

**The Diocese of Hallam**  
**Section 48 Inspection Report**

**The Catholic Life of the School and Religious Education**

**St Joseph's Primary, A Catholic Voluntary Academy**

St Joseph's Road, Sheffield. S13 9AT

<b>School URN</b>	<b>139346</b>
<b>Overall Effectiveness grade</b>	<b>Good (2)</b>
<b>Date of inspection</b>	<b>13<sup>th</sup> June 2018</b>
<b>Name of Chair of Governors</b>	<b>Dr Tina Thekkekkara</b>
<b>Name of Head teacher</b>	<b>Debra McFarlane</b>
<b>Name of RE Subject Leader</b>	<b>Mary Wilde</b>
<b>Date of previous inspection</b>	<b>10<sup>th</sup> October 2012</b>
<b>Previous inspection grade</b>	<b>Good (2)</b>
<b>Section 48 Inspectors</b>	<b>Alan Dewhurst &amp; Richard Hilton</b>

## 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.

2

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

**CATHOLIC LIFE**

2

**RELIGIOUS EDUCATION**

2

**COLLECTIVE WORSHIP**

1

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

## Summary of key findings:

### **This is a good Catholic Primary School.**

- St Joseph's Primary provides a good standard of Catholic education for its pupils, but also has some outstanding features.
- Collective Worship is a strength of the school. It is categorised by the very strong commitment of governors and leaders to providing the best opportunities to develop the prayer life of the school. All staff play their part in ensuring that pupils are motivated and enthused by participation in liturgies that inspire them and induce enthusiastic but reverent responses.
- Pupil leadership of Collective Worship has made a profound impact on the community. Liturgy Leaders and Prayer Leaders are developing very good knowledge of how to prepare and lead worship that is appropriate to a theme or to a season of the liturgical year. They do so with growing confidence and skill.
- Collective Worship is central to the life of the school, and thus has significant impact on its Catholic Life. The influence of themes explored in prayer helps pupils to understand the Catholic mission of the school. The school mission statement is well known and understood by pupils, and successfully promoted to help pupils feel committed to their community. Pupils and parents feel a strong sense of 'family', with the latter very supportive of how the school staff care for and nurture their children.
- Religious Education is good. Lessons enthuse and engage pupils. They enjoy the variety of learning on offer, taking part in a range of activities to help them understand religious themes and stories. They participate eagerly in Religious Education lessons and collaborate well with each other, demonstrating very good learning behaviours.
- Teaching is good overall, with some outstanding elements. Attainment and progress of pupils are improving, with school assessment data rising towards diocesan averages. However, pupils do not receive enough opportunities to demonstrate understanding and develop skills in extended tasks, when expectations of what they can achieve are too low.
- School leaders have made significant impact in improving provision for Catholic education in a short space of time. Headteacher and Religious Education subject leader have worked in partnership to develop all areas of Catholic education, and have seen rapid improvement. The Religious Education subject leader has brought expertise and dedication to her role since taking over at the start of the academic year.
- Parents are very supportive of the school's Catholic mission; they feel included and welcome. Links with the parish are very strong, and are successful in helping to build the Catholic community.
- The promotion, monitoring and evaluation of the school's Catholic Life, Religious Education and Collective Worship by leaders and governors has been effective, but could benefit from further formal procedure, particularly in the evaluation of Religious Education. Areas for improvement identified in the last Section 48 inspection report have been addressed but some remain priorities for further improvement. Prioritisation of Catholic education as a distinct area within the school improvement plan would help this process.

## What the school needs to do to improve further:

- Improve standards of attainment and pupil progress in Religious Education by:
  - Enabling more opportunities for extended writing tasks
  - Continuing to develop teacher assessment
  - Introducing more rigorous tracking and analysis of pupil progress
  - Establishing more consistent and effective practice in marking and feedback.
- Develop more rigorous procedures for leaders and governors to evaluate the impact of provision in order to focus future improvement, ensuring that these plans form a distinct part of the school improvement plan.

## Information about this inspection

The inspection of St Joseph's Primary School 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 inspectors 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 two inspectors over one day, involving these activities:

- Teaching and learning were observed in 7 classes.
- A range of Collective Worship was observed including a whole school Act of Worship led by the headteacher, a classroom liturgy and a meeting of the Prayer Club.
- Discussions were held with the headteacher and the Religious Education subject leader.
- There were also meetings held with a foundation governor, a former governor involved in chaplaincy and a group of parents, including the vice chair of governors.
- Discussions were also held with groups of pupils.
- A telephone conversation was held with the chair of governors and the parish priest.
- A sample of pupils' Religious Education workbooks from every class was scrutinised, along with class scrapbooks and pupil assessment books; other records and resources

relating to Catholic Life and Collective Worship were also viewed, including items posted on the school's website.

- A range of documents was made available and scrutinised including the Diocesan Self Evaluation Form (DSEF), the Religious Education action plan, the School Improvement Plan (SIP), attainment and progress data, school policies and minutes of governing body meetings.
- Displays around the school and in classrooms were also noted.

### **Information about this school**

- St Joseph's Primary is a Catholic Voluntary Academy, a member of the De La Salle Umbrella Academy Trust.
- The school serves the parish of St Joseph, Handsworth, in the south west of Sheffield. It is a single form entry primary school of average size. There are currently 236 children on roll, 56% of whom are baptised Catholics. 33% of pupils are members of other Christian denominations and 4% have another world faith.
- The school building originates from 1874, with parts being Grade 2 listed, although there are more modern sections, such as the Foundation Stage unit, built in 1999.
- The school has undergone considerable staffing changes since the last Section 48 inspection, with a new headteacher taking up post in September 2016, and several other teachers leaving or taking post. The RE subject leader took up post in September 2017.

## Full Report – Inspection Judgements

### CATHOLIC LIFE

**The quality of the Catholic Life of the school is good.**

The extent to which pupils contribute to and benefit from the Catholic Life of the school	<b>2</b>
The quality of provision for the Catholic Life of the school	<b>1</b>
How well leaders and governors promote, monitor and evaluate the provision of the Catholic Life of the school	<b>2</b>

**The extent to which pupils contribute to and benefit from the Catholic Life of the school is good.**

- Pupils are very aware of the Catholic mission of the school, and try to live according to its values in their daily lives. They have good knowledge of the significance of the mission statement, particularly in its shortened selection – ‘We live, we love, we learn, we share’ - displayed prominently throughout the school.
- They acknowledge the distinctive nature of the school, as seen in their evaluation responses to the Key Stage 2 questionnaire. The most positive score, in response to a group of statements, was to: “I am given opportunities to deepen my relationship with God”, a testament to their appreciation of the Catholic Life.
- Most pupils are actively involved in promoting the Catholic Life and mission. Each class reflects on its purpose at the beginning of each year, committing themselves to caring for each other and to supporting each other, as well as reaching out to those in the school as a whole. There is also a strong commitment to helping those outside the wider community. This can be seen in the way pupils volunteer for and accept responsibilities within school, and in the school’s support for local and national charities, such as foodbank collections, CAFOD Give It Up appeal and Bluebell Wood hospice. Year 6 house captains fundraise for a different charity each week in the Summer term.
- The school’s chaplaincy provision is highly appreciated by pupils. Their enthusiasm has been galvanised in particular by the creation of Liturgy Leaders, a group from Years 3-6, who have taken on responsibility for developing the prayer life of the school.
- Parents acknowledge the effect of the school’s Catholic life on their children. They praise relationships within the school, with all pupils knowing and looking after each other, whatever their age group. They see the impact of Catholic education at home, particularly in the last year, when they feel their children are “growing in faith a lot more”, as one parent described, because they see religion as “part of everyday life”.

- Pupils appreciate and respect the Catholic tradition of the school. They benefit greatly from close links with the parish, and are enthusiastically involved in opportunities offered to them, regardless of their faith background.

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

- The school’s mission statement is central to its daily life. It is effective in that it clearly expresses the purpose of the school, is understood and promoted by its staff and governors and has been made accessible to pupils.
- All staff are committed to ensuring its implementation. They have benefitted from time devoted to its discussion, including a recent retreat day at the Holocaust Centre. There is a very strong sense of community at all levels, acknowledged by the parents, who praised the welcome that they receive, the attention given to the care of their children by all staff, no matter what their roles.
- The school environment is presented very attractively, and clearly celebrates the school’s Catholic identity. This could be seen in the displays in classrooms, corridors and hall at the time of the inspection and in photographic records from earlier in the year. Particularly striking were the displays linked to the current ‘Come and See’ topic, the cross displayed in the hall, containing many scrolls of prayers written by pupils and the twitter feed within the display relating to Pope Francis. The school also uses its outside environment effectively, including a peaceful prayer garden, a shelter used as a ‘stable’ in Advent to promote knowledge of the nativity and recent developments in the Early Years learning area.
- The positive behaviour policy is implemented consistently, as reflected in the rewards and sanctions displayed in each classroom, and in the house point collection tubes in the corridor, each pupil belonging to a house named after a saint. Staff model and exemplify high standards of behaviour, contributing significantly to the harmonious ethos of mutual respect and forgiveness, and helping the moral development of pupils.
- The wider curriculum is adapted to enable pupils to have an understanding of Catholic social teaching. This can be seen in topics addressed through the year, such as ‘people who help us’ in Reception, ‘famous people who have influenced the world’ in Year 2, and in the Universal Church topic for all classes in the Summer term. The school also ensures that a range of visitors, such as from Mission Together or CAFOD, enrich the curriculum and alert pupils to the needs of others and justice in the world. The recent introduction of ‘philosophy for children’ in some classes is another positive initiative.
- Very effective pastoral care for pupils is shown by all staff – “the whole staff, whatever their roles,” - as parents emphasised. Examples include nurture groups set up to support vulnerable pupils and the Rainbows group for pupils who have suffered bereavement or loss. This care is underpinned by the spiritual development of pupils that emerges from the outstanding prayer life and liturgy of the school. This chaplaincy provision, provided by school leaders, with support from governors, parish priest and an ex-governor is exemplary. Pupil Liturgy Leaders also play a prominent and inspirational role. The provision is also extended to include the spiritual development of staff, who have benefitted from a retreat day at Beth Shalom.

- There are policies and curriculum in place for Personal, Social and Health Education and Relationships and Sex Education. These would benefit from further review in the light of the likelihood of impending statutory requirements.

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

- Leaders and governors have shown a deep commitment to promoting the Catholic Life of the school. The school's recent renewed focus on this area has had a significantly positive impact on its community, recognised by staff, governors, pupils and parents.
- Headteacher, chair of governors and Religious Education subject leader have carried out regular discussions of the strengths of the school, from which a number of improvement initiatives have emanated. They are united in viewing the development of the Catholic Life as a core leadership responsibility.
- The school's development of its Catholic mission as a priority is evidenced in the school improvement plan, where leaders and governors seek to 'work within the school and the parish to hold articulate and clear values and moral purpose, which takes account of the school's Catholic mission focused on providing distinctive education for the pupils they serve'. Actions within this plan are further developed in the Religious Education subject leader's action plan to good effect.
- Monitoring reports by leaders, and representation to the governing body have identified steps taken to enhance the Catholic Life of the school. Further rigorous and formal analysis and evaluation would help leaders and governors to continue to plan for future improvements. The identification of the importance and priority of the school's Catholic mission within a distinct area of the school improvement plan, focusing on all aspects of the Catholic education provided, would be a significant step in demonstrating the ambition of leaders and governors.
- The school has striven hard to increase its range of strategies in engaging with parents and carers. Many commented on how communication with them had improved markedly, giving advance notice of events with open invitation to activities and liturgies, enabling a better chance of involvement or attendance. In a recent questionnaire survey, 86% of parents strongly agreed that the Catholic ethos of the school is very important to them, and 91% felt very welcome, emphasising the success of the school's approach. Leaders have been innovative in utilising digital media, including the school website, to promote the Catholic Life, as well as initiatives such as the 'Welcome to our school' huge display book of photographs and commentary and the welcome meeting for new parents.
- The school has been enthusiastic in its response to diocesan initiatives, as exemplified in the promotion of the 'Year of Prayer', a very helpful leaflet sent home with ideas of how to share prayer as a family being the latest example.



## RELIGIOUS EDUCATION

### The quality of Religious Education is good.

How well pupils achieve and enjoy their learning in Religious Education	2
The quality of teaching, learning and assessment in Religious Education	2
How well leaders and governors promote, monitor and evaluate the provision for Religious Education	2

### How well pupils achieve and enjoy their learning in Religious Education is good.

- From their varied starting points, pupils make good progress in Religious Education. They are given a very good start in the Early Years Foundation Stage, and are encouraged through focussed and varied teaching strategies to build on this as they move through the school.
- Pupils are actively engaged in their lessons, and enjoy learning about religious stories and figures. They find it easy to collaborate well with each other, and their behaviour during lessons is very good, showing focused attention and interest. Evidence for this involvement could be seen in lesson observations and in the well presented class scrapbooks.
- In general, pupils are developing their religious literacy, becoming able to articulate their understanding and to develop enquiry and research into religious issues. They respond well to activities that engage their creativity. For instance, during the inspection examples could be seen of pupils confidently creating a dance to represent a theme of reconciliation and making up a role play to demonstrate understanding of the meaning of the beatitudes. Further examples could be seen in previous work using ICT resources to produce PowerPoints and work on iPad, as well as in artistic endeavours.
- Pupils' attainment is improving. In previous years, levels of attainment as pupils reach the end of Key Stage 2 have been low. However, stronger confidence among staff in the assessment of Religious Education is helping to rectify this trend, with in-year data now suggesting that attainment is close to diocesan averages.
- Pupils' understanding of how well they are doing and how to improve is limited. Although most pupils responding to a questionnaire suggested that they knew how to improve in Religious Education, there is evidence within pupils' workbooks that strategies to develop this area are inconsistent and at early stages of development.
- The quality of pupils' work in their Religious Education workbooks is varied. In the best examples, work is well presented, and learning relates directly to focused objectives that challenge and have high expectations. In general, pupils are not given enough opportunities to demonstrate their understanding through extended pieces of work or tasks that challenge them to utilise higher level skills.

### **The quality of teaching, learning and assessment in Religious Education is good.**

- Teaching is mainly good, with some elements that are outstanding. Teachers' subject expertise is good, and they are able to plan and deliver lessons that engage pupils' interest and actively involve them in their learning. Teaching strategies are varied, utilising a range of good quality resources to inspire and motivate. Drama, art, video, design and artefacts are all used to good effect. Pupils are encouraged to collaborate with each other, to share tasks and to reflect deeply.
- Within lessons, most teachers use time effectively, and can communicate their keen interest in religious matters to their pupils. The focus on developing questioning techniques to get pupils to think more deeply is having a positive impact. Teaching is supported by a range of quality resources. Teaching assistants support the learning process effectively, working with groups and individuals.
- The school utilises the 'Come and See' Religious Education programme as its main resource, and teachers have a good understanding of how to utilise it most effectively, helped by the opportunity to attend diocesan professional development courses.
- Teachers' understanding of levels of attainment in Religious Education has improved, enabling more reliable and valid assessment data for the school as a whole. Embedding of this understanding, and a continuing focus on the 'driver' words of the assessment framework within learning objectives will help standards of attainment and progress to continue to improve. This will also help to raise expectations of what pupil can achieve. At present, not enough frequent opportunities are given to pupils for using extended writing tasks to demonstrate their understanding of religious sources, beliefs and ideas, or to make links and give reasons within the study of a religious topic.
- The school has tried a number of approaches to marking and feedback, and to extending pupils' learning through probing questions or requests for more detail at the end of pupils' work, with some success. The agreed policy now needs to be implemented consistently in order to help pupils know how to improve.
- Teachers are successful in using the celebration of achievement and effort in motivating pupils. Pupils' enjoyment of Religious Education lessons stems from the knowledge that they know their efforts are valued, as can be seen in the displays of pupils' own work in classrooms.

### **How well leaders and governors promote, monitor and evaluate the provision for Religious Education is good.**

- The Religious Education curriculum fulfils the requirements of the Bishops' conference in following the 'Come and See' programme. Each class has the required 10% or more of its timetable dedicated to learning in Religious Education.
- Leaders and governors have ensured that Religious Education is treated as a 'core' subject. Evidence for this prioritisation can be seen in the purchase of resources and in the high level of commitment to continuing professional development, both within the school via staff meetings and inservice development days, and through attendance at diocesan courses.
- Leaders are active participants in local Catholic groups, such as the Sheffield Catholic Schools Partnership and the Religious Education coordinators' meetings.

- The curriculum leader for Religious Education has been very active and influential, since her appointment to the role in September. Her action plan is exemplary in identifying areas for development, setting milestones for achievement and reviewing the impact of improvement initiatives. In partnership with the headteacher, she has worked tirelessly to lead the development of the subject, as well as developing the Catholic Life of the school and Collective Worship. In less than a year, a significant momentum has been created that is having a positive impact throughout the school.
- The outstanding success of developments in Collective Worship, and their impact on the Catholic Life of the school are testament to her work and that of other leaders and governors. Focus now needs to move much more towards standards in Religious Education, the progress and attainment of pupils and the identification of the key areas for improvement. The setting up of rigorous analysis of pupil progress, via the collation of assessment of pupils carried out by teachers, and pupil progress meetings, would enable a clearer vision of where the school needs to improve.
- School leaders and governors have striven to address the areas recommended for improvement in the last Section 48 inspection in 2012, and those of the diocesan Catholic review of 2015. Improvements have been made, as noted in the Catholic review. However, a number of the areas identified remain as work in progress.
- Prioritisation within a distinct area of the School Improvement Plan would help to focus development in this area.

## COLLECTIVE WORSHIP

**The quality of Collective Worship is outstanding.**

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

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

- Acts of Collective Worship fully engage pupils' interest and enable their active participation. Pupils are genuinely enthused by opportunities to pray in a variety of settings and styles within the Catholic tradition. Singing is tuneful and confident and silence is respected as an important part of reverent participation.
- Pupils' preparation and leadership of prayer has soared in confidence, enthusiasm and independence since the introduction of the Liturgy Leaders group at the beginning of the school year. This group of pupils, drawn from Years 3-6, has made a significant impact on the prayer life of the school. Their commitment to the role and their

creative ideas of how to develop have galvanised and encouraged other pupils to take on the planning and leadership of liturgy, either in class or in voluntary prayer activity.

- Almost all pupils have clear understanding of the Church's liturgical year, the importance of feasts and seasons and can prepare Acts of Worship demonstrating this understanding. The use of the 'Let Us Pray' resource throughout the school has given all classes of pupils a structure from which to develop their skills, and many do so very creatively with imagination. Given a theme, they are able to set up a prayer focus area, utilising coloured cloth in recognition of the stage of the liturgical year and a range of religious artefacts, to make scripture accessible to the group attending either through reading or dramatisation, create prayers in response to the Word and choose a mission to take away as they 'go forth'.
- Pupils from non-Catholic backgrounds, either from other Christian denominations or world faiths, feel fully included and able to participate in celebrations, as they and their parents freely acknowledged.
- Pupils' response to voluntary Acts of Worship is an enthusiastic one. The Prayer Group is attended by a variety of pupils at lunchtimes, and is often prepared and led by pupils themselves. An example attended by inspectors saw a very reverent occasion that included a prayer focus area of a cloth, candles and a cross made from Lego bricks, while quiet music set the atmosphere as worship began. Each pupil was given a Lego brick and a piece of paper in the same colour. They were invited to pray for different intentions, depending on the colour, such as yellow for 'light', red for 'love' and green for 'health'. Pupils added their own brick to the cross as a symbolic gesture.

### **The quality of provision for Collective Worship is outstanding.**

- Praying together throughout the school week is central to the life of the school. Acts of Collective Worship, both formal and informal, are seen as integral to school life and have a profound effect on its community.
- Collective Worship is very well organised on a weekly schedule and to reflect the Church's year in the longer term. School leaders ensure that the Catholic character of the school is threaded throughout all opportunities for worship. A variety of settings take place week by week, with whole school gatherings, key stage liturgies and liturgies in the classroom, led by teachers or groups of pupils.
- Resources from Ten Ten Theatre Company have enhanced whole school assemblies, and brought innovation and relevancy to these liturgies, in line with the seasons of the Church's year. They have enabled increased participation by pupils at these gatherings, and have helped to make each liturgy accessible to all. Leaders amend the resources skilfully to reflect the school's own circumstances.
- Particular emphasis is given to preparation in prayer during Advent and Lent for the major feasts of Christmas and Easter. Daily classroom liturgies take place during these seasons, augmented by the chance for pupils to take home the 'travelling crib' and the 'travelling cross' to share prayer within the family. This preparation also extends to the staffroom, with daily prayer at the start of the day.
- The school has put in place excellent opportunities for pupils to develop their skills in understanding, planning and leadership of liturgy. The Liturgy Leaders group, as

reported, has had a major impact on Collective Worship. School leaders have also put in place Prayer Leaders in each class, who take it in turns to lead their peers in prayer 3 times per day. The Liturgy Leaders also now take on leadership of Key Stage 1 liturgies every few weeks. They have benefited from the input they received from the diocesan In Reality team.

- Staff knowledge of the seasons of the Church's year is very good, reflected in the displays that highlight each in turn. Staff are confident in their leadership of Collective Worship, using a variety of styles of prayer to motivate the children. They also take turns to offer a reflective time before each staff meeting. The Religious Education subject leader actively supports staff to deliver Collective Worship when required in order to share best practice and promote confidence across the school.
- Each classroom has common elements designed to make them conducive to prayer. A prayer focus area has been introduced, in addition to any display area for the current Religious Education topic, and each is thoughtfully arranged, with cross, candle, coloured cloth and prayer jar with slips of paper to encourage pupils to write their own prayers. This they do regularly. A school prayer book has also been introduced to help pupils learn and use common prayers, as well as responses used in liturgies. Each class also has a box of resources for use in Acts of Worship.
- The school makes good use of its proximity to the parish church. Key Stage 2 pupils attend a parish Mass by rotation each week; the school also joins in with parish celebrations on important feasts such as St Joseph's day, Ash Wednesday and All Saints day.
- Involvement of other adults – parents, carers, grandparents, former parents and parishioners – is important to the school. Steps have been taken to ensure as much adult participation in school worship as possible, by moving more popular celebrations to the church from the assembly hall for instance, and by increasing parish invitations. The recent May Procession saw over 100 parents and parishioners supporting the pupils and staff.
- Another recent innovation has been the introduction of Eucharistic adoration for pupils in the year group associated children preparing for First Holy Communion.

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

- Leaders and governors have an excellent understanding of how Collective Worship should be central to the life of the school.
- Leaders are very skilled in their leadership of worship, in their understanding of the liturgical year, and all of the elements of liturgy that are present in Catholic tradition. They model Collective Worship very well, demonstrating excellent practice that is a model for other staff and pupils. They make each liturgy accessible to pupils.
- Governors take time to attend school liturgies, supporting the school and getting insight into how Collective Worship is provided, pupil response and the quality of opportunities.
- Staff have received training to support their own understanding and leadership of Collective Worship through the Church's year. This has had a beneficial impact on all

concerned. In addition to their retreat day at the beginning of the year, there have been staff meetings on collective worship and leading class liturgies, and every other year a whole day of reflection and training is attended by all staff organised by the Sheffield Catholic Schools Partnership.

- Monitoring of Collective Worship has taken place through meetings of head teacher and Religious Education subject leader, as well as governor attendance at liturgies. Further adult evaluation, on a structured basis, would help the school leadership to identify any further areas for development in order to plan future improvements.
- The school has an up-to-date Collective Worship Policy. This would benefit from a slight revision, detailing the expectations of pupil leadership of Collective Worship at each age, in order to ensure the progression of skills and confidence as pupils mature.