



ARCHDIOCESE OF LIVERPOOL

INSPECTION REPORT

SACRED HEART CATHOLIC COLLEGE

CROSBY

Inspection Date: Thursday 8 February 2018

Inspectors: Deacon Paul Mannings and Mrs Barbara Melia

Unique Reference Number: 104961

Inspection carried out under Section 48 of the Education Acts 2005 and 2011

Type of School: Catholic, voluntary aided, mixed comprehensive

Age range of pupils: 11-18

Number on roll: 1,302

Chair of Governors: Miss L. Fraser

Headteacher: Mr I. T. P. Walker

School address: Liverpool Road
Crosby
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Date of last inspection: Friday 3 May 2013

Introduction

This inspection was carried out under Section 48 of the Education Acts 2005 and 2011

The report of the inspection is produced for the Archbishop of Liverpool (Code of Canon Law 804 and 806) and for the governors of the school.

The inspectors are members of the Christian Education Department and their associates approved by the Archbishop of Liverpool for this purpose.

Information about this school

- Sacred Heart is a Catholic 11-18, voluntary aided, mixed comprehensive.
- The school is under the trusteeship of the Archdiocese of Liverpool and situated within the Sefton Authority.
- There are 1,302 pupils on roll of whom 1,093 (84%) are baptised Catholics, with 138 (10%) from other Christian denominations and 25 (2%) from other world faith or religious traditions. There are 46 pupils (4%) who express no religious affiliation.
- The school serves the associated parishes in the Pastoral Area, with admissions from Archdiocesan and state primary schools in the wider area.
- The school has 81 teaching staff, 62% of whom are Catholic.
- The Religious Education Department has 8 members of whom 4 are full time and 4 are part time (having additional teaching roles and responsibilities).
- Five of the 8 are qualified in Religious Education.

Key for inspection grades

Grade 1	Outstanding
Grade 2	Good
Grade 3	Requires Improvement
Grade 4	Inadequate

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OVERALL EFFECTIVENESS

Sacred Heart is outstanding in its provision of Catholic Education.

CATHOLIC LIFE

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

- The extent to which the pupils contribute to and benefit from the Catholic Life of the school is outstanding.
- The Mission Statement is a clear expression of how the school continually strives toward, "Excellence within a Christian community."
- Pupils understand how the mission is central to the life of school. They regard the content as expressing exactly what the school does. Several of those interviewed focused on the word "Caring" and how this sums up their sense of purpose and security.
- Pupils show high standards of behaviour. There is a pervading confidence in themselves and each other which is founded upon mutual respect. They are keen to succeed and ready to congratulate others on their achievements. Pupils express understanding of how they are made in the image and likeness of God. This is the basis for shared respect and their willingness to be of service to others.
- Pupils show maturity in their appreciation that the community includes home, school and parish. Pupils take seriously their call to contribute which is evident through their generous support of voluntary giving both in raising funds and physically supporting those in need. This is linked to their sense of justice lived out by genuine care for and interest in others.
- They respect the provision for chaplaincy because they are part of it. The School Council makes decisions which are taken seriously. They are proud of the "Student Bulletin" and "Heart Beat" as living expressions of what is going on in the school's Catholic Life and the wide range of people involved in making things happen. Pupils are empowered to voluntarily support Catholic Life by the sharing of their own personal skills.
- Because of this solid foundation of Catholic Life, pupils know how their spiritual and moral development is guided by carefully planned and implemented pastoral support.
- Relationships and Sex Education enables them to understand how and why loving and respectful relationships are at the heart of physical expressions of love.
- They are well served by the school's holistic curriculum whereby pastoral well-being nurtures motivation and confidence to pursue personal vocations toward achieving maximum potential.
- Pupils understand the school's place in the Archdiocese and the wider scope for participation this encourages. They know that religious or world views can be expressed freely in school throughout the curriculum. Consequently, they show willingness to support what they consider to be meaningful Catholic Life that is inclusive of everyone.

The quality of provision for the Catholic Life of the school

- The quality of provision for the Catholic Life of the school is outstanding.
- The aims of the Mission Statement are clearly lived by the staff community through invitation to be part of Catholic Life, sharing their own gifts and talents. The fact that this invitation is readily taken up, shows their willingness to share with and encourage pupils by supporting their personal wellbeing.

- There is a strong and realistic sense of community provided by staff. They are highly professional in their approach to imparting personal expertise and positively driven in their commitment to the needs of pupils. They emphasise to their pupils the need to take seriously the demands of life and ensure safety and wellbeing of the community in their care.
- For this reason, the staff community provides high standards of role modelling in right behaviour and personal responsibility. They contribute to spiritual development through nurturing pupils' creativity and openness to reflecting on how their skills development increases personal drive and confidence in self-worth.
- The environment of the school provides tangible identification of the schools' Catholic character. This includes three chapels available for public and private prayer. There are meaningful and creative religious symbols, artwork and craft.
- Chaplaincy, headed by two members of staff, reflects the holistic approach to Catholic Life. There is determined and consistent inclusion of clergy from local parishes. Chaplaincy is enriched by support provided by staff and pupils because of the insistence upon the living of mission voluntarily and through sharing.
- Pastoral policies are clear, concise and understood. Guidelines are helpful and subject to relevant review which enables effective safeguarding and the confidence of the vulnerable to seek support.
- Relationships and Sex Education is delivered within Personal, Health and Social Education. Contents of units of study are detailed. There is engagement with supporting agencies and helpful guidance for parents. Delivery is founded upon an explicit policy that supports the principles of Catholic Teaching.

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

- Leaders and governors are outstanding in promoting, monitoring and evaluating the provision for the Catholic Life of the school.
- This is a core and accountable responsibility owned and shared by leadership at all levels. The Section 48 Self-Evaluation is a combined team expression of strengths and identified areas for development that are well targeted and monitored. This document is reviewed annually and supported by the school improvement and review plans.
- Findings and planned development is shared with staff, pupils, parents and the wider community. Their views are actively sought.
- Parents too are kept informed of news and events related to Catholic Life. This includes their involvement in planning and living the mission. They are invited to respond to questionnaires which show high levels of satisfaction. Above all, they are welcome to participate with school, offering their own skills and support of the activities of their children.
- Continued Professional Development continues to improve aspects of living the school mission. This includes a particular focus upon support for staff and pupils' wellbeing through the promotion of British Values wholly inspired by meaningful living of the values of the Gospel.
- The governing body has been re-constituted to include two members of local clergy. They have a profound awareness of the nature and responsibility of Catholic Life. Those members interviewed were conversant and confident about how to ensure the distinctive nature of this Catholic School. They are active and ready to challenge as appropriate.
- The school is highly supportive of Archdiocesan policies and initiatives. There has been a recent drive to explore teenage attitudes to and involvement in the Church as a means to further enrich levels of impact between school and parish. Members of governors and leadership regularly contribute to Archdiocesan spirituality events, training and meetings.

RELIGIOUS EDUCATION

How well pupils achieve and enjoy their learning in Religious Education

- The extent to which pupils achieve and enjoy their learning in Religious Education is good. There are outstanding features.
- Pupils, including those with special educational needs are making good or better progress in terms of their personal capabilities and starting points.
- Quality lessons enable pupils to develop according to their age and capacity and to securely attain high levels of religious literacy. This enables their effective application of knowledge, understanding and skills in reflecting spiritually, and thinking ethically and theologically. Consequently, pupils are fully aware of how to live with religious commitment in everyday life, either personally or by contributing their own world views.
- There is a high degree of active engagement in lessons because of pupils' personal confidence in guidance provided and through tasks appropriately matched to their abilities.
- Pupils are encouraged to concentrate, to talk about the progress they are making and to join in decisions about their ongoing achievement. They are very articulate and take pride in reaching higher levels of progress.
- Pupils show high levels of interest, passion and enthusiasm in lessons. They value the use of discussion to compare views and consider the opinions of others. They appreciate the "family feel" to lessons because they are totally at ease with each other. Behaviour in lessons is outstanding because pupils are kept on task by meaningful activities that are appropriate in challenge.
- Pupils' attainment as indicated by teachers' end of phase assessment and public examinations are good or better. Their progress by the end of Key Stage 3 is outstanding in relation to capabilities and starting points. Throughout Key Stage 4 they continue to make the same rate of progress, which is reflected in GCSE results that for the last three years have averaged as good, being close to national averages for A*-C performance. There was a shortfall in 2017. However, in the same year, performance for A*-A was outstanding, being higher than the national average. In Key Stage 5 achievement at Advanced Level continues at 100%. Students performance in General Religious Education is high, meeting and exceeding expected levels of progress.
- The quality of pupils written work in class is good or better. In Key Stage 3 "Rich Tasks" are levelled, enabling pupils to monitor their progress toward set targets. In Key Stage 4 the use of "Assessment Advice" ensures robust progress. In Key Stage 5 the standardised assignment feedback contains focused critiques that allow students to respond well to indicators for their continued improvement.

The quality of teaching, learning and assessment in Religious Education

- The quality of teaching, learning and assessment in Religious Education is good overall. There are outstanding features. The quality of assessment is outstanding.
- On the day of inspection outstanding lessons showed quality of planning well linked to pupils differentiated needs that resulted in highly effective learning and quality progress. Lessons that were good aspired to reaching this standard.
- Teachers are highly confident because of their subject expertise. They demonstrate wide and varied styles of teaching.
- They encourage pupils to make progress in individual and collaborative work that is well tailored to their needs and at all times monitored. This level of support enables pupils' motivation because abundant help and support is at hand.

- Teachers continually evaluate progress through monitoring individuals and groups, offering encouragement and support. At intervals the class is gathered to pinpoint progress, celebrate achievement and demonstrate how progress can be even better.
- All activities are realistically and productively timed to enable full use of lessons.
- Teachers are highly skilled at using open style questioning that is searching, developmental and affirmative of pupils' responses.
- There are high quality written resources, well differentiated and motivational. The greatest resource is the passion of the teachers for Religious Education. They are committed to making the content relevant to everyday life. Teachers are aware of the varying rates of religious practice amongst pupils and so use their vocational expertise in ensuring the content enriches the experiences of all pupils.
- Teachers insist upon the highest standards of learning, which fuels their personal enthusiasm which is for the most part "caught" by pupils, who are left in no doubt that there is always a route toward even more progress.
- This is further ensured by high quality written feedback. By use of 'Rich' and "Milestone" tasks and assessments, pupils are able to make use of teachers' supportive comments. "Green Pen" commentary is always followed up by pupils. Teachers insist on full written responses from pupils that include reflection upon and justification of their knowledge and understanding. Consequently, pupils are clear about what they need to do to succeed.
- The process whereby teachers aim to secure success is central to the whole assessment strategy which in itself assures pupils motivation and application.

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

- Senior leaders and governors are outstanding in promoting, monitoring and evaluating the provision for Religious Education.
- They ensure that Religious Education has full parity with other core subjects in terms of budget, accommodation, staffing and resourcing. The staff receives a full programme of continuing professional development, which includes regular attendance at Archdiocesan training.
- Senior leaders and governors fulfil the requirements of the Religious Education Curriculum Directory. In Key Stages 3 and 4 there is the full 10% provision, with 20% in Key Stage 5 for Advanced Level. Sixth Form General Religious Education receives the required 5% delivered over four full days within the academic year, which is subject to Archdiocesan monitoring and discretion.
- They ensure Archdiocesan curriculum requirements are embraced and implemented. In Key Stage 3 *People of God – Called to Serve* is in full use. In Key Stage 4 the GCSE specification includes Catholic Christianity with Judaism as the second religion. Advanced Level has a long standing high uptake by students. All post 16 students follow the accredited course in General Religious Education. Programmes of study and specifications are supported by well-defined, detailed and differentiated curriculum maps supported by a wide range of resources. Other world faiths and religions are included throughout the curriculum. Catholic Teaching, well supported by Scripture underpins and enriches the delivery of British Values.
- Leaders and governors have contributed to the thorough and practical Section 48 Self Evaluation Document, which ably informs departmental development.
- The subject leader and second in department share a practical vision for teaching and learning. Efficient management enables members of the department to work as a highly professional and productive team, sharing their individual strengths in striving to realise the potential of all pupils.

- Leaders and governors ensure thorough line management of Religious Education through annual data analysis and fortnightly meetings with the subject leader. There is an informed understanding of Religious Education in its educational mission to build upon pupils prior learning and development through strategic intervention. This ensures the capacity to maintain existing high levels of departmental strength and enhance continued improvement.

COLLECTIVE WORSHIP

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

- Pupils response to and participation in the school's Collective Worship is outstanding.
- Collective Worship maintains the interest of pupils. The themes are relevant to their lives. The content is challenging and encourages them to consider how to respond. Community singing and contributions by choirs, soloists and musicians are of the highest quality and integral to prayer and worship.
- Pupils speak of Collective Worship as occasions whereby they can pray together and carefully "showcase their talents." They explain further that this is not in any sense a focus on performance but rather a means of enhancing experiences of prayer and encouraging others to do the same. They are encouraged to take a lead in creative and resourceful planning, delivery and evaluation. Quality training and rehearsals arranged by members of staff encourages their confidence.
- Pupils know and understand the meaning of the Liturgical Year. They connect the liturgical seasons to specific acts of worship they have celebrated and how these are linked to their charitable outreach.
- They refer to the wide and varied styles of Collective Worship. They appreciate the periods set aside for silence and personal thought. They describe reflection time as an occasion for stillness or simply to gather strength for the day. Pupils appreciate the availability of prayer spaces for their own use. They accurately describe the relevance of retreat experiences to personal and community prayer together with holistic spiritual development. Pupils value Collective Worship as occasions for celebration or expressions of community togetherness in times of need.
- Pupils regard Collective Worship as specifically useful in bringing Scripture alive to their everyday needs and actions, especially when it is accompanied or supported by meaningful role play.
- Pupils experiences of praying privately and/or publicly enriches their sense of community. This can take place either in the school environment or on occasions when they include wider gatherings from the home and parish.
- Pupils are keen to use Collective Worship as occasions to understand the beliefs of others. They are confident in expressing their own faith or world views because school is a safe, listening and respectful environment.

The quality of Collective Worship provided by the school

- The quality of Collective Worship provided by the school is outstanding.
- Collective Worship is central to the life of the school as a major contributor to Catholic Life. It is celebrated daily by pupils and staff. Every school celebration includes prayer.
- Carefully created weekly themes demonstrate clarity of purpose, message and direction in ways that enable pupils and staff to deliver with confidence. The themes show knowledge and understanding of how the Liturgical Year unfolds and is celebrated.

- Planning, evaluating and resourcing is meticulous. There is a clear and concise policy. Efficient coordination ensures that staff and pupils have sufficient leadership and management that enables them to share ownership and expression of the content. Resourcing includes shared visual presentations and access to hard copy materials. Here too the provision of music and singing is a key resource. The school takes pride in its use of artistic and creative elements. Other world faiths and traditions are carefully included and celebrated as appropriate. There is at all times a focus on Church Teaching whereby the community is challenged to live this in light of the Gospel and the fulfilment of British values. Evaluation of provision ensures consistency, quality and shared best practice in any identified areas of need.
- Governors, leadership, staff and pupils cherish what is provided in Collective Worship because it is meaningful and clearly part of school life. Retreat and other community prayer experiences reinforce the whole liturgical life and provides appreciation of the breadth of styles used in celebrating prayer and worship.
- This is how and why staff are confident and empowered to offer pupils training and direction. Staff members are also encouraged to use their own personal skills and experiences to strong effect.
- Collective Worship involves the community. Parents and others associated with the school are invited to participate at appropriate times. Guest speakers and participants are also frequently invited. The school readily supports Collective Worship at Archdiocesan, pastoral area and parish events.

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

- Leaders and governors are outstanding in promoting, monitoring and evaluating the provision for Collective Worship.
- Their knowledge and understanding of the Liturgical Year is drawn from personal practice and by participation in the school's prayer and worship.
- Governors are kept informed of how the content of Collective Worship is made known to pupils. School leadership is directly involved in the planning of content and so assist in ensuring it is directly relevant to pupils' contemporary lives and contexts, specifically in pupils' understanding of other world faiths and traditions and in the upholding of British Values.
- School leadership attends, participates and commends. This wholesale involvement of leaders maintains the high profile of Collective Worship.
- Here too, leadership is keenly aware of the need to celebrate of Collective Worship in a wide variety of styles and situations. This is well reflected in its promotion that extends beyond the campus to include local and wider communities. Their whole approach to promoting Collective Worship is through the sharing of ideas and principles with staff and pupils. There is the essential focus on prayer supported by Scripture at its heart. Promotion also reinforces the distinction between prayer and assembly notices.
- Leaders prioritise development through training provided within school for all staff and pupils. Here too there is a focus on contributing and sharing examples of best practice.
- The Section 48 Self Evaluation clearly indicates that the process for monitoring Collective Worship systematically informs its evaluation of consistent delivery, good practice and support for any identified areas of need. Collective Worship is a component of the strand for Catholic Life which heads the School Self Review Policy so emphasising its status. The inclusion of all levels of management and consultation with pupils in monitoring and evaluation ensures that prayer is at the heart of shared Catholic Life.

What the school needs to do to improve further

Maintain existing high standards and continued development of Catholic Life, Religious Education and Collective Worship by:

- Ensuring the use of the concise Section 48 Self Evaluation Document in its entirety as the key tool for development.

INSPECTION JUDGEMENTS

OVERALL EFFECTIVENESS

How effective the school is in providing Catholic Education	1
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CATHOLIC LIFE

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 for the Catholic Life of the school	1

RELIGIOUS EDUCATION

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	1

COLLECTIVE WORSHIP

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

Key to judgements: Grade 1 is Outstanding, Grade 2 Good, Grade 3 Requires Improvement and Grade 4 Inadequate