



## DIOCESAN CANONICAL INSPECTION REPORT

THE CATHOLIC LIFE OF THE SCHOOL, COLLECTIVE WORSHIP AND RELIGIOUS EDUCATION

### Holy Trinity Catholic Voluntary Academy

Boundary Rd, Newark, Nottingham, NG24 4AU

<b>School URN:</b>	122818
<b>Inspection Date:</b>	14 July 2017
<b>Inspectors:</b>	Mrs Anita Blake and Mrs Pamela Tonge

<b>Overall Effectiveness</b>	Previous Inspection:	Good	2
	<b>This Inspection:</b>	<b>Good</b>	<b>2</b>
<b>Catholic Life:</b>		Good	2
<b>Collective Worship:</b>		Good	2
<b>Religious Education:</b>		Requires Improvement	3

### SUMMARY OF KEY FINDINGS FOR PARENTS AND PUPILS

#### **Holy Trinity Catholic Voluntary Academy is a good Catholic school.**

- Holy Trinity provides a caring environment where pupils feel happy and safe. The school is well-valued by the community. Parents appreciate the stability that has been brought about by the new headteacher. Together with the Governing Body, they provide strong support for the school.
- The new leadership is providing the school with direction and continuity with a strong vision that provides a focus on the improvement of standards. The headteacher is supported by the Religious Education subject leader.
- The caring ethos of the school for all of its pupils is a strength of the school. Pupils take advantage of a wide range of opportunities offered by the school: the Eco Council, School Council, Chaplaincy Team, the Retreat Room, and Counselling sessions along with other support which enhance the provision for pupils.
- The teaching of Religious Education requires further improvement. The Governing Body the headteacher and the RE subject leader are proactive in bringing about change. There has already been some evidence of improvement. However, further development is necessary as changes which have already been made need to be embedded and enhanced.

## FULL REPORT

### INFORMATION ABOUT THE SCHOOL

- Holy Trinity Catholic Voluntary Academy is a larger than average primary school. There are currently 336 pupils on roll.
- Holy Trinity Catholic Voluntary Academy serves the parishes of Holy Trinity, Newark, and Our Lady of Victories, Southwell.
- Holy Trinity Catholic Voluntary Academy is part of the Aquinas Catholic Academy Trust.
- 70% of the pupils are baptised Catholic, 22% have other Christian backgrounds, 1% other faith backgrounds and 6% have no religious affiliation.
- 3% of the pupils have special educational needs and/or disability (SEND) at 'school support stage,' 1% have an Education, Health and Care Plan (EHCP).
- 11% of pupils are eligible for the Pupil Premium.
- Under the strong leadership of the governors and the new headteacher, the school is recovering from a period of upheaval.

### WHAT DOES THE SCHOOL NEED TO DO TO IMPROVE FURTHER?

- Catholic Life:
  - To review the Mission Statement with the whole school community.
  - To ensure that the Mission Statement permeates the school community and that all pupils are fully aware of its meaning and its impact upon them.
- Collective Worship:
  - To continue the programme of pupil-led liturgy so that all pupils fully engage in worship and the opportunities for child-led liturgies are increased.
  - To develop strategies for effective communication with all stakeholders to encourage the involvement of families in Collective Worship.
- Religious Education
  - To develop a more creative approach in the teaching of Religious Education that incorporates strategies for active learning and recognises the whole child.
  - To develop systematic approaches to the monitoring of teaching over time including analysis of data, lesson observations and work sampling which provide effective feedback to staff, leading to further improvement.

## CATHOLIC LIFE

THE QUALITY OF THE CATHOLIC LIFE OF THE SCHOOL	<b>2</b>
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- 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 leaders and managers promote, monitor and evaluate the provision for the Catholic Life of the school.

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

- The school's mission statement, 'In every child there is a space that only God can fill,' is reviewed annually by governors and staff. However, although the pupils live out the mission statement, they are unable to articulate it and therefore lack ownership of it.
- The recently established Chaplaincy Team are playing an increasingly prominent role in promoting the Catholic Life of the school. They are proud of their role in supporting and leading other classes within the school.
- The pupils value their environment and describe it as, 'being lovely; the teachers show us how to become better people and care for others.' They expressed the opinion that they, 'are lucky to come to such a lovely school.'
- Pupils support a wide range of charities and many of these are initiated by the pupils themselves. They plan successful fundraising events on a large and small scale: Cafod, MacMillan Coffee Morning, Beaumont House Community Hospice, British Heart Foundation and the Emmaus Trust, to name a few.
- Pupils from every background benefit from the Catholic ethos in the school and this is reflected in their good behaviour in and around school. All families feel valued. Parents feel that the staff and pupils are mutually respectful of each other. The headteacher 'is very approachable.' Parents value the opportunities to discuss issues with her in a formal and informal manner.
- Parents and members of the community believe that 'the school has become more Catholic in its character since the new head arrived.'

### **The quality of provision for the Catholic Life of the school – good**

- The school's Behaviour Policy is rooted in Gospel values and is effective in ensuring good behaviour throughout the school. The school has invested in a wide range of pastoral support for all children who require this provision; the impact is that the needs of all children are being met.
- Good relationships between all staff were evident and they feel valued under the direction of the new leadership.
- The two parish priests are regular and welcomed visitors and provide support and advice; they acknowledge how the Catholicity of the school has developed since the current headteacher has taken up her post.
- The school provides a warm welcome to visitors and pupils. Displays throughout the school promote the Catholic ethos of the community.
- Holy Trinity has adopted the diocesan Relationships and Sex Education (RSE) Policy, 'A Journey in Love,' and this has been implemented across the school, linking with 'Come and See', (Religious Education curriculum).
- The Catholicity of the school is clearly evident on the website; however, the Mission Statement is not clearly visible in every classroom. Although the Mission Statement has been reviewed and the school is undoubtedly a Catholic community, many pupils were unclear of the statement, and, as such, could not live it out with any depth of understanding.

### **How well leaders and managers promote, monitor and evaluate the provision for the Catholic Life of the school – good**

- The school has undergone a significant period of change with the retirement of the previous headteacher, followed by an interim executive headteacher, before the appointment of the current headteacher on a permanent basis from September 2016. In this time, the Governors have ensured that the Catholic life of the school has been maintained.
- There has been a significant turnover of staff; the leadership have been committed in the provision of high quality continued professional development and induction to enable staff to have understanding of their role in a Catholic School. This has included diocesan training for teachers new to Catholic schools, and two teachers have completed the 'Bishop's Certificate for Teachers' training.
- The headteacher and RE subject leader demonstrate a strong commitment to the mission of the Church. They lead by example, seeking advice from the diocesan Primary RE Adviser, who has provided support to continue in their mission.
- The governance of the school has been energized by the new leadership. As such, the governors have a more accurate view of the school's Catholic Life. Governors are fulfilling their roles to monitor and evaluate the provision of Catholic Life.

## COLLECTIVE WORSHIP

THE QUALITY OF COLLECTIVE WORSHIP	2
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- How well pupils respond to and participate in the school's Collective Worship.
- The quality of provision for the Collective Worship.
- How well leaders and managers promote, monitor and evaluate the provision for Collective Worship.

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**How well pupils respond to and participate in the school's Collective Worship – good**

- Pupils' behaviour during Acts of Worship is good. In the whole-school observed Act of Worship, the pupils entered silently and showed respect. The Chaplaincy Team had planned an effective Act of Worship on the theme of 'Peace', using a range of resources including video. The Act of Worship was well structured with the elements of Gather, Word, Response and Mission which were well-covered. Pupils had opportunities to participate in a variety of prayers.
- Pupils value the Collective Worship opportunities: whole school, hymn practice, key stage worship, masses and class-based liturgies.
- Pupils are well supported by the Religious Education subject leader, headteacher and the parish priests. The Chaplaincy Team is gaining confidence in promoting and supporting the prayer life and Collective Worship of the school.
- The Chaplaincy Team demonstrated enjoyment and enthusiasm in their role in promoting Collective Worship. The school now needs to increase the level of independence of all pupils and support them in promoting greater levels of engagement.
- In the class-based liturgies, the themes made good links to the Come and See curriculum and were relevant to the children and their learning. However, because some of the activities required the pupils to wait too long for their turn, there was some disengagement.

### **The quality of provision for Collective Worship – good**

- Staff and pupils pray regularly together and prayer is viewed as an important part of school celebrations.
- Collective Worship is centred upon clear themes which are linked to the Religious Education Curriculum.
- Pupils particularly value the opportunity to lead liturgies in their own classes. ‘Let us Pray’ materials have been adopted and pupils have responded positively to these in greater numbers.
- The headteacher and the Religious Education subject leader have a good understanding of celebrations related to the liturgical year which they successfully communicate to others.
- Parents are warmly invited to participate in Acts of Worship. Those who attend enjoy this experience and the welcome they receive. In order to increase parental participation, the school could develop communication strategies to enable a wider response to these invitations.
- The headteacher encourages staff to pray together and the Staff Prayer Board has been established. Staff liturgies are included on Inset Days.

### **How well leaders and managers promote, monitor and evaluate the provision for Collective Worship – good**

- The headteacher and RE subject leader are experienced at planning and delivering good quality Acts of Worship. The subject leader for Religious Education has attended all diocesan Leaders’ Days and disseminates ideas and good practice with her colleagues.
- Leaders have established systems of monitoring Collective Worship, particularly pupils’ evaluation of class-based liturgies. Responses to evaluations need to impact directly on future worship.
- Leaders understand the Church’s liturgical year. They have attended training and have shared ideas including planning sheets to gain greater consistency. A programme of professional development, focusing on Collective Worship, has led to an increase in staff confidence in this area.
- The school acknowledges that further development in evaluating Collective Worship ensures that feedback is acted upon and that there is a more consistent approach.
- The two priests regularly monitor the engagement at Masses and other worship and this is fed back to the school. They feel that they are now a valued part of the monitoring system.

## RELIGIOUS EDUCATION

THE QUALITY OF RELIGIOUS EDUCATION	<b>3</b>
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- How well pupils achieve and enjoy their learning in Religious Education.
- The quality of teaching and assessment in Religious Education.
- How well leaders and managers promote, monitor and evaluate the provision for Religious Education.

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**How well pupils achieve and enjoy their learning in Religious Education – requires improvement**

- Progress and attainment in Religious Education are below diocesan averages (56% achieving 4C or above in Key Stage 2 in 2016), and are indicative of wider teaching and learning issues. There are significant signs that the strategies being deployed for improving outcomes in Religious Education are beginning to have an impact on standards.
- Whilst teachers value the Religious Education curriculum, pupils are not always fully engaged in their learning; in some lessons observed, pupils were passive.
- Although the pupils are developing their religious literacy, they find the demands of the curriculum at the end of Key Stage 2 Religious Education extremely challenging.
- The majority of pupils are well-behaved in Religious Education lessons. One pupil stated, 'It's important to do RE because it helps us to understand God and spread the Word like the disciples.' Another pupil described how they 'liked to learn about God.'
- Work sampling confirmed the school's self-evaluation that standards at the beginning of the year were below diocesan expectations across the school. Although significant progress has been made over the year, this has had insufficient time to make sustained impact.
- From February 2017, there is evidence of developmental feedback, which effectively uses the 'Driver Words' to move learning on: this is yet to be developed throughout the school.

### **The quality of teaching and assessment in Religious Education – requires improvement**

- Teachers have demonstrated good subject knowledge in Religious Education. However, the pace of learning was sometimes slow and, as a result, children made less progress.
- Pupils generally have a positive attitude in Religious Education, but where lessons lacked creativity, pupils were less engaged. In some cases, teacher-talk dominated sessions with little opportunity for pupils to develop their understanding through active learning.
- Where teachers check pupils understanding throughout the lessons, the quality of learning is enhanced.
- Developmental marking and feedback is not yet consistent throughout the school and has not had sufficient time in which to embed. Where positive assessment for learning strategies were being used, pupils were able to access learning at a deeper level.
- Achievement and effort were celebrated throughout the school. Religious Education displays in classes and around the school gave opportunities to showcase good quality work.
- Teaching Assistants were used to good effect, supporting children with a range of abilities to access learning. This included the support of pupils with English as an additional language.

### **The extent to which leaders and managers promote, monitor and evaluate the provision for Religious Education – good**

- Leaders, including governors ensure that all classes meet the episcopal requirement to dedicate at least 10% of curriculum time to Religious Education; this was evident in timetables and the quantity of work in books.
- The newly appointed headteacher and the Religious Education subject leader are supported by an enthusiastic and experienced governing body. They have an accurate view of the school's strengths and areas for development. Governors participate in a range of monitoring activities including book scrutiny, learning walks and general observations of school life.
- Leaders have supported a large number of staff, new to the school in September 2016, through effective professional development and in-house mentoring as well as training offered by the Diocese to fully understand the Religious Education curriculum.
- The headteacher and Religious Education subject leader have worked closely with the Diocesan Religious Education Adviser to raise standards in Religious Education.
- In order to further improve standards in Religious Education, an effective systematic approach to monitoring outcomes in Religious Education should be further developed providing feedback to individual staff rather than generic areas for development.
- The school has an established tracking system since September 2016 and this was a target from the previous inspection, (2012). This has had little time in which to embed and there is a lack of evidence of data analysis in Religious Education to support the provision for individuals and groups of learners.
- Good links have been established with the wider community including the local parishes and these are used to enhance pupils' learning.

## SCHOOL DETAILS

<b>School Name</b>	Holy Trinity Catholic Voluntary Academy
<b>Unique Reference Number</b>	122818
<b>Local Authority</b>	Nottinghamshire

The inspection of this school was carried out on behalf of the Bishop of Nottingham under Canon 806 of Canon Law in accordance with the Evaluation Schedule for diocesan canonical inspections in the Diocese of Nottingham. The inspection reviews and evaluates how effective the school is in providing Catholic education. The process begins with the school's own self-evaluation and the inspection schedule is in line with the criteria set by the National Board of Religious Inspectors and Advisers (NBRIA).

During the inspection, the inspectors observed 10 Religious Education lessons and 2 Acts of Collective Worship.

Meetings were held with the headteacher, the subject leader for Religious Education, the chair of governors and two parish priests. Discussions were also held with pupils and parents.

The inspectors scrutinised a range of documents including reports of the Governing Body, action plans, the School Development Plan, monitoring forms, assessment data and tracking and parental response forms and examined the work in pupils' Religious Education books.

<b>Chair of Governors:</b>	Mr Robert Beall
<b>Headteacher:</b>	Mrs Julia Summers
<b>Date of Previous School Inspection:</b>	04 May 2012
<b>Telephone Number:</b>	01636 689177
<b>Email Address:</b>	head@holytrinity.notts.sch.uk

## WHAT INSPECTION JUDGEMENTS MEAN

Within the report, the following grades are used:

<b>Grade 1</b>	Outstanding
<b>Grade 2</b>	Good
<b>Grade 3</b>	Requires Improvement
<b>Grade 4</b>	Inadequate

In the context of the whole school, the overall effectiveness grades have the following meaning:

<b>Grade 1</b>	Outstanding	The school is a highly effective Catholic school. Pupils' needs are exceptionally well met.
<b>Grade 2</b>	Good	The school is an effective Catholic school. Pupils' needs are met well.
<b>Grade 3</b>	Requires Improvement	The school is not yet a good Catholic school, it is not inadequate however, and there are aspects that require improvement. There will be a monitoring visit within the next 12 months and the school will be re-inspected within 3 years.
<b>Grade 4</b>	Inadequate	There are features in need of urgent and immediate attention. The school is not meeting the basic minimum requirement for adequacy as a Catholic school. The school will receive an annual monitoring visit and will be re-inspected within 3 years.