



St Peter's Catholic High School & Sixth Form Centre

URN: 136982

Catholic Schools Inspectorate report on behalf of the Bishop of Clifton

05–06 February 2025

Summary of key findings

Overall effectiveness

The overall quality of Catholic education provided by the school

2

Catholic life and mission (p.3)

How faithfully the school responds to the call to live as a Catholic community at the service of the Church's educational mission

2

Religious education (p.5)

The quality of curriculum religious education

2

Collective worship (p.7)

The quality and range of liturgy and prayer provided by the school

2

The school is fully compliant with the general norms for religious education laid down by the Bishops' Conference

No

The school is fully compliant with any additional requirements of the diocesan bishop

Yes

The school has responded to the areas for improvement from the last inspection

Partially

Compliance statement

- The school is not yet fully compliant with the time allocation for religious education in all key stages.
- The school is fully compliant with the additional requirements of Bishop Bosco.
- The area for improvement raised by the previous inspection with regard to monitoring and evaluation has not yet been fully addressed.

What the school does well

- The school is a welcoming inclusive community and highly valued by parents.
- The school's values based on ROCK (Respect, Optimism, Community and Kindness) are well known by students who seek to live them out.
- The religious education staff are knowledgeable and extremely committed to the subject.
- The work of the lay chaplain permeates the whole school and is highly valued by students, staff and parents.
- Sixth formers make a valuable contribution to the life of the school.

What the school needs to improve

- Ensure there is a rigorous and systematic approach to monitoring and evaluation that leads to informed development planning in relation to the Catholic life, religious education and collective worship.
- Develop a clear strategy to build up the skills of students in the participation and leadership of prayer.
- Ensure that 10% of curriculum time is given to religious education and feedback leads to clear improvement in students' work.

Catholic life and mission

How faithfully the school responds to the call to live as a Catholic community at the service of the Church's educational mission.

Catholic life and mission key judgement grade

Pupil outcomes

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

2

Provision

The quality of provision for the Catholic life and mission of the school

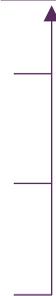
2

Leadership

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

3

2



Students understand the distinctive nature of St Peter's and are able to identify the features that make the school unique. They speak of the opportunities to pray, to celebrate the Eucharist and the importance of helping others. The ROCK values are well known and understood by students. Those new to the school reflected on the kindness shown by other students in everyday activities. Students value their teachers and speak of their commitment in ensuring they succeed. Students believe they have opportunities for their voices to be heard, citing the school council and the fact that they can talk to the chaplain. They understand that the school is committed to following the teaching of Jesus. Although students can't always explicitly reference Catholic social teaching, they embrace the opportunities provided to live this out. They take part in many charitable events including activities for Cafod, supporting food banks, and raising money for Mary's Meals. The Green team work proactively to raise awareness of environmental issues and produce a newsletter to help inform others. Chaplaincy ambassadors and the Cafod young leadership team help plan and lead events within the school and those students taking part in the Duke of Edinburgh award schemes liaise with chaplaincy to help them fulfil the course requirements. Students within the sixth form commit to at least an hour a week of service within the school and take on many leadership roles including mentoring younger students. Although behaviour is largely good a minority of students sometimes show a lack of consideration for others around school and in lessons.

The mission statement reflects the Church's mission in education and the values expressed within this are widely known and impact on school life. Staff are committed to the mission of the school and take part in activities which enhance this through for example, supporting charitable events, retreat days and the Friday soup kitchen. Staff and sixth formers are organising a

'Culture Day' which is a celebration of the diversity of cultures within the school. Staff are committed to the pastoral care of pupils and the family support worker, chaplain and school councillors provide more support. The SENCO supports the most vulnerable students and takes part in outreach work to support families. Chaplaincy is central to the life of the school; the work of the inspirational chaplain is highly valued. Some areas of the school reflect the school's Catholic ethos, for example, the school chapel, the religious education block and the reception area. The provision for RSHE meets both the statutory and diocesan requirements although relationship and sex education need to be more formally taught within the sixth form.

Leaders and governors are able to articulate the mission of the church in education and are committed to the development of the Catholic life of the school. There are strong links with the parishes with various liturgical events celebrated within them. There are links with Saint Vincent De Paul groups, local clergy are present within the school and the head attends deanery meetings. One of the clergy takes part in the programme for sixth form religious education and his input is highly valued by students. Departments are working towards embedding the principles of Catholic social teaching within their curriculum but this is not yet fully realised. The monitoring and evaluation of the school's Catholic life is not yet sufficiently rigorous or systematic. There are new systems in place for the organisation of the governing body and some governors are relatively new in post. They are knowledgeable about what needs to be done but as yet the impact of this is not clear. The impact of the actions taken after monitoring are not always clear. Although there are systems in place for staff welfare, for example there is a staff welfare group, a significant minority of staff felt the school was not sufficiently aware of, or responsive to, their concerns.

Religious education

The quality of curriculum religious education

Religious education key judgement grade

Pupil outcomes

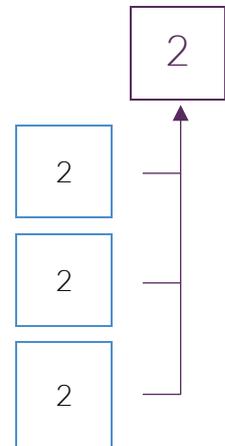
How well pupils achieve and enjoy their learning in religious education

Provision

The quality of teaching, learning, and assessment in religious education

Leadership

How well leaders and governors promote, monitor and evaluate the provision for religious education



Students value religious education and show interest in the subject. As a result of initiatives taken by the department, they are religiously literate and able to relate faith to life. One student for example, spoke of how the topic of original sin had helped her reflect on her own actions. Sixth formers spoke highly of their course and felt that the use of outside speakers provided depth and insight into both the role religion plays in life as well as an awareness of different religious and world viewpoints. Students respond well to questions but because in some lessons there is a significant degree of passive learning they don't often initiate relevant questions. Lessons do vary in style but in general the focus on written work limits students' ability to be creative. Students seek to improve their work and through the modelling of responses they are encouraged to reflect on their answers and improve them. Although students value this technique the impact of it on student progress is harder to see. Students are developing knowledge and developing the skills that reflect the learning required by the *Religious Education Directory* but their attainment in Key Stage 4 and 5 remains low compared to national data

Teachers are committed to the value of religious education and very confident in their subject knowledge. This results in clear explanations which enable students to grasp difficult concepts. One younger student for example, was able to show understanding of the problem of evil. Teachers use questioning in their lessons to identify where pupils are in their learning and if necessary, adapt their explanations. By linking scripture to real world problems, for example passages from Deuteronomy and Galatians linked to discrimination and prejudice, students are encouraged to reflect morally and ethically. The department structures and scaffolds task to help support the needs of learners, however the opportunity for students to present their learning in a variety of creative ways are limited. Although teachers do provide students with feedback the impact of this was not visible in their work.

The subject leader for religious education has a clear and informed vision for the subject. The *Religious Education Directory* has been implemented with careful consideration. The development of a knowledge organiser for students transitioning from Key Stage 2 to Key Stage 3 ensures that all students have access to basic facts and beliefs about Catholicism. Knowledge organisers for each area of the curriculum further enhance students' ability to understand key concepts. The department also carries out student voice activities as part of their monitoring and evaluation. All members of the department engage in continuing professional development. There is a recognition of the underperformance of students in national exams and the department has put in place strategies to try to improve their results. There is however some inconsistency in the delivery of lessons and between the different subject areas of the curriculum with the regard to issues such as feedback and marking and this adversely effects student progress. Monitoring and evaluation of lessons is undertaken by the leadership but needs to be more rigorous and strategic, so it leads to greater impact on student learning. Religious education does not have 10% of curriculum time in key stages 3 and 4 as it includes sex and relationship education. Religious education in the sixth form does not yet have 5% of curriculum time.

Collective worship

The quality and range of liturgy and prayer provided by the school

Collective worship key judgement grade

Pupil outcomes

How well pupils participate in and respond to the school's collective worship

2

Provision

The quality of collective worship provided by the school

2

Leadership

How well leaders and governors promote, monitor and evaluate the provision for collective worship

2

2

Students engage in prayer and worship reverently, reflecting in silence on the themes presented. They can describe the Church's liturgical year and how it connects with the prayer life of the school. Liturgical ministries are undertaken by students such as Eucharistic ministers, altar servers and ministers of the word. In larger scale opportunities for worship students are involved in leading various aspects by, for example, writing their own prayers, deciding on items for the offertory procession and acting as liturgical ministers. Other students contribute by joining the choir or making items for use in worship. This participation and leadership is however less visible in tutor prayer. Chaplaincy ambassadors and Cafod young leaders thoughtfully reflect on the liturgy, one group for example were able to explain why they had chosen particular objects connected to the life of Don Bosco to bring up at the offertory procession. A variety of different traditional practices are celebrated within the school enabling students to appreciate there are different ways of praying. Prayer is also designed to be inclusive of different cultural groups, Japanese students for example leading prayers when celebrating the life of Japanese martyrs. Sixth formers attend assemblies on a regular basis and provide a positive example to younger students through participation in liturgy and prayer.

Prayer is central to school life; each day is built around prayer, including morning prayers, the Angelus is prayed daily and grace before meals said. Opportunities exist for students to experience the sacrament of reconciliation and seasonally appropriate activities such as carol services, Lenten reflections, saying the rosary help enhance the students' experience of prayer. Staff from other departments contribute to the prayer life of the school, the Design and Technology department for example created an anchor for use in the chapel as part of the school's response to the Jubilee Year. Relevant staff, in particular the chaplain, are highly skilled

both in helping students to plan prayer activities and in developing creative ways to involve students in prayer. The chapel is a vibrant prayer space where students feel welcomed and able to pray quietly before the Blessed Sacrament. There is also a prayer room for students from other faiths to use. There are joint services with the parishes and parents regularly make prayer requests through the chaplain.

Leaders and governor's plan the school calendar and timetable both to reflect the Church's year and to create opportunities for different year groups to celebrate mass. Retreats are also timetabled for specific year groups as are opportunities to take part in national events like Flame and diocesan events for example the commissioning of chaplaincy ambassadors. Certain parishes reinforce their links with the school by contributing to the funding of these events. Although leaders and governors are very committed to the prayer life of the school, students' experience of tutor prayer is not consistent and at times perfunctory. This needs to be monitored and evaluated more effectively. Leaders and governors have not yet formulated a strategy for building up the skills of participation and leadership for students as they progress through the school. Sixth formers are encouraged to attend all prayer and worship activities and those students new to St Peters receive an induction programme and are encouraged to see the importance of prayer.

Information about the school

Full name of school	St Peter's Catholic High School & Sixth Form Centre
School unique reference number (URN)	136982
School DfE Number (LAESTAB)	9164600
Full postal address of the school	St Peter's Catholic High School & Sixth Form Centre, Stroud Road, Tuffley, Gloucester, GL4 0DD
School phone number	001452520594
Headteacher	Kevin McDermott
Chair of governors	Kofi Obheng
School Website	http://www.stpetershighschool.org.uk/
Trusteeship	Diocesan
Multi-academy trust or company (if applicable)	St Peter's Catholic High School & Sixth Form Centre
Phase	Secondary
Type of school	Academy
Admissions policy	Non-selective
Age-range of pupils	11-18
Gender of pupils	Mixed
Date of last denominational inspection	January 2018
Previous denominational inspection grade	2

The inspection team

Mrs A Fowler	Lead
Mrs M Hazeldine	Team
Mr F McCarthy	Team
Mrs F Payne	Team

Key to grade judgements

Grade	England	Wales
1	Outstanding	Excellent
2	Good	Good
3	Requires improvement	Adequate and requires improvement
4	Inadequate	Unsatisfactory and in need of urgent improvement

