

The Diocese of Hallam
Section 48 Inspection Report

**The Catholic Life of the School, Religious Education and
Collective Worship**

St Catherine's Catholic Voluntary Academy

Firshill Crescent, Sheffield, South Yorkshire S4 7BX

School URN	140588
Overall Effectiveness grade	1: Outstanding
Date of inspection	23rd May 2019
Name of Chair of Governors	Mr John Morris
Name of Head teacher	Mrs Fiona Rigby
Name of RE Subject Leaders	Mrs Tricia Redfern & Mrs Hannah Wood
Date of previous inspection	31st June-1st July 2014
Previous inspection grade	1: Outstanding
Section 48 Inspector(s)	Mr Alan Dewhurst, Mr Richard Hilton & Mrs Diane Collins

INSPECTION JUDGEMENTS

Inspection Grades: 1 is Outstanding, 2 is Good,
3 requires improvement in order to be good, 4 is Inadequate

OVERALL EFFECTIVENESS: how effective the school is in providing Catholic Education.

1

The above judgement on overall effectiveness is based on all the available evidence following the evaluation of the following three sections:

CATHOLIC LIFE

1

RELIGIOUS EDUCATION

1

COLLECTIVE WORSHIP

1

OUTSTANDING (1)	To be judged OUTSTANDING for overall effectiveness: The three Section judgements must all be OUTSTANDING
GOOD (2)	To be judged GOOD for overall effectiveness: The three Section judgements must all be at least GOOD
REQUIRES IMPROVEMENT (3)	To be judged REQUIRES IMPROVEMENT for overall effectiveness: One or more sections will be judged to REQUIRE IMPROVEMENT with no sections judged inadequate.
INADEQUATE (4)	To be judged INADEQUATE for overall effectiveness: At least one Section will be judged inadequate.

Summary of key findings:

This is an Outstanding Catholic Primary School

- St Catherine's Catholic Voluntary Academy is outstandingly effective in providing a high quality Catholic education for its pupils.
- The headteacher leads by example, with a clear vision to create an inclusive community that lives out the gospel each day in the quality of its relationships, the kindness, care and respect given to each member and the service given to each family, particularly to the most vulnerable. She models the Catholic mission of the school in outstanding manner, as recognised by pupils, parents and staff. She is supported by a very able and dynamic senior leadership team and a united staff community in providing the very best for all pupils, regardless of background or religious affiliation.
- The Catholic Life of the school is outstanding. Pupils and staff take ownership of the mission statement that invites them to follow the example of Jesus, treat all as equal, and 'behave kindly and humbly towards each other', and they put it into practice consistently.
- Pupils and parents feel a strong sense of belonging to the school community. Pupil behaviour is excellent, and they respond with enthusiasm and imagination to all the opportunities that the school offers. Parents acknowledge the enormously beneficial impact of the school, and the special support given to pupils and their families, particularly at times of difficulty.
- The Religious Education curriculum is innovative and inspiring. Its imaginatively developed provision enthuses and engages staff and pupils alike, and helps pupils to understand and examine religious teaching in a way that is relevant to their own lives. Scripture is used very regularly and effectively to introduce key questions that help pupils to grasp Catholic social teaching. Well embedded approaches to learning, such as philosophy for children, have deepened pupils' understanding and promoted significant achievement. The school's learning environment is stunning, reflecting the school's Catholic identity and inspiring learning across the curriculum.
- Collective Worship is a central and valued feature of the school. Celebrated in the Catholic tradition, it also ensures that all pupils, irrespective of faith background, feel included and able to participate. Pupils are responding to the opportunities to plan and lead acts of Collective Worship willingly and with imagination.
- The school has addressed the recommendations of the previous inspection, and fulfils all statutory and canonical requirements.

What the school needs to do to improve further.

- Continue to develop assessment of pupils' attainment and progress in Religious Education via the SOLO taxonomy.
- Celebrate the Catholic identity, ethos and best practice of the school more explicitly, such as via the school website, in newsletters and class blogs and within the diocese.
- Continue to develop Collective Worship that is planned and led by pupils, including opportunities for groups of pupils to share their liturgies with others.

Information about this inspection

The inspection of St Catherine's Catholic Voluntary Academy was carried out under the requirements of the Education Act 2005, and in accordance with the Diocesan Framework and Schedule for Section 48 Inspections approved by the Bishop of Hallam. The inspection reviews and evaluates how effective the school is in providing Catholic education. This process begins with the school's own self-evaluation and the inspection schedule follows the criteria set by the National Board of Religious Inspectors and Advisers (NBRIA 2017).

The inspector reviewed in detail the following aspects:

- The extent to which pupils contribute to and benefit from the Catholic Life of the school
- The quality of provision for the Catholic Life of the school
- How well pupils achieve and enjoy their learning in Religious Education
- The quality of teaching, learning and assessment in Religious Education
- How well pupils respond to and participate in the school's Collective Worship
- The quality of Collective Worship provided by the school
- How well leaders and governors promote, monitor and evaluate the provision for Religious Education, Collective Worship and the Catholic Life of the school

The inspection was carried out by three inspectors over one day:

- Teaching and learning were observed in eleven classes.
- A Key Stage Collective Worship was observed as well as two classroom worships, all of which were planned and led by pupils.
- Discussions were held with the headteacher, deputy head, one of the RE coordinators, and teachers responsible for philosophy for children (P4C) and personal, social and health education.
- There was also a meeting held with two directors and a former director of the academy council.
- Discussions were also held with groups of pupils and a group of parents.
- A sample of pupils' RE workbooks, project books and worship records from every class was scrutinised, along with the RE coordinator's files
- A range of documents was made available and scrutinised including the Diocesan Self Evaluation Form (DSEF), the action plan for RE, Catholic Life and Collective Worship, the School Improvement Plan (SIP), attainment and progress data, surveys, school policies and minutes of academy council meetings.
- Displays around the school and in classrooms were also noted.

Information about this school

- St Catherine's is a Catholic Voluntary Academy, serving the parish of St Catherine, Burngreave. It is a much larger than average primary school situated in a vibrant, multi-cultural urban district of Sheffield.
- The proportion of pupils supported through the pupil premium is well above average, as is the proportion from minority ethnic groups and those who speak English as an additional language.
- The proportion of disabled pupils and those who have special educational needs support is significantly above average, as is the proportion of pupils with an education, health and care plan.
- The school is part of a family of six primary schools and one secondary school in Our Lady's Umbrella Trust.
- St Catherine's plays a significant role in the development of teaching and support for schools in the diocese and local area. It is the primary school centre for initial teacher training (SCITT) for the Hallam Teaching Schools Alliance. The headteacher is a National Leader of Education and an Ofsted inspector; five members of staff are specialist leaders of education (SLEs). The school has a history of assisting schools in difficult circumstances to move out of Ofsted categories and improve the quality of education.

Full Report – Inspection Judgements

CATHOLIC LIFE

The quality of the Catholic Life of the school is outstanding

The extent to which pupils contribute to and benefit from the Catholic Life of the school	1
The quality of provision for the Catholic Life of the school	1
How well leaders and governors promote, monitor and evaluate the provision of the Catholic Life of the school	1

The extent to which pupils contribute to and benefit from the Catholic Life of the school is outstanding

- Pupils at St Catherine’s are immensely proud of their school. They understand completely the principles expressed in the school’s mission statement that, with Jesus as an example, they should treat everyone as an ‘equal’ and that they should ‘behave kindly and humbly towards each other’.
- They also understand the school’s stated values that all are ‘special’, demonstrating this through their respect, tolerance and care of each other. They realise that being part of the school community entails being mindful of the needs of others, and seeking justice and fairness at school and in the wider world.
- As pupils commented, a Catholic school is ‘about respecting what Jesus ask of us and about feeling respected’. Other typical remarks were, ‘We learn about kindness’, ‘We all share our views’, and ‘We have more patience to those with additional needs’.
- Pupils’ behaviour is exemplary. They willingly take on roles that help each other, that build the school community or that contribute to those in need. They respond positively to the high degree of choice their immersive classrooms give them in sharing resources and spaces.
- Pupils feel very secure in their environment, knowing that they and their peers are provided with the personal support that each needs, appropriate to their own circumstances.
- The strength of the school’s Catholic ethos enables pupils to grow in responsibility, and to engage themselves enthusiastically in spiritual, moral and ethical issues. They have fully embraced the school’s holistic approach to education, enabling them to be deeply inquisitive and reflective.
- Pupils feel comfortable in expressing themselves, and in celebrating their own cultural and faith identity. They respect the diversity of the school’s membership. This is confirmed by parents, who comment on the ‘very integrated and inclusive community’ where ‘we are one people, we belong to the school’.

- The Catholic traditions of the school are highly valued and respected, including links with the parish and the diocese. Furthermore, ‘other faiths are respected equally’, as one pupil remarked.
- The school’s provision for personal, social and health education enables pupils to have a very good understanding of the stages of their physical and emotional development, how to look after themselves and have positive relationships with all around them, appropriate to their age and stage of development.
- Pupils contribute so strongly to, and benefit so well from, the school as part of a cohesive community because they have been able to understand and take on ownership of the school’s culture and ethos. Their grasp of Catholic social teaching, and how it relates to their own lives and issues within the world, is profound.

The quality of provision for the Catholic Life of the school is outstanding

- The school’s mission statement, proudly displayed within the school building, on the school website and in school documentation, is a clear and inspiring expression of the educational mission of the Church. It has a clear impact on the Catholic Life of the school, as it is understood and put into daily action by all of the school community.
- All of the staff are fully committed to the mission statement’s implementation across the curriculum and the whole of school life. This is evidenced in their daily interaction with pupils, parents and each other. All concerned share the sense of community embodied in the school’s Catholic ethos, embedded through induction on entering the school and continuing professional development opportunities linked to understanding of Catholic values.
- Relationships within the school are of particularly high quality. All staff promote high standards of behaviour, act calmly and respectfully, with the needs of their pupils a priority at all times. Parents comment on how teachers and support staff are ‘in tune with each child, in every year group’ and can give example after example of the ways in which school staff have ‘gone above and beyond’ their duty to support not only each child, but also the family.
- Catholic social teaching is at the heart of the curriculum, and is practised throughout school, seen in the relationships between pupils and staff, and between pupils themselves, centred on the dignity of each person, and evidenced further in pupils’ awareness of their stewardship of God’s creation.
- The school environment is stunning, inducing a sense of awe and wonder as one moves through the building. Each corridor and classroom becomes an ‘immersive’ experience, reflecting the learning context developed in each year group’s curriculum. Elements of history, geography, science, art and religion join together to inspire, reflect and celebrate. Each classroom gives pupils a learning space where they are immersed in the term’s topic, centred on a key question to be explored.
- Well thought-out policies and structures are in place that result in the highest levels of pastoral care and support, particularly for the most vulnerable pupils. Again, parents could give examples of the individual experiences of pupils with particular needs who had grown in confidence through the carefully considered support and adjustments made by staff.

- The school's provision of its Catholic Life, exemplified by such events as the harvest fast, refugee week, interfaith fortnight and liturgical celebrations of important seasons, enables many opportunities for the spiritual and moral development of pupils.
- The school has placed particular emphasis on promoting the pastoral care of its pupils and its staff. Examples of this priority can be seen in the healthy mind and human behaviour training undertaken, the supervision sessions for teaching assistants and the health assistance for staff members.
- The school's provision for personal, social and health education, incorporating relationships and sex education, is outstanding. A comprehensive programme, backed by excellent resources, has been thoughtfully designed to ensure that pupils' understanding is effectively developed, within a context aligned to Catholic teaching.

How well leaders and governors promote, monitor and evaluate the provision of the Catholic Life of the school is outstanding

- The school's leadership team is very effective in ensuring that the Catholic Life of the school is central to all of its functioning as a learning community. Over a period of years, they have skilfully created and implemented a vision for the school that enables staff and pupils to put faith into action in a way that reflects both the school's Catholic foundation and its diverse multi-faith context.
- The headteacher leads by example in ensuring that the principles of the school's mission are at the heart of the school. Her strong commitment to the embedding of gospel values through service to all pupils and their families, including the priority given to support for the most vulnerable, is inspirational.
- She is supported by senior teachers who very effectively help to construct and communicate the policies and structures that articulate the vision. Effective induction and professional development procedures, including the detailing of expected professional behaviours within job descriptions, enable staff members to implement the school's expectations consistently in their practice.
- Regular monitoring and evaluation reviews inform the school leadership's strategic planning and amendments to existing policies and procedures. School leaders challenge themselves to maintain and improve the quality of provision.
- Governors are very effective in holding the leadership to account, through inquiry, challenge and support, exemplified by the system for raising questions based on the headteacher's termly report. They show strong commitment to championing the Catholic ethos of the school. They are highly ambitious for the school.
- The school has very effective procedures for engaging with parents, and for taking their views into account. The Parents' Forum meets weekly, with regular input given by staff members to inform about developments. Parental surveys are also a regular feature of practice. The school's engagement with parents regarding its relationships and sex education provision is a particular example of best practice.

- The school has been generous in reaching out to other schools in the diocese and locality, to share expertise and give specialist support; working in partnership with the diocese and the Sheffield Catholic Schools cluster has been a strong feature.

RELIGIOUS EDUCATION

The quality of Religious Education is outstanding

How well pupils achieve and enjoy their learning in Religious Education	1
The quality of teaching, learning and assessment in Religious Education	1
How well leaders and governors promote, monitor and evaluate the provision for Religious Education	1

How well pupils achieve and enjoy their learning in Religious Education is outstanding

- Pupils at St Catherine’s relish the opportunities they are given for learning within the Religious Education curriculum. They engage fully with the key questions that headline each topic, and enjoy exploring all of the religious and ethical issues that arise.
- From starting points as they enter school that are typically well below average levels of attainment, pupils make rapid progress so that, by the time they reach the end of Key Stage 2, attainment is at least in line with age related expectations and sometimes above. Attainment and progress is slightly above that achieved in reading, writing and maths. Overall, progress is very strong for all groups of pupils. Pupils with special educational needs are well supported in their achievement.
- The school’s innovative approach to Religious Education has enabled pupils to be particularly articulate in demonstrating their understanding, emerging as religiously literate and engaged young people, able to reflect spiritually, and to think ethically and theologically, with very good knowledge of religious vocabulary. They are aware of the demands of religious commitment, and are able to relate religious teaching to their own lives and to current world affairs.
- Within lessons, pupils work productively on tasks, collaborating with each other easily and willingly, showing interest and the ability to concentrate in sustained manner. They listen attentively to each other, and enjoy responding to their teachers’ promptings with well-informed opinions. They like to present their work in a variety of ways, seizing the many opportunities to do so creatively.
- Pupils understand how well they are achieving via personal feedback from teachers, given orally. They also have the opportunity to explain how well they understand, and there is also provision for peer evaluation. This is an area that the school continues to develop in order to ensure that pupils can give feedback on their own learning.

The quality of teaching, learning and assessment in Religious Education is outstanding

- The RE curriculum has been drawn up within the whole school approach to the concept and project based curriculum, developing over three strands : Learning about Religion (incorporating sacramental, liturgical, seasonal and interfaith foci), Learning from Religion (covering Catholic social teaching linked to project work) and Spirituality (enabling response to faith related topics through various media).
- Teachers are very effective in planning and facilitating high quality learning experiences within this framework. There is a very strong thread of consistency in their approach across the school. Scripture is examined in depth, and the pupils are led to consider the teaching behind each scripture passage, and its relevance to their own and others' lives while exploring key questions such as 'What do we treasure the most?', 'How can small actions change the world?' and 'How can we make our mark?'
- Teachers' use of the philosophical approach – P4C, Philosophy for Children – is outstandingly effective in engaging pupils in their learning, a real strength of Religious Education teaching. The school has recently achieved the prestigious Gold Award from a national body that promotes philosophy for children (Sapere), one of only 12 schools in the country to do so.
- This approach enables pupils to think deeply, record their thoughts and form lines of enquiry, express opinions and consider those of others. It has given pupils the tools and structure to pursue their learning, often with a degree of independence, in considering religious and ethical issues, and to make links between religious teaching and its relevance to the present day in how lives can be lived.
- Examples were prevalent throughout the school during inspection. In Year 1, for instance, pupils were considering the concept of 'Free Will', and how we make good or bad choices. Their discussions were urgent and focussed, with pupils encouraged through positive behaviour strategies to talk kindly and listen to each other in turn, and learning was further promoted through the homework task to consider 'Why did God give us the BIG responsibility to take care of the world?'. This work took place in a classroom immersed in displays relating to Creation, linked to its recount from the Book of Genesis. Pupils knew exactly what 'free will' was.
- Pupils in Year 6 were considering consumption of the world's resources, following study of the gospel parable of the sheep and the goats. They were looking at ways of 'living justly', to be fair to all people, especially those in less economically developed countries.
- Year 4 pupils used a P4C approach to explore a quotation from Pope Francis, pulling out vocabulary and discussion points, and relating these to the key concepts identified. Pupils were able to answer questions in relation to scripture at a detailed level.
- A further example was seen in Year 3, where pupils were asked to consider 'Do we treasure the right things?' focusing on the importance of water to different communities, utilising CAFOD resources to aid their enquiry. Quotations from Isaiah and the Psalms had helped to give pupils religious context.
- These examples were consistently matched by similar learning experiences for pupils across the school.

- Teachers are skilled at setting challenging and engaging tasks, deepening learning through appropriate questioning and listening to pupils' responses in order to gauge understanding and plan for further learning. Teaching assistants calmly and unobtrusively support groups and individuals in effective manner throughout the school.
- The use of 'critique' to assess quality, with pupils asked to give 'warm' and 'cool' feedback, is another well used tool for learning. The creation of a 'rubric' to guide pupils in ensuring the quality of their written work is also used regularly, but at present focuses mainly on development of English language. There is room to develop pupils' understanding of RE based criteria, linked to the school's assessment expectations, within this context.
- High quality resources are in use to optimise learning. Teachers' enthusiasm and passion for teaching Religious Education is clearly and consistently evident.

How well leaders and governors promote, monitor and evaluate the provision for Religious Education is outstanding

- School leaders' move to develop a Religious Education curriculum that is innovative and seeks to be more relevant to pupils' interests, whilst maintaining essential academic rigour, has been a brave one. They have worked hard to ensure that the requirements of the Bishops' Conference are met in the coverage of the curriculum, making sure that the seasonal cycle of the Church's year is reflected in planning and delivery, and that sacramental understanding is clearly identified.
- Governors have rigorously and diligently monitored the introduction of the curriculum to ensure it is faithful to Catholic doctrine. The balance between catechetical education and Catholic social teaching has been achieved successfully. The centrality of scripture to the concept and project based approach has enabled deep understanding to be developed, related to how each person should live out their faith in their daily lives and respond to the messages embedded in the gospel.
- The school leadership have also sought successfully to address the particular needs of the school's population. Philosophy for children, interfaith fortnights and Godly Play all contribute well to the effective provision. The diocesan approved scheme for Religious Education ('Come and See') is also referenced within termly planning in order to provide further resource.
- The school fulfils the requirement to devote at least 10% of the timetable to curriculum Religious Education, over the course of each project-based topic and further discreet RE areas of focus.
- High quality professional development has ensured that teachers understand the demands of the curriculum and are able to approach their teaching with confidence. This professional development is tailored to meet the needs of staff, with a mixture of individual support and group meetings. Teachers' development is further reinforced through regular review meetings with senior staff.
- Leaders' and governors' self-evaluation of Religious Education is accurate in acknowledging its outstanding nature, and has been based on careful and continuous

monitoring, analysis, evaluation and adjustment by senior leaders as well as further monitoring by governors in their scheduled focused visits to school.

- The school leadership team has developed a bespoke assessment system across the school, based on SOLO taxonomy. Expectations for each year group in RE have been drawn up into statements and teacher assessment is used to form an overall picture of attainment across the three strands of Learning about Religion, Learning from Religion and Spirituality. The school acknowledges the need to continue to develop assessment within this relatively new framework in order to ensure teacher confidence and validity of judgements.

COLLECTIVE WORSHIP

The quality of Collective Worship is outstanding

How well pupils respond to and participate in the school's Collective Worship	1
The quality of provision for Collective Worship	1
How well leaders and governors promote, monitor and evaluate the provision for Collective Worship	1

How well pupils respond to and participate in the school's Collective Worship is outstanding

- Acts of Collective Worship are carefully planned to engage pupils and to elicit their own appropriate response to liturgies and prayer services. Pupils of all faiths feel comfortable in the encouragement to partake in prayer in a manner that best suits their own circumstances.
- Pupils have a good understanding of the Church's liturgical year, the key seasons and feasts, thanks to their celebration within the planned schedule of worship. They enjoy hearing stories from scripture, particularly gospel readings, because they know they will be interpreted in a helpful way that assists them to understand the relevance to their own lives.
- Pupils are keen to take the lead in planning and leading worship. This happens regularly in class, where pupils are adept at collaborating with each other to set up one of the four areas of a liturgy: gather, word, response and going forth. They are imaginative in expressing their ideas, have the ability to access readings from scripture, and are particularly imaginative about how the class or gathering should respond.
- Examples seen during the inspection evidenced pupils' joyful and respectful response. A Year 2 liturgy was led by a group of pupils, starting with enthusiastic singing, the sharing of the gospel, and response to the reading, both in speaking and in creative response using media such as wool and paper. Another group in the same year group

planned a liturgy, showing strong pupil voice and excellent collaboration, including the choice to use Makaton sign language.

- In a Key Stage 2 gathering, Year 6 pupils led a liturgy on the theme of ‘looking after the planet’, featuring readings from Leviticus and the Psalms, and including both dance and drama. Prayers had been created about looking after the world, particularly in relation to climate change. Other pupils in Key Stage 2 classes were very engaged by the liturgy.
- Further examples of pupil leadership of Collective Worship were in evidence in the record books kept by each class. These showed that pupils were confident in the use of a wide variety of approaches to prayer, both traditional and more creative, and in choosing artefacts, scripture and music to enhance a liturgy.
- Pupils take up the chance to respond in Collective Worship to world events, such as natural disasters and terrorism as at Christchurch, willingly taking on the opportunity to spread a message of unity, peace, justice and compassion. They also enjoy taking home the prayer bags that the school offers, helping each pupil to take time to reflect in their family setting on a key question aligned to that term’s topic, with readings from the old and new testaments, and an open invitation to respond on paper in whatever way they wish.
- Their experience of worship has a noticeable impact on pupils’ spiritual and moral development, and in their understanding of and respect for each other’s faith journey.

The quality of provision for Collective Worship is outstanding

- An organised programme of Collective Worship across each week, and a termly plan relevant to the seasons of the Church’s year and special events, help to contribute to outstanding provision overall.
- Pupils have the opportunity to pray three times each day. All pupils are invited to partake, and made to feel welcome and included. The school has recently given priority to ensuring that dedicated prayer focus areas are established in each classroom, giving pupils the chance to pause and reflect. The ‘Faith Room’ is also part of the school’s provision, and is regularly used for Godly Play sessions.
- Each week starts with a whole school gathering, reflecting on the Sunday gospel reading. A mixture of Class Collective Worships (linked to the Sunday gospel or a scripture theme from the current topic), Key Stage assemblies and Celebration assemblies punctuate other days. Hymn practice also occurs weekly.
- The seasons of Lent and Advent are given particular focus during those times of the year, with special liturgies that pupils are fully involved in planning and preparing. School staff are skilled in planning and leading Collective Worship, thanks in part to focused professional development sessions and to well-constructed guidelines detailing the expectations of pupil involvement in different age groups. Creativity is strongly encouraged, as evidenced in liturgical dance and role play.
- The school mantra that begins each Collective Worship - ‘If you are a Christian like I am, make the sign of the cross; if you are not, show me in the way you are sitting and responding that you are ready to talk to God’ - is an example of the school’s drive to be inclusive in its provision.

- Mass is celebrated six times in the course of the year. The pupils participate as much as possible, with a live band helping to bring the service to life through enthusiastic singing of hymns and psalms. The school works in partnership with the parish in sacramental preparation for Reconciliation and First Communion, and more recently with a neighbouring school.
- An annual residential trip to Crich is a further element of the school's worship provision, as are visits to places of worship for other world faiths, such as a mosque and a synagogue.

How well leaders and governors promote, monitor and evaluate the provision for Collective Worship is outstanding

- Leaders are adept at organising and leading Collective Worship, and have given valuable support and clear guidelines to other staff members. Their understanding of the nature of Collective Worship and how it should be celebrated in a primary school setting is excellent. The contemporary context of acts of worship enables all pupils, irrespective of faith background, to engage and participate, while remaining true to Catholic tradition.
- Collective Worship is supported and monitored through senior leader reviews, informal 'drop-ins' and opportunities for staff to give feedback. The recent questionnaire for staff on prayer is an excellent example of the school's willingness to consider practice and seek to continually improve.
- Governors are also involved in monitoring Collective Worship in accordance with a planned schedule of visits.
- The continuing professional development for staff has been very effective in building confidence, empowering teachers to plan and lead worship themselves, but also to support pupils to take increasing responsibility for planning and leadership.
- The school has ensured that Collective Worship is relevant and accessible to pupils, and that it not only seeks to develop them spiritually but also carries a strong moral message.