus' kingship is universal and open to all.
Theological emphasis	- Jesus is the legitimate heir of David's line . - Jesus fulfils both Abrahamic and Davidic covenants. - History is structured around God's saving plan.	- Jesus' reign is eternal and universal . - Salvation is for all nations . - Mary's child is the direct fulfilment of God's promise to David.
Overall portrait of Jesus	The long-awaited Messiah and rightful King of Israel, completing the promises made to Abraham and David.	The Son of the Most High , whose kingdom will never end , extending the promises of Abraham and David to the whole world.

1 Kings 2:1–4, 10–12 — David's Final Advice to Solomon

Summary of the Passage

- David, near death, gives Solomon final instructions.
- He urges Solomon to:
 - *"Be strong, act like a man, and observe what the Lord your God requires"* (vv.2–3).
 - Keep God's law, commands, and decrees, as written in the Law of Moses.
 - If Solomon and his descendants are faithful, God will uphold His promise that David's line will continue to rule (linking back to the covenant in 2 Samuel 7).
- David dies and is buried, and Solomon takes the throne.

Why was this advice important?

- **Obedience to God:** David knew that the success of Israel's kingship depended not on military power but on fidelity to God's covenant.
- **Covenant reminder:** God's promise of an eternal dynasty was conditional on obedience. Solomon and his successors had to live faithfully to secure blessing for Israel.
- **Model of leadership:** David reminded Solomon that true kingship meant servant leadership, rooted in God's law, not personal ambition.
- **Historical context:** Israel was surrounded by stronger nations; without obedience to God, the kingdom risked collapse — which later happened in exile.

Link to the Hymn: "Once in Royal David's City"

- The hymn is often sung at **Christmas carol services** and **school nativity plays**, especially the Festival of Nine Lessons and Carols at King's College, Cambridge.
- It begins by situating Jesus' birth in Bethlehem, "David's city," reminding us that Jesus is born in the line of David.
- Connection: Just as David's dynasty was meant to continue through obedience, the hymn points to Jesus as the ultimate fulfilment of God's promise to David — the eternal king whose reign never ends.

Teacher Summary

David's advice to Solomon is important because it shows that Israel's future depends on obedience to God's covenant. Linking this to the hymn *"Once in Royal David's City"* reminds students that Christians see Jesus as the final fulfilment of that promise, born in David's city to establish an eternal kingdom.

Session 5	
Learning Focus	HEAR / BELIEVE 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.
Recall and Retrieval	What was God's covenant with David? What made David a good choice of King?
Sequence of knowledge throughout the lesson	Key knowledge: Pupils will know David became a great king and united his people who loved him. Psalms are part of the Church's treasury of prayers. In praying psalms, David is a model of prayer. Read 2 Samuel 5:1-3 (David is anointed king over Israel) Discuss: How did David become King? <i>Explain how God chose him and the people anointed him.</i> What made David a great king? <i>His ability to unite the people, his faithfulness to God, and his leadership.</i>
Key skills/disciplinary knowledge	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.

2 Samuel 5:1–3 — David Anointed King over Israel

Summary of the Passage

- All the tribes of Israel come to David at Hebron.
- They remind him: "We are your own flesh and blood" and recall that even under Saul, David led Israel's battles.
- The elders of Israel anoint David as king "before the Lord," confirming God's choice through the people's recognition.

How Did David Become King?

- **God's Choice:**
 - Earlier (1 Samuel 16), David had been chosen and anointed by Samuel at God's command.
 - God looked not at outward appearance but at David's heart, showing divine election.
- **People's Recognition:**
 - In 2 Samuel 5, the people publicly affirm God's choice by anointing David themselves.
 - This shows both **divine will** and **popular consent** were needed for kingship.
- **Anointing:**
 - Anointing symbolises God's Spirit coming upon the king to empower him for leadership.

What Made David a Great King?

- **Ability to Unite the People:**
 - He brought together all the tribes, ending years of division.
 - Jerusalem became a unifying capital, politically and spiritually.
- **Faithfulness to God:**
 - Though imperfect, David sought to follow God's commands and saw himself as ruling under God's authority.

- His psalms reveal a heart oriented to prayer and repentance.
- **Leadership:**
 - A skilled warrior who defended Israel from enemies.
 - A shepherd-king who cared for his people.
 - His leadership established stability and identity for the nation.

Teacher Summary

David became king because **God chose him first** (through Samuel's anointing) and then the **people recognised him** (anointing at Hebron). He was a great king not only because of his military success but because he united the tribes, remained faithful to God, and led with courage and vision.

U5.2.3. – The Nature of David's Kingship

Scripture Foundations

- **1 Samuel 16:1–13 – David's Anointing**
 - **Divine election:** David is *chosen by God*, not by human standards of power or appearance. God rejects David's older brothers and selects him, the youngest shepherd boy, showing that leadership is based on God's will.
 - **Anointing:** Samuel pours oil on David's head as a visible sign of God's choice. In the Old Testament, anointing sets someone apart for a holy purpose.
 - **Spirit of the Lord:** The passage says the Spirit of God "came mightily upon David." In biblical terms, this means God's power and presence equip him to lead.
- **1 Samuel 17:1–11, 32–54 – David and Goliath**
 - **Faith:** David trusts in God to deliver him, rather than in weapons or armour.
 - **Providence:** This word means God's guiding care for His people. David's victory is not luck but a sign of God's providential help.
 - **Deliverance:** David's defeat of Goliath shows that God rescues Israel from enemies through those who rely on Him.
- **2 Samuel 5:1–3 – David Anointed King over Israel**
 - **Covenant community:** The elders of all the tribes agree to accept David as king. A covenant is a sacred agreement with God, and here the people renew their bond of loyalty under David's kingship.
 - **Anointing before the Lord:** This second anointing shows public recognition. David's rule is confirmed both by God (through Samuel earlier) and by the people (through the elders).
 - **Legitimacy:** His kingship is accepted as lawful and divinely authorised.
- **2 Samuel 7:8–16 – God's Covenant with David**
 - **Davidic covenant:** God promises David that his dynasty ("house") will last forever. A covenant is a binding promise, and this one guarantees a permanent royal line.
 - **Dynasty:** A ruling family line passed down through generations. God promises David that his descendants will rule, establishing his family as central to Israel's history.
 - **Messianic promise:** The word *Messiah* means "anointed one." This covenant leads to Jewish expectation of a future king from David's line — fulfilled for Christians in Jesus Christ.
- **Psalms 18:1–24 – A Royal Psalm**
 - **Royal psalm:** A psalm (sacred hymn or prayer) focusing on the king's role and God's blessing on him.

- **Blessing:** The psalm describes how God gives the king strength, long life, glory, and protection.
- **Divine favour:** The king's success comes not from his own power but because God supports him.

Nature of David's Kingship (Key Features with Definitions)

- **Divinely chosen** (*divine election*): David is selected by God Himself, showing kingship is rooted in God's will, not human choice.
- **Anointed leader** (*anointing*): Anointing with oil marks him as God's chosen king, set apart for holy service. This is why kings and later priests are often called "the Lord's anointed."
- **Spirit-filled leadership** (*Spirit of the Lord*): David's strength as king comes from God's Spirit empowering him, not just human talent.
- **Shepherd-king:** David begins as a shepherd. This background shapes him into a *servant leader*, one who protects and cares for his people as a shepherd does for sheep.
- **Covenant kingship** (*Davidic covenant*): His kingship is bound to God's promise of an everlasting dynasty. This shows kingship is both a gift and a responsibility under God's law.
- **Model of worship:** David is remembered as a psalmist, someone who prayed and sang to God. His leadership is marked by dependence on worship, thanksgiving, and repentance when he sinned.
- **Unifier of Israel:** David unites the twelve tribes under one king and establishes Jerusalem as the political and religious capital.
- **Foreshadowing of the Messiah** (*messianic promise*): David's kingship points forward to Jesus, the "Son of David," who Christians believe fulfils the promise of an eternal kingdom.

Teacher Summary

David's kingship is portrayed as both **divinely chosen** and **spiritually empowered**. Scripture emphasises that his authority comes not from worldly power but from God's **anointing**, **Spirit**, and **covenant promise**. Psalm 21 highlights how a king's strength and success are gifts of **divine favour**, not personal achievement. David unites the people, models worship, and foreshadows the **Messiah**, making him the idealised king in the Old Testament and a key figure in salvation history.

Psalm 21:1–7 — Unpacking for Teaching

Step 2: Introducing the Psalm

- **Introduce:** Explain that Psalm 21 is a *prayer of gratitude*. David is thanking God for blessings and victories.
- **Key theme:** David shows **trust in God** and recognises that his strength, success, and joy come from the Lord.
- **Activity:**
 - Read the psalm aloud together.
 - Provide a simplified version (paraphrase) for students to annotate with key ideas, e.g.:
 - v.1 – "Lord, I rejoice in your strength." → David is happy because God gives him power.
 - v.2 – "You have given him his heart's desire." → God answers prayer.
 - v.3 – "You welcomed him with blessings." → God is generous.
 - v.4 – "You gave him long life." → God protects him.
 - v.5–6 – "Great glory you gave him." → God gives honour and blessing.
 - v.7 – "The king trusts in the Lord." → Trust in God keeps him safe.
- **Teaching Point:** Show that David is a *model of prayer*. He does not boast about himself but thanks God for everything.

Step 3: Psalms in the Church Today

- **Discussion question:** "Have you ever heard psalms in church?"
 - o Encourage children to recall: between the first and second readings at Mass, the congregation sings or says a psalm.
- **Teacher Input:**
 - o **At Mass:** Psalms are used as the *Responsorial Psalm* after the first reading.
 - o **In the Liturgy of the Hours:** Priests, monks, nuns, and many lay people pray psalms daily in Morning Prayer, Evening Prayer, etc.
 - o **In personal prayer:** People use psalms when they are joyful, sad, or in need of God's help.
- **Key message:** The psalms are like a prayer book for the whole Church. They help us put our feelings into words before God, just as David did.

Class Discussion Prompts

- Why do you think David thanked God instead of boasting about his own achievements?
- Which line of the psalm do you like most? Why?
- How might praying psalms help us when we feel happy? When we feel sad?

Teacher Summary

Psalm 21 is a prayer of gratitude where David acknowledges God's goodness. It presents David as a model of prayer: faithful, thankful, and trusting. Today, the psalms remain central to Christian prayer — in Mass, the daily prayer of the Church, and in personal devotion — helping all believers express their hearts to God.

Session 6	
Learning Focus	CELEBRATE / LIVE Recognise that David is a model of prayer, referencing one of the psalms. (Psalm 23 – The Lord is my Shepherd)
Recall and Retrieval	What is a psalm and why do we pray them?
Sequence of knowledge throughout the lesson	Key knowledge: Pupils will know Some words of Psalm 23 to speak or sing. Psalms are an ancient way of prayer that are still prayed every day. Creative expressions for Psalm 23 – Jen Norton artwork and hymns.
Key skills/disciplinary knowledge	U5.2.4. Recognise that David is a model of prayer, referencing one of the psalms.

U5.2.4. – David as a Model of Prayer

David and the Psalms

- David is traditionally credited as the author of many psalms.
- The psalms express a wide range of human experience: joy, sorrow, repentance, gratitude, and trust.
- David models prayer because he turns to God in all circumstances, showing honesty, dependence, and faith.
- **Psalm 23 ("The Lord is my shepherd")** is one of the best-known examples, revealing David's personal trust in God.

Theological Unpacking of Psalm 23

Verse 1 – “The Lord is my shepherd; I shall not want.”

- **Shepherd imagery:** reflects David’s own experience as a shepherd boy (1 Samuel 16–17).
- The shepherd cares, protects, and provides for the sheep.
- Theologically, God is seen as a personal guide and protector.
- Shows trust and reliance: David recognises God as the source of all he needs.

Verse 2 – “He makes me lie down in green pastures; he leads me beside still waters.”

- Symbol of peace, refreshment, and provision.
- God not only protects but also nourishes and sustains life.
- Spiritual meaning: God leads His people to places of rest and renewal.

Verse 3 – “He restores my soul; he leads me in right paths for his name’s sake.”

- Restoration = healing of the inner person.
- “Right paths” shows God’s moral guidance — David trusts God to lead him in righteousness.
- For “his name’s sake”: God’s faithfulness to His covenant promises ensures His guidance.

Verse 4 – “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.”

- Acknowledges danger and suffering — prayer is realistic, not naïve.
- Trust in God’s presence even in death or suffering (“valley of the shadow of death”).
- Rod and staff = shepherd’s tools of protection and guidance.
- Expresses courage rooted in faith, not in self-reliance.

Verse 5 – “You prepare a table before me in the presence of my enemies; you anoint my head with oil; my cup overflows.”

- Shift from shepherd to banquet imagery.
- God as host gives honour and abundance, even when enemies surround.
- “Anoint with oil” symbolises blessing, joy, and being set apart.
- Overflows = abundance of God’s generosity.

Verse 6 – “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.”

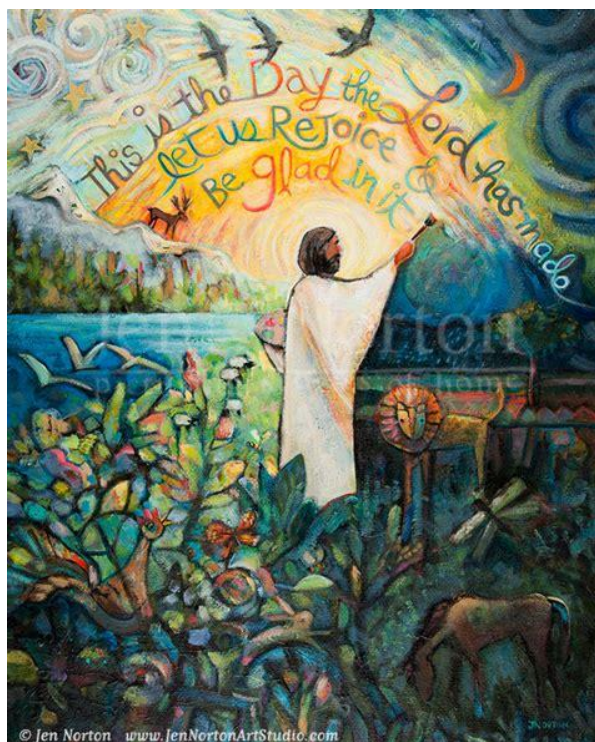
- Expresses confidence in God’s unfailing covenant love (*hesed* = steadfast love/mercy).
- “House of the Lord” may refer to the Temple (future focus) or God’s presence.
- Ends with hope in eternal communion with God.

Why David is a Model of Prayer in Psalm 23

- **Personal trust:** He speaks directly of “my shepherd,” showing an intimate relationship with God.
- **Honesty:** He acknowledges both peace and danger, showing prayer includes the whole human condition.
- **Dependence:** Recognises all blessings — protection, provision, restoration — as coming from God.
- **Faith:** His confidence in God’s goodness and mercy provides a model for how believers should approach prayer.
- **Christological link:** Christians see Psalm 23 fulfilled in Jesus, the Good Shepherd (John 10:11), who lays down his life for the sheep.

Teacher Summary

Psalm 23 presents David as a model of prayer: he shows gratitude, dependence, trust, and faith in God’s guidance, even in suffering. Theologically, the psalm highlights God’s roles as **shepherd, guide, protector, and host**, stressing His covenant faithfulness. For Christians, David’s prayer prefigures Christ the Good Shepherd, making Psalm 23 a timeless model for prayer and trust in God.



Jen Norton's artwork "*The Lord Is My Shepherd*" (inspired by Psalm 23)

How the Artwork Reflects Psalm 23

Psalm 23 Theme / Verse	Artistic Expression by Jen Norton	Theological Significance / What It Helps Us See
"The Lord is my shepherd" (v.1)	The title of the piece is <i>The Lord Is My Shepherd</i> . The words are often embedded or evoked in the image itself. (Jen Norton - Official Website)	Right from the start, Norton grounds the image in the shepherd-metaphor: God as guide, protector, caregiver.
Green pastures, still waters (v.2)	Soft blues and greens, fluid water motifs, gentle landscapes	These visual elements echo rest, peace, and provision - God leading the soul to places of nourishment and calm.
Guidance, right paths (v.3)	Meandering lines, pathways, boundaries of light and shadow	Shows movement under divine direction; suggests that life is a journey with guidance.
Dark valleys, no fear (v.4)	Subtle contrasts, darker tones in parts, but overall light illuminating the image	Even in darker areas, presence of light or hint of protection suggests God's presence in adversity - no abandonment.
Abundance, blessing, honour (v.5)	The image often includes radiant colours, light emanations, fullness, decorative accents around central elements	"Anointing," "overflowing cup," and abundance are visually suggested through richness and brightness.
Goodness, mercy, dwelling in God's house (v.6)	Warm glow, sense of eternal presence, perhaps architectural or symbolic suggestion of home or temple	The sense of rest and perpetual closeness to God is reinforced - spiritual "home" with God.

Additional artistic strategies Norton uses:

- **Layering and depth:** She often begins with underlayers (vivid hues, expressive brushwork) that are partially hidden as the painting develops. This gives depth and suggests that spiritual life is built on deeper layers of experience.
- **Expressive colour and movement:** Her use of vibrant colours, patterns, and swirling motifs mirrors the living, dynamic relationship between God and the faithful (not a static, cold landscape).
- **Text integrated into art:** In some versions of her work, text or scriptural wording is part of the composition (or the title is central). This connects directly to the Psalm's words, reminding viewer that image and word speak together.

Suggested Teaching / Discussion Prompts

1. "What do you notice first?"

Have students point out colours, shapes, elements (water, light, paths). Their first impressions help you gauge how the image "speaks" to them.

2. Match lines of the psalm to parts of the image

Ask: *Which part of the painting evokes "still waters"? Which suggests "dark valley"?*

3. How does the artist show both peace *and* challenge?

Guide students to notice light and darker contrasts, movement versus stillness — Psalm 23 balances rest and trust even through difficulties.

4. Why use bright, expressive colour instead of realistic tones?

Lead discussion on how art doesn't have to be literal. Colours can express emotions (joy, trust), not just replicate nature.

5. How does this image help us see David as a model of prayer?

Because the artwork invites us into trust, rest, and spiritual intimacy with God, it helps embody what Psalm 23 models: praying with confidence in God's care, even in difficulty.

6. Links to worship

Ask: *If you saw this image in a chapel or church, what might it help people pray or feel?*

Why Norton's Art Matters for Students

- It **makes the psalm vivid and concrete**, helping students connect visual imagination to biblical text.
- It shows that **prayer is not just words** but can be expressed in art, inviting meditation.
- It fosters **dialogue between image and word**: students can see how artists interpret scripture and bring out theological insights.

Session 7	
Learning Focus	CELEBRATE Know that the Rosary is a prayerful reflection on the life of Christ and explain what the joyful mysteries remember.
Recall and Retrieval	What mysteries can pupils recall about the Rosary?
Sequence of knowledge throughout the lesson	Key knowledge: Pupils will know The joyful mysteries of the Rosary: the Annunciation, the Visitation, the Nativity of the Lord, the Presentation of the Child Jesus in the Temple, and the Finding of the Child Jesus in the Temple.
Key skills/disciplinary knowledge	U5.2.5. Know that the Rosary is a prayerful reflection on the life of Christ and explain what the joyful mysteries remember.

U5.2.5. – The Rosary and the Joyful Mysteries

What is the Rosary?

- The Rosary is a **form of prayer** in the Catholic Church, using a set of beads to guide the prayers.
- It combines **vocal prayer** (Our Father, Hail Mary, Glory Be) with **meditation** on key events in the life of Jesus and Mary.
- Each set of beads leads the person praying through a “decade” (10 Hail Marys), during which they reflect on a particular event, called a **Mystery**.
- The Rosary is therefore not just repetition of words, but a **prayerful reflection on the life of Christ** through the eyes of Mary.

The Joyful Mysteries

Prayed traditionally on **Mondays and Saturdays**, these focus on the events around Christ’s birth.

1. The Annunciation (Luke 1:26–38)

- The angel Gabriel tells Mary she will conceive Jesus by the power of the Holy Spirit.
- Mary responds with her *fiat* (“let it be done”), showing obedience and faith.
- Mystery remembered: **the humility and obedience of Mary** and the beginning of the Incarnation.

2. The Visitation (Luke 1:39–56)

- Mary visits her cousin Elizabeth, who is pregnant with John the Baptist.
- Elizabeth recognises Mary as “the mother of my Lord.”
- Mary proclaims the **Magnificat**, praising God’s mercy.
- Mystery remembered: **love of neighbour** and joy in God’s promises.

3. The Nativity (Luke 2:1–20)

- Jesus is born in Bethlehem, placed in a manger.
- Shepherds come to adore him, representing the poor and humble.
- Mystery remembered: **the poverty and simplicity of Christ’s birth** and the joy of God with us (Emmanuel).

4. The Presentation in the Temple (Luke 2:22–38)

- Mary and Joseph present Jesus in the Temple, offering a sacrifice as the Law required.
- Simeon recognises Jesus as the Messiah, calling him “a light for the nations.”
- Mystery remembered: **obedience to God’s law** and the recognition of Jesus as saviour for all.

5. The Finding of Jesus in the Temple (Luke 2:41–52)

- At age 12, Jesus is found in the Temple after being lost for three days.
- He is teaching the elders, showing wisdom beyond his years.
- Mary and Joseph are anxious but learn that Jesus must be about his Father's business.
- Mystery remembered: **seeking and finding Christ** and recognising his divine mission.

Teacher Summary

The Rosary is a prayer that helps Catholics **meditate on Christ's life through Mary's perspective**. The **Joyful Mysteries** remember the early life of Jesus — from the Annunciation to the Finding in the Temple. They highlight humility, joy, obedience, and recognition of God's saving plan.

Session 8	
Learning Focus	CELEBRATE Explore artistic representations of the O Antiphons, describe what they represent, and say which they prefer, giving reasons for their choice.
Recall and Retrieval	How do Christians prepare for Advent?
Sequence of knowledge throughout the lesson	Key knowledge: Pupils will know The links between the O antiphons and the Evening Prayer of the Church (Vespers) for 17–23 December. The verses of the hymn 'O Come, O Come Emmanuel' as expressions of beliefs about who Jesus is. How the O Antiphons are expressed in art form around the world (<i>e.g. illuminated manuscripts, sung versions of the O Antiphons.</i>) How the O Antiphons are used by Christians to reflect on the significance of Jesus and his coming at Christmas (<i>e.g. The O Antiphons, by Ansgar Holmberg C.S.J.</i>).
Key skills/disciplinary knowledge	D5.2.3. Explore artistic representations of the O Antiphons, describe what they represent, and say which they prefer, giving reasons for their choice.

D5.2.3. – Exploring the O Antiphons

What are the O Antiphons?

- The **O Antiphons** are short prayers sung or recited at **Vespers (Evening Prayer)** in the Church between **17–23 December**.
- Each begins with "O" and a **title for Christ** drawn from the Old Testament prophecies of the Messiah.
- Together, they form a kind of "advent ladder" — building anticipation for Christmas.
- The titles spell out a hidden message: if you take the first letters of the Latin titles in reverse (Emmanuel, Rex, Oriens, Clavis, Radix, Adonai, Sapientia), they spell **Ero Cras** = "Tomorrow I will come."

The O Antiphons & Their Meaning

Each antiphon is also found in a verse of the hymn *O Come, O Come Emmanuel*.

1. **O Sapientia (Wisdom)** – Christ as Wisdom of God, guiding creation.
2. **O Adonai (Lord)** – Christ as Lord of Israel, who gave the Law to Moses.
3. **O Radix Jesse (Root of Jesse)** – Christ as descended from Jesse (father of David), fulfilling the promise of the Messiah.
4. **O Clavis David (Key of David)** – Christ as the one who opens and shuts the gates of heaven.
5. **O Oriens (Morning Star / Dayspring)** – Christ as the light that dispels darkness.
6. **O Rex Gentium (King of the Nations)** – Christ as ruler and unifier of all peoples.
7. **O Emmanuel (God-with-us)** – Christ as God's presence among humanity.

How They Are Expressed in Art

- **Illuminated manuscripts:** Medieval prayer books often decorated the O Antiphons with large, ornate "O" initials and symbolic images (keys, light, root, crown).
- **Music:** Gregorian chant settings; verses of *O Come, O Come Emmanuel* are the most familiar musical form for most students.
- **Visual art today:** Modern artists (e.g. Ansgar Holmberg C.S.J.) create stylised icons, paintings, and banners showing the titles with their symbols (e.g. Root of Jesse as a tree, Oriens as the rising sun).
- **Global expression:** African, Latin American, and Asian Christian artists incorporate local colours, patterns, and imagery to represent Christ as Emmanuel for their cultures.

Why They Matter

- They are a way of **reflecting on who Jesus is** before Christmas.
- Each antiphon highlights a different dimension of Christ's identity: wisdom, light, king, saviour.
- They connect Old Testament prophecy with the New Testament fulfilment in Christ.
- In Advent, they prepare Christians spiritually for celebrating the Incarnation.

Teacher Summary

The O Antiphons are Advent prayers at Evening Prayer (17–23 Dec) that reflect on Christ's identity using Old Testament titles. They are best known through the hymn *O Come, O Come Emmanuel*. Artistic forms — from medieval manuscripts to modern icons and sung versions — help Christians reflect creatively on who Jesus is and prepare for his coming at Christmas.

1. Ansgar Holmberg C.S.J. — Artistic Expression of the O Antiphons

- **Style:** Ansgar Holmberg (a Sister of St Joseph) created a series of **bright, modern icon-like images** for each O Antiphon.
- **Features of her art:**
 - **Bold colours:** Vivid blues, golds, reds suggest joy and hope.
 - **Symbolic imagery:**
 - *O Sapientia (Wisdom)* – a lamp or book, symbolising divine wisdom guiding the world.
 - *O Radix Jesse (Root of Jesse)* – a tree bursting with life, linking Christ to Jesse and David's line.
 - *O Oriens (Morning Star)* – a rising sun, representing Christ as the light of the world.
 - *O Clavis David (Key of David)* – a key symbol, Christ opening heaven.
 - *O Rex Gentium (King of the Nations)* – a crown or globe, Christ ruling and uniting all peoples.
 - *O Emmanuel* – often includes a figure of Christ among people, highlighting "God-with-us."
 - **Accessibility:** Her art makes ancient prayers approachable for modern classrooms and parishes, giving a visual meditation for Advent.

- **Theological point:** Holmberg’s art shows how the O Antiphons still speak today, expressing Christ’s identity in forms children and adults can “see” and connect with emotionally.

2. O Come, O Come Emmanuel — Musical Expression

- **Origins:** This hymn is a **paraphrase of the O Antiphons**, translated into English in the 19th century (from medieval Latin chant).
- **Structure:** Each verse corresponds to one O Antiphon (e.g., “O Come, O Wisdom,” “O Come, O Root of Jesse,” “O Come, O Key of David,” etc.).
- **Tone:**
 - The melody is haunting and minor in key — it expresses **longing, waiting, and hope**.
 - The refrain “*Rejoice! Rejoice! Emmanuel shall come to thee, O Israel*” gives the Advent message of expectation and assurance.
- **Theological meaning:**
 - The verses show the **many titles of Christ:** Emmanuel, Wisdom, Lord, Root of Jesse, Key of David, Dayspring, King of the Nations.
 - The hymn turns prayer into **song**, allowing the Church to “sing its waiting” for Christ’s coming.

3. Linking the Two (Art + Hymn)

- **Both** are creative ways of meditating on the same truths:
 - Holmberg’s *visual art* captures each title with symbolic images and colour.
 - *O Come, O Come Emmanuel* captures them in *sound and poetry*.
- **Together**, they show how Christians across time and culture have expressed longing for Christ — through sight and sound — and kept the O Antiphons alive for worshippers today.

Teacher Summary

Modern artists like **Ansgar Holmberg C.S.J.** make the O Antiphons accessible through vibrant visual symbols, while the hymn *O Come, O Come Emmanuel* expresses the same prayers in music and poetry. Both forms show how ancient prayers remain alive in today’s Church, helping Christians reflect on the significance of Jesus’ coming at Christmas.

Session 9	
Learning Focus	KNOWLEDGE CAPTURE Reflect on your understanding of David and the idea of a leader as a shepherd.
Recall and Retrieval	Why was David chosen by God to be king?
Sequence of knowledge throughout the lesson	Key knowledge: Pupils will know That shepherd leadership means a style of leadership that focuses on the growth and well-being of people and communities.
Key skills/disciplinary knowledge	R5.2.1. Reflect on your understanding of David and the idea of a leader as a shepherd.

R5.2.1. - Reflecting on David and the Shepherd-Leader

David as Shepherd in Scripture

- **Background:** Before becoming king, David was a shepherd boy (1 Sam 16). He cared for sheep, guiding and protecting them.
- **Courage:** He defended his flock against lions and bears (1 Sam 17:34–36), showing bravery and self-sacrifice.
- **Chosen by God:** God raised David “from tending sheep to be ruler over my people Israel” (2 Sam 7:8). His kingship is rooted in shepherd qualities, not worldly power.
- **Shepherd-king model:** His care for sheep became a symbol of how he should care for his people
- guiding, protecting, serving.

Leader as Shepherd – Theological Meaning

- **Servant leadership:** A true leader does not dominate but serves, just as a shepherd puts the flock first.
- **Protection:** Leaders are called to defend the vulnerable, as shepherds defend sheep.
- **Guidance:** Like shepherds finding safe paths, leaders show the way with wisdom.
- **Dependence on God:** David’s psalms (e.g. Psalm 23) show he knew God was *his* shepherd — reminding us that all leaders serve under God’s authority.

Student Reflection Prompts

- *What do you think makes a good leader?* (Invite them to link with shepherd qualities like care, protection, guidance.)
- *Why do you think God chose David, a shepherd, instead of someone powerful or famous?*
- *Who are the “shepherds” in your life — people who guide and protect you?*
- *How could you be a shepherd-leader in your school or community?*

Teacher Summary

David’s life shows that God values leaders who are humble, protective, faithful, and willing to serve. Reflecting on David as a shepherd-leader helps students see leadership not as power and control, but as **care, service, and trust in God**

Session 10	
Learning Focus	CELEBRATION OF THE WORD Talking with others about their ideas about leadership, thinking about what it means to be a good shepherd today.
Recall and Retrieval	Reflect on the CST principles discussed this half term. How does being ‘a good shepherd’ link to the CST principles?
Sequence of knowledge throughout the lesson	Key knowledge: Pupils will know Ways of how you can be a ‘good shepherd’ today.
Key skills/disciplinary knowledge	R5.2.2. Talking with others about their ideas about leadership, thinking about what it means to be a good shepherd today.

R5.2.2. – Leadership and the Good Shepherd Today

1. Biblical Background

- In the Bible, leaders are often compared to **shepherds**.
- **David**: Before becoming king, he was a shepherd. God chose him because he cared for his flock with courage and faith (1 Samuel 16–17; 2 Samuel 7:8). His kingship was meant to be like shepherding — guiding and protecting his people.
- **Psalms 23**: David describes God as the shepherd who provides, leads, and protects. Leaders are called to imitate God's care.
- **Jesus (John 10:11–14)**: Jesus calls himself the *Good Shepherd* who "lays down his life for the sheep." Christian leadership is modelled on Christ: self-sacrificing, protective, and loving.

2. The Qualities of a Shepherd-Leader

- **Care**: A shepherd makes sure the sheep are safe, fed, and healthy. Good leaders put the needs of others first.
- **Guidance**: Shepherds lead the flock along safe paths. Leaders show people the right way, making good decisions for all.
- **Protection**: Shepherds defend against danger. Leaders stand up for the vulnerable and ensure everyone is treated fairly.
- **Service**: Shepherds work hard for the flock, not for themselves. Leadership is about serving, not dominating.
- **Faith and humility**: David trusted God as his shepherd; true leaders recognise they themselves are under God's authority.

3. Thinking About Leadership Today

- **In the Church**: Priests and bishops are often called "shepherds of the flock," caring for their communities.
- **In school and community**: Teachers, parents, older students, and community leaders are "shepherds" when they protect, guide, and encourage others.
- **In daily life**: Children can be shepherds too — by befriending someone lonely, helping at home, including others at play, or speaking up against unfairness.

4. Teacher Guidance for Reflection

When guiding children in discussion, focus on these key points:

- A good leader isn't the strongest or most powerful but the one who cares for others.
- Jesus' example of the Good Shepherd shows that leadership is about sacrifice and love.
- Encourage children to see themselves as potential "shepherds" in small ways every day.
- Draw connections to their own experiences: "*Who are the shepherds in your life?*" and "*How can you be a shepherd in school or at home?*"

Teacher Summary

The shepherd image teaches that true leadership is **servant leadership**: caring, guiding, protecting, and serving others in faith. David shows this in the Old Testament, and Jesus completes it as the Good Shepherd. Children can connect this idea to their own lives by recognising leaders who shepherd them and by imagining how they too can be shepherds for others today.