CATHOLIC SCHOOLS INSPECTORATE

THE NATIONAL FRAMEWORK FOR THE INSPECTION OF CATHOLIC SCHOOLS, COLLEGES AND ACADEMIES

Comparative Evaluation Schedule and Judgement Descriptors

The National Framework for the Inspection of Catholic Schools, Colleges and Academies

January 2025
(v3.2)

Table of Contents

Catholic life and mission 5

CLM1: The extent to which pupils contribute to and benefit from the life and mission of the school 5

CLM1.1 Catholic identity, charism and mission 6
CLM1.2 Sense of worth 6
CLM1.3 Moral development 6
CLM1.4 Catholic Social Teaching 6
CLM1.5 Respect for self and others 7
CLM1.6 Chaplaincy 7

CLM2: The quality of provision for the life and mission of the school 8

CLM2.1 Identity, charism and mission 9
CLM2.2 Staff commitment 9
CLM2.3 Sense of community 9
CLM2.4 Inclusivity 10
CLM2.5 Staff as role models 10
CLM2.6 Pastoral care (pupils) 10
CLM2.7 Physical environment 10
CLM2.8 Chaplaincy (pupils and staff) 11
CLM2.9 R(S)HE 11

CLM3: How well leaders and governors promote, monitor and evaluate the provision for the life and mission of the school 12

CLM3.1 Catholic life & mission in policy 13
CLM3.2 Engagement with diocese 13
CLM3.3 Parish links 14
CLM3.4 Partnership with parents 14
CLM3.5 Commitment to Catholic Social Teaching 15
CLM3.6 Respect for the rights and dignity of employees 15
CLM3.7 The Catholic Curriculum 16
CLM3.8 Governors' ambition 16
CLM3.9 Quality of self-evaluation processes 17
CLM3.10 Pupil evaluation 17
CLM3.11 CPD 17
CLM3.12 Induction of new staff 18

Religious Education 19

RE1: How well pupils achieve and enjoy their learning in religious education 19

RE1.1 Development of knowledge, understanding & skills 20

RE1.2 Progress 20
RE1.3 Religious literacy 20
RE1.4 Recall and questions 21
RE1.5 Independence and concentration 21
RE1.6 Pupil work 21
RE1.7 Engagement 21
RE1.8 Enjoyment 22
RE1.9 Self-assessment 22
RE1.10 Attainment 22

RE2: The quality of teaching, learning and assessment in religious education 23
RE2.1 Subject & pedagogical knowledge 24
RE2.2 Expectations 24
RE2.3 Planning 24
RE2.4 Effective Questioning 24
RE2.5 Celebration & feedback 24
RE2.6 Spiritual & moral development 25
RE2.7 Variety & resources 25

RE3: How well leaders and governors promote, monitor and evaluate the provision for religious education 26
RE3.1 RED 27
RE3.2 Core parity 27
RE3.3 CPD 27
RE3.4 Subject Leader 28
RE3.5 Curriculum design 28
RE3.6 Pupils' needs 28
RE3.7 Enrichment 28
RE3.8 Self-evaluation 29

Collective worship 30

CW1: How well pupils participate in and respond to the school's collective worship 30
CW1.1 Engagement & participation 31
CW1.2 Variety & liturgical year 31
CW1.3 Collaborative planning, pupil leadership & evaluation 31
CW1.4 Influence of curriculum & school life 32
CW1.5 Impact 32

CW2: The quality of collective worship provided by the school 33
CW2.1 Centrality 34
CW2.2 Daily pattern & rhythm 34

CW2.3 Richness of tradition 34
CW2.4 Use of Scripture 34
CW2.5 Staff commitment 35
CW2.6 Staff skill 35
CW2.7 Creativity 35
CW2.8 Use of space 36
CW2.9 Families & parish(es) 36
CW3: How well leaders and governors promote, monitor and evaluate the provision for collective worship 37
CW3.1 Impact of policy 38
CW3.2 Skill strategy 38
CW3.3 Sacraments, Holy Days of Obligation & other significant days 39
CW3.4 CPD, including formation 39
CW3.5 Leaders' knowledge & skill 40
CW3.6 Impact of leadership 40
CW3.7 Resourcing 40
CW3.8 Self-evaluation 41

Catholic life and mission

CLM1: The extent to which pupils contribute to and benefit from the life and mission of the school

Summary list:

- CLM1.1. How well pupils understand, value and contribute to the school's Catholic life and mission
- CLM1.2. Pupils' sense of worth
- CLM1.3. Pupil moral development
- CLM1.4. Pupil response to Catholic Social Teaching
- CLM1.5. Pupil respect for self and others
- CLM1.6. Pupil response to Chaplaincy provision

CLM1.1 Catholic identity, charism and mission

4	3	2	1
Pupils are largely ignorant of the school's Catholic identity or charism. They do not appreciate, value or participate in the Catholic life and mission of the school.	Pupils struggle to understand how the Catholic identity or charism of the school makes a difference to its mission. They are indifferent to the school's Catholic character, and their participation in the Catholic life and mission of the school is limited.	Pupils understand the distinctive Catholic identity, charism and mission of the school. They value this distinctiveness and actively participate in the Catholic life and mission of the school.	Pupils understand and embrace the distinctive Catholic identity, charism and mission of their school. They value it greatly and are able to tell its unique story as part of the local and universal Church. Their active participation significantly enhances the Catholic life and mission of the school.

CLM1.2 Sense of worth

4	3	2	1
Pupils have little or no understanding that they are valued and cared for as unique persons. They are unhappy, lack confidence or do not feel secure.	Pupils have a limited understanding that they are valued and cared for as unique persons. Pupils are sometimes unhappy, have limited confidence or do not always feel secure.	Pupils can express an understanding that they are valued and cared for as unique persons, who are made in the image and likeness of God. They are happy, confident and feel secure.	Pupils can clearly express an understanding that they are valued and cared for as unique persons, made in the image and likeness of God. They are happy, confident and feel secure.

CLM1.3 Moral development

4	3	2	1
Pupils do not understand, or they reject, the demands that belonging to the school community entails. Pupils have little sense of personal responsibility.	Pupils find it difficult to understand the demands that belonging to the school community entails. As a result, pupils' sense of personal responsibility is underdeveloped, and they respond in a limited way to the call to care for our Common Home, to pursue the common good and to serve those in need.	Pupils understand that the school community is committed to following the teaching and example of Jesus as expressed in the Gospels, in the social teaching of the Church and in the school's own particular charism. As a result, pupils seek opportunities to grow in virtue, accepting their personal responsibility to care for our Common Home, pursue the common good and serve those in need.	Pupils have a clear understanding that the school community is committed to following the teaching and example of Jesus as expressed in the Gospels, the social teaching of the Church and the school's own particular charism. As a result, pupils flourish as they seek opportunities to grow in virtue. They gladly embrace their personal responsibility to care for our Common Home, pursue the common good and serve those in need.

CLM1.4 Catholic Social Teaching

4	3	2	1
Pupils have little, if any, involvement with supporting those in need locally, nationally and globally.	Pupils are only infrequently and passively involved with supporting those in need locally, nationally and globally.	Pupils are actively engaged in responding to the demands of Catholic Social Teaching, supporting those in need locally, nationally and globally. They can articulate aspects of the theology underpinning their actions.	Pupils take a leading role in responding to the demands of Catholic Social Teaching and are pro-active in finding ways of responding, locally, nationally and globally. They can clearly articulate the theology underpinning their actions.

CLM1.5 Respect for self and others

4	3	2	1
Pupils show little respect for themselves and others. They lack courtesy in their treatment of those who have different beliefs. They are inconsiderate and their behaviour is poor.	Pupils' respect for themselves and others, who are made in the image and likeness of God, is not always evident. They have little awareness of the existence of difference or the need to respect the beliefs of others. The behaviour of pupils at times, or in places, shows a lack of consideration.	Pupils demonstrate respect for themselves and others who are made in the image and likeness of God. They have a well-developed sense of respect for those of other faiths, religions and none. The behaviour of pupils is good in lessons and throughout the school.	Pupils show a deep respect for their own personal dignity and that of others, who are made in the image and likeness of God. They demonstrate a deep sense of respect for those of other faiths, religions and none. The behaviour of pupils is exemplary in lessons and throughout the school.

CLM1.6 Chaplaincy

4	3	2	1
Pupils do not value the school's chaplaincy provision, and/or do not participate in opportunities provided by the school.	Pupils may value the chaplaincy provision, but this is not translated into high levels of participation in opportunities provided by the school.	Pupils value the school's chaplaincy provision and actively participate in opportunities provided by the school.	Pupils highly value the school's chaplaincy provision, willingly taking leadership roles within it. They actively participate in and contribute to opportunities provided by the school.

CL1

CLM2: The quality of provision for the life and mission of the school

Summary bullet list

- CLM2.1. Identity, charism and mission
- CLM2.2. Staff commitment and participation in the life and mission of the school.
- CLM2.3. Sense of community and the culture of welcome
- CLM2.4. Inclusivity
- CLM2.5. Staff as role models
- CLM2.6. Pastoral care
- CLM2.7. School environment
- CLM2.8. Chaplaincy
- CLM2.9. R(S)HE

CLM2.1 Identity, charism and mission

4	3	2	1
The mission statement fails to express the educational mission of the Church or has no impact on the life of the school. The school's mission is not informed by the Word of God.	The mission statement expresses the educational mission of the Church or the school's particular charism, but this is not well thought through or its expression lacks depth. It is known throughout the school but the extent to which the Word of God informs and shapes the school's life and mission is underdeveloped or inconsistent.	The mission statement is a clear expression of the educational mission of the Church and of the school's particular charism. It is regularly revisited and known and lived throughout the school. It is has a visible impact on the life of the school. The Word of God informs and shapes the school's life and mission.	The mission statement is a clear and inspiring expression of the educational mission of the Church and of the school's particular charism. It is regularly revisited and is known, lived and witnessed to throughout the school. As a result, it is has a significant impact on the life of the school which excels at being a community based on Catholic tradition and practice. The life and mission of the school are deeply rooted in the Word of God.

CLM2.2 Staff commitment

4	3	2	1
Staff do not understand the demands of the school's mission statement and it has little impact on their work. They rarely, if ever, participate in those activities which reflect the Catholic life and mission of the school.	Whilst staff understand some of the demands of the school's mission statement there are inconsistencies in its implementation across the curriculum. They infrequently participate in those activities which reflect the Catholic life and mission of the school.	Staff are committed to the implementation of the mission statement across the curriculum and the whole of school life. They actively participate in those activities which reflect the life and mission of the school and the service it offers to the community.	Staff embrace the mission statement and readily implement it across the curriculum and the whole of school life. They enthusiastically participate in and contribute to those activities which reflect the life and mission of the school and the service it offers to the community.

CLM2.3 Sense of community

4	3	2	1
There is little or no sense of being a Catholic community or of a culture of welcome. The concept of hospitality is not understood or considered important.	There is some sense of being a Catholic community, evident in relationships and an emerging culture of welcome, which seeks to value the other. The school is working towards a deeper understanding of hospitality.	As Christ is at the heart of the school, there is a sense of community, evident in the quality of relationships and the culture of welcome. The school is a supportive and joyful community, valuing all and acknowledging Christ's presence in the other. Everyone is welcomed in a spirit of hospitality, especially those who are most vulnerable.	Conscious that Christ is at the heart of the school, there is a lived sense of community, evident in the quality of relationships and the strong culture of welcome. The school goes the extra mile to provide an exceptionally supportive and joyful community for each of its members, valuing all without exception and acknowledging Christ's presence in the other. Everyone is welcomed in a spirit of generous hospitality, especially those who are most vulnerable.

CLM2.4 Inclusivity

4	3	2	1
There is a lack of awareness of the presence of those from various cultures and belief traditions and a failure to accommodate their needs.	This underdeveloped culture of welcome means that support for those of various cultures and belief traditions is inconsistent and their needs are sometimes overlooked.	This culture of welcome includes valuing and supporting those from various cultures and belief traditions, enabling them to live and pray in fidelity to their own commitments.	This embedded culture of welcome means that the school celebrates the presence of those from various cultures and belief traditions, going the extra mile to understand their needs and enable them to live and pray in fidelity to their own commitments.

CLM2.5 Staff as role models

4	3	2	1
Staff are poor role models for pupils and their relationships with each other and pupils are sometimes contrary to the school's Catholic life and mission.	Staff are inconsistent in providing a positive role model for pupils. Their relationships with each other and the care they show for pupils, do not always witness to the school's Catholic life and mission.	Staff are positive role models for pupils. Through their relationships with each other and the love and care they show for pupils, they bear witness to the school's Catholic life and mission.	Staff are exemplary role models for pupils. Through their relationships with each other and the love and care they show for pupils, they consistently bear witness to the school's Catholic life and mission.

CLM2.6 Pastoral care (pupils)

4	3	2	1
There is lack of effective pastoral care. As a result, the needs of pupils are overlooked or are not addressed.	Staff do not always provide good pastoral care for pupils.	Staff provide supportive pastoral care for pupils, and there is a commitment to the most vulnerable.	Staff provide the highest levels of pastoral care for pupils, and there is an explicit and concrete commitment to the most vulnerable.

CLM2.7 Physical environment

4	3	2	1
The school environment lacks any outward signs of its Catholic character or these are few and far between.	The school environment contains signs of the school's Catholic character, but these have become routine with little impact on the life of the school.	The school environment reflects its mission and identity through explicit signs of the school's Catholic character. The quality of the space reflects the dignity of each person.	The school environment effectively witnesses to its identity, mission and charism through explicit and effective signs of the school's Catholic character. The care and attention given to the quality of the space reflects the dignity of each person and contributes positively to their formation.

CLM2.8 Chaplaincy (pupils and staff)

4	3	2	1
There is little, if any chaplaincy provision, showing that the school neglects the education of the whole person. It provides few, if any, opportunities for the spiritual and moral development of pupils and staff.	The chaplaincy provision is peripheral to the life and mission of the school: a sign of the school's inconsistent commitment to the education of the whole person. Opportunities for the spiritual and moral development of pupils and staff are limited either in their regularity or quality.	The chaplaincy provision is strong in its support to the life and mission of the school. It is evidence of the school's commitment to the education of the whole person and to helping each to discover their own vocation. As a consequence, the school provides a range of well-planned and effective opportunities for the spiritual and moral development of pupils and staff.	The chaplaincy provision is a central and celebrated aspect of the life and mission of the school. It witnesses to the school's commitment to the flourishing of every member of the school community, to the education of the whole person and to helping each discern their own unique vocation. As a consequence, the school has a dynamic and well-planned chaplaincy programme that provides extensive, creative and high-quality opportunities for the spiritual and moral development of pupils and staff.

CLM2.9 R(S)HE

4	3	2	1
The provision for R(S)HE is incompatible with diocesan requirements, or the teaching of the Church.	The provision for R(S)HE is inconsistent in how well it reflects diocesan requirements or the teaching of the Church. Pupils struggle to articulate what they have learned in these lessons.	The provision for R(S)HE meets diocesan requirements, is faithful to the teaching of the Church and presents a holistic vision of the human person. As a consequence, pupils are able to articulate what they have learned in these lessons.	The provision for R(S)HE is carefully planned to ensure that it fully meets diocesan requirements, is firmly rooted in the teaching of the Church, and celebrates a holistic vision of the human person. As a consequence, pupils are able to confidently articulate what they have learned in these lessons.

CL2

CLM3: How well leaders and governors promote, monitor and evaluate the provision for the life and mission of the school

Summary list:

CLM3.1	Catholic life & mission in policy
CLM3.2	Engagement with diocese and local Church
CLM3.3	Parish links
CLM3.4	Partnership with parents
CLM3.5	Commitment to CST
CLM3.6	Respect for the rights and dignity of employees
CLM3.7	The Catholic curriculum
CLM3.8	Governors' ambition
CLM3.9	Quality of self-evaluation processes
CLM3.10	Pupil evaluation
CLM3.11	CPD
CLM3.12	Induction of new staff

CLM3.1 Catholic life & mission in policy

4	3	2	1
Leaders and governors show minimal understanding of and support for the Church's mission in education and they neglect their duty as guardians of the Catholic life and mission of the school. At least some school policies and procedures are incompatible with the Catholic identity, charism and mission of the school.	Leaders and governors struggle to articulate the Church's mission in education and are limited in their ability to exercise their duty as guardians of the Catholic life and mission of the school. The development of the Catholic life and mission of the school is not viewed as a priority by leaders and governors. It is not clear that the schools' policies and procedures sufficiently reflect the Catholic identity, charism and mission of the school.	Leaders and governors are able to articulate the Church's mission in education and are thorough in exercising their duty as guardians of the Catholic life and mission of the school. They ensure that Christ is at the heart of the school. They are determined in the pursuit of this mission and are well regarded as models of Catholic leadership. The development of the Catholic life and mission of the school is viewed by leaders and governors as a core leadership responsibility. As a consequence, policies and procedures demonstrate the Catholic identity, charism and mission of the school.	Leaders and governors are able to clearly articulate the Church's mission in education and are fastidious in exercising their duty as guardians of the Catholic life and mission of the school. They ensure that Christ is always at the heart of the school. They are energized, joyful and determined in the pursuit of this mission and are a source of inspiration for the whole community. The development of the Catholic life and mission of the school is embraced by leaders and governors as a core leadership responsibility. As a consequence, all policies and procedures clearly reflect the priority given to the Catholic identity, charism and mission of the school.

CLM3.2 Engagement with diocese

4	3	2	1
Leaders and governors have not embraced the bishop's vision for the diocese. Links between leaders and the diocesan bishop are tenuous, and there is little evidence to demonstrate the school is part of the diocesan community of schools.	Leaders and governors have not fully embraced the bishop's vision for the diocese and are inconsistent in its implementation. They make a limited response to diocesan policies and initiatives.	Leaders and governors promote the bishop's vision for the diocese. They respond well to diocesan policies and initiatives. As a result, the school works in partnership with the diocesan bishop and actively participates in the services offered by the diocese.	Leaders and governors embrace and actively promote the bishop's vision for the diocese. They are enthusiastic in their response to diocesan policies and initiatives. As a result, the school has a dynamic partnership with the diocesan bishop, actively participating in the services offered by the diocese while also putting itself at the service of the diocese in a variety of ways.

CLM3.3 Parish links

4	3	2	1
Leaders and governors have little, if any, recognition of the principle that Catholic schools are at the service of the local Church. Few, if any. Attempts have been made to work with the local parish or parishes.	Leaders and governors have limited recognition of the principle that Catholic schools are at the service of the local Church. They are inconsistent in their efforts to work with the local parish or parishes in upholding the Catholic life and mission of the school.	Leaders and governors recognise the principle that Catholic schools are at the service of the local Church. They seek to work well with the local parish or parishes as part of their commitment to the Catholic life and mission of the school.	Leaders and governors embrace and actively promote the principle that Catholic schools are at the service of the local Church. They work hard to ensure a flourishing partnership between the school and its local parish or parishes is central to the Catholic life and mission of the school.

CLM3.4 Partnership with parents

4	3	2	1
The leaders do not recognise the principle that parents are the first educators of their children and offer little, if any, support in helping them meet the demands of this vocation. The school does not engage with parents/carers.	The leaders and governors of the school have a poor recognition of the principle that parents are the first educators of their children and offered limited support in helping them meet the demands of this vocation. The school has few strategies for engaging with parents/carers. As a result, they do not fully understand the school's mission.	The leaders and governors of the school recognise the principle that parents are the first educators of their children and support them in meeting the demands of this vocation. The school has effective strategies for engaging with parents/carers to the benefit of pupils. As a result, parents/carers understand the school's mission and are supportive of it.	The leaders and governors of the school truly embrace the principle that parents are the first educators of their children and fully support and empower them in meeting the demands of this vocation. The school has highly successful strategies for engaging with parents/carers to the very obvious benefit of pupils. As a result, parents/carers have a thorough understanding of the school's mission and are highly supportive of it, including those who might otherwise find working with the school difficult.

CLM3.5 Commitment to Catholic Social Teaching

4	3	2	1
Leaders and governors do not consider how resources can be used to support those in greatest need. In their decisions little, if any, consideration if given to care for our Common Home, to the pursuit of the common good and to service of those in greatest need.	The witness of leaders and governors to the Gospel and to Catholic Social Teaching is inconsistent. Insufficient thought is given to how resources are to support those in greatest need. In their decisions they do not always demonstrate commitment to care for our Common Home, to the pursuit of the common good and to service of those in greatest need.	Leaders and governors witness to the Gospel and to Catholic Social Teaching in their direction of the school at every level. They put into practice the Church's preferential option for the poor by ensuring that resources are used effectively to support those in greatest need, both materially and educationally. In their decisions they demonstrate commitment to care for our Common Home, to the pursuit of the common good and to service of those in greatest need.	Leaders and governors are inspirational witnesses to the Gospel and to Catholic Social Teaching in their direction of the school at every level. They embody the Church's preferential option for the poor by ensuring that resources are consciously and effectively targeted at those in greatest need, both materially and educationally. In every one of their decisions they demonstrate an exemplary commitment to care for our Common Home, to the pursuit of the common good and to service of those in greatest need.

CLM3.6 Respect for the rights and dignity of employees

4	3	2	1
Leaders and governors show little, if any, regard for the dignity of workers. Pastoral care of staff is neglected and, the needs of staff are overlooked.	Leaders and governors show some regard for the dignity of workers but not all decisions they make demonstrate this. Policies and structures are in place, but these do not always translate to good pastoral care for staff.	Leaders and governors demonstrate respect for the dignity of workers and ensure that the decisions they make respect this. Policies and structures are in place, which provide supportive pastoral care for staff, and there is commitment to both physical and mental wellbeing of staff.	Leaders and governors are inspirational exemplars in their respect for the dignity of workers and ensure that every decision they make reflects this. Policies and structures are in place, which clearly provide the highest levels of pastoral care for staff, and there is an explicit and concrete commitment to both the physical and mental wellbeing of staff.

CLM3.7 The Catholic Curriculum

4	3	2	1
The school taught curriculum does not reflect the Catholic understanding of reality.	The school taught curriculum partially expresses the Catholic understanding of reality.	The whole of the taught curriculum, with religious education at its core, is an expression of the Catholic understanding of reality. Leaders of different subject areas work together to plan opportunities to make connections between discrete subject areas that support this understanding.	The whole of the taught curriculum, with religious education at its core, is a coherent and compelling expression of the Catholic understanding of reality. Leaders of different subject areas work together to plan opportunities to make connections between discrete subject areas that support this understanding. Opportunities have been taken, across the full breadth of the curriculum, to make choices that reflect the richness of Catholic contributions to culture.

CLM3.8 Governors' ambition

4	3	2	1
Governors show little interest in the Catholic life and mission of the school.	Whilst governors make efforts to maintain the Catholic life and mission of the school these efforts are not concerted or maintained. They make some contribution to the Catholic life and mission of the school. However, they are only superficially involved in its self-evaluation and are more comfortable in a supportive role than they are with offering challenge.	Governors are ambitious for the Catholic life and mission of the school and emphasise it as a school improvement priority. They are actively involved in its evaluation and have clear systems in place for receiving the views of parents, staff and pupils. As a result, they are ready to challenge as well as support where necessary. Governors contribute to the Catholic life and mission of the school. They are committed, are well-organised and conscientious in their work.	Governors are highly ambitious for the Catholic life and mission of the school and lead by example in their consistent emphasising of it as a school improvement priority. They are actively involved in its evaluation and have clear systems in place for receiving the views of parents, staff and pupils. As a result, they offer challenge as well as support where necessary. Governors make a highly significant contribution to the Catholic life and mission of the school. They are passionate, have high levels of expertise and are extremely well-organised and thorough in their work.

CLM3.9 Quality of self-evaluation processes

4	3	2	1
The school's self-evaluation makes little, or no reference to its Catholic life and mission and does not inform planning for improvement.	The school's self-evaluation is acknowledged as a leadership responsibility, but it lacks accuracy and is insufficiently focused on the Catholic life and mission of the school. As a result, any attempted improvements have limited impact.	The school's self-evaluation involves accurate monitoring, analysis and self-challenge and is clearly focused on the Catholic life and mission of the school. This leads to planned and effective improvements to further enhance the life and mission of the school.	The school's self-evaluation is a coherent reflection of rigorous monitoring, searching analysis and honest self-challenge, and is clearly and explicitly focused on the Catholic life and mission of the school. This leads to well-targeted and planned improvements, often creatively conceived with key partners, to further enhance the life and mission of the school.

CLM3.10 Pupil evaluation

4	3	2	1
Pupils do not participate in the school's evaluation of its Catholic life and mission.	Pupils' involvement in the school's evaluation of its Catholic life and mission is infrequent and/or their contributions lack impact.	Pupils participate in the school's evaluation of its Catholic life and mission and are part of planning improvements to it.	Pupils contribute in a planned and systematic way to the school's evaluation of its Catholic life and mission and take a lead in planning improvements to it.

CLM3.11 CPD

4	3	2	1
Professional development, focusing on the Catholic life and mission of the school, rarely, if ever occurs.	Professional development, focusing on the Catholic life and mission of the school, rarely occurs or is limited in its effectiveness. As a result, staff have limited understanding of the school's mission.	Professional development, focusing on the Catholic life and mission of the school, is well planned and effective. As a result, staff have a comprehensive understanding of the school's mission. Staff are involved in shaping and supporting it.	Professional development, focusing on the Catholic life and mission of the school, occurs frequently and is engaging, well planned and effective. As a result, staff have a profound understanding of the school's mission. They share its purpose and are actively involved in shaping and supporting it.

CLM3.12 Induction of new staff

4	3	2	1
Leaders provide little, or no support for staff new to the school.	Leaders seek to support staff new to the school but there is no planned induction.	Leaders are committed to supporting staff new to the school. As a consequence, they have effective induction programmes which enable all staff to participate in, and contribute to, the Catholic life and mission of the school.	Leaders are deeply committed to supporting staff new to the school. As a consequence, they have developed effective and focused induction programmes to inspire all staff to participate actively in, and contribute to, the Catholic life and mission of the school.

CL3				
CATHOLIC LIFE & MISSION				

Religious Education

RE1: How well pupils achieve and enjoy their learning in religious education

Summary list:

RE1.1	Development of knowledge, understanding & skills
RE1.2	Progress
RE1.3	Religious literacy
RE1.4	Recall and questions
RE1.5	Independence and concentration
RE1.6	Books
RE1.7	Engagement
RE1.8	Enjoyment
RE1.9	Self-assessment
RE1.10	Attainment

RE1.1 Development of knowledge, understanding & skills

4	3	2	1
The knowledge, understanding and skills of pupils are limited or poorly reflect the learning required by the Religious Education Directory.	For a significant minority of pupils, the knowledge, understanding and skills required by the Religious Education Directory are insufficiently developed.	Pupils are developing secure knowledge, understanding and skills that reflect the learning required by the Religious Education Directory.	Pupils are developing excellent knowledge, understanding and skills that exemplify the learning required by the Religious Education Directory.

RE1.2 Progress

4	3	2	1
Pupil do not make sufficient progress when measured against the planned curriculum for each year, and as a result pupils, including those disadvantaged pupils and pupils with SEND, significantly underachieve.	Pupils make limited progress in knowing more, remembering more, and doing more and/or this does not always match the planned curriculum for each year. As a result, pupils, including disadvantaged pupils and pupils with SEND, do not achieve as well as they should in at least one age-phase.	Pupils make good progress in knowing more, remembering more, and doing more when measured against the planned curriculum for each year. As a result, pupils, including disadvantaged pupils and pupils with SEND, achieve well in all age-phases and most years.	Pupils make consistently good progress by knowing more, remembering more, and doing more when measured against the planned curriculum for each year. As a result, pupils, including disadvantaged pupils and pupils with SEND, achieve the best possible outcomes in all years and age-phases.

RE1.3 Religious literacy

4	3	2	1
Pupils, make little, if any of their knowledge, understanding and skills to reflect spiritually, and to think ethically and theologically. They are largely unaware of the demands of religious commitment in everyday life.	Pupils, relative to their age and capacity, make some use of their knowledge, understanding and skills, to reflect spiritually and to think ethnically and theologically in a limited way about the demands of religious commitment in everyday life.	Pupils, relative to their age and capacity, are religiously literate and engaged young people; they use their knowledge, understanding and skills effectively, to reflect spiritually, and to think ethically and theologically. As a consequence, most are aware of the demands of religious commitment in everyday life.	Pupils, relative to their age and capacity, are religiously literate and engaged young people; they use their knowledge, understanding and skills effectively, to reflect spiritually, and to think ethically and theologically. As a consequence, they are particularly aware of the demands of religious commitment in everyday life.

RE1.4 Recall and questions

4	3	2	1
Pupils are hesitant and unsure in their articulation of what they have learned in religious education. They rarely ask questions, or their questions are not relevant to their learning.	Pupils are able speak about what they have learned in religious education, although with limited confidence and limited use of subject-specific vocabulary. As a consequence, they ask questions of adults and peers, which sometimes enhance learning.	Pupils can speak with confidence about what they have learned in religious education, showing an awareness of key concepts and using some subject-specific vocabulary. As a consequence, they are able to ask good questions of adults and peers, which enhance learning.	Pupils can speak fluently and confidently about what they have learned in religious education, using key concepts and subject-specific vocabulary. As a consequence, they ask incisive questions of adults and peers, which indicate an innate curiosity and a desire to deepen learning.

RE1.5 Independence and concentration

4	3	2	1
Pupils rarely, if ever, work independently. They frequently lack concentration.	Pupils demonstrate a limited ability to work independently and take the initiative in their learning. They struggle to concentrate and respond in a limited way to the challenge of learning.	Pupils are able to work independently and take the initiative in their learning when given the opportunity to do so. As a consequence, they concentrate well, and respond to the challenge of learning.	Pupils show notable independence in their learning; they can think for themselves, synthesizing what they have learned in original and creative ways. As a consequence, they concentrate exceptionally well, love the challenge of learning and are curious, interested learners.

RE1.6 Pupil work

4	3	2	1
Pupils produce work that is poorly presented, showing little if any, individuality or creativity; it is deficient both in terms of quality and quantity.	Pupils produce work that is inconsistent in its quality, showing limited evidence of individuality and creativity.	Pupils produce good work that is presented well and shows signs of emerging individuality and creativity. Through the modelling and displaying of this work other pupils are encouraged to strive to improve.	Pupils produce work of a consistently high quality, demonstrating excellent presentation, individuality and creativity. This motivates high performance from others through the modelling and displaying of excellent work.

RE1.7 Engagement

4	3	2	1
Pupils are not engaged in lessons and have little interest in the subject.	Pupils participate in their lessons but with limited motivation to improve their knowledge, understanding and skills as learners.	Pupils engage in lessons and show a willingness to improve their knowledge, understanding and skills, in order to further develop as competent learners.	Pupils are actively engaged in lessons; they are reflective and are highly committed to improving their knowledge, understanding and skills, in order to further develop as competent learners.

RE1.8 Enjoyment

4	3	2	1
Pupils show little or no enjoyment of their learning in religious education. As a consequence, their behaviour in lessons is disruptive and not conducive to learning.	Pupils show limited interest and little enjoyment of learning in religious education. As a consequence, behaviour in lessons is varied and disruptions in lessons sometimes take place.	Pupils enjoy their learning and approach their lessons with interest and enthusiasm. As a consequence, behaviour in lessons is good because most pupils enjoy religious education and are usually engaged.	Pupils enjoy their learning and approach lessons with great interest, passion and enthusiasm. As a consequence, behaviour in lessons is outstanding because almost all pupils enjoy religious education and they remain fully engaged even in extended periods without direction from an adult.

RE1.9 Self-assessment

4	3	2	1
Pupils have no involvement in assessing how well they are learning.	Pupils have a limited understanding of how well they are doing and of what they need to do to improve.	Pupils have an understanding of how well they are doing, of what they need to do to improve, and can articulate how they have made progress.	Pupils have a clear understanding of how well they are doing, of what they need to do to improve, and can fully articulate how they have made progress.

RE1.10 Attainment

4	3	2	1
Most pupils achieve below average attainment when compared with other core curriculum subjects or national data where available.	Pupils do not always achieve average attainment when compared with other core curriculum subjects or national data where available.	Pupils achieve at least average attainment when compared with other core curriculum subjects or using national data where available. This has been sustained for the last three years, or if it has not there is an improving trend.	Pupils achieve above average attainment when compared with other core curriculum subjects or using national data where available. This has been sustained for the last three years for almost all pupils.

RE1

RE2: The quality of teaching, learning and assessment in religious education

Summary list:

RE2.1	Subject & pedagogical knowledge
RE2.2	Expectations
RE2.3	Planning
RE2.4	Effective questioning
RE2.5	Celebration & feedback
RE2.6	Spiritual & moral development
RE2.7	Variety & resources

RE2.1 Subject & pedagogical knowledge

4	3	2	1
Teachers have little, if any, appropriate subject knowledge or no real understanding of how pupils learn. They are not equipped to lead the learning in religious education.	Teachers have insufficient subject knowledge or a limited understanding of how pupils learn. They are insufficiently prepared to lead the learning in religious education.	Teachers are confident in their subject knowledge and have a good understanding of how pupils learn, appropriate to the phase in which they are teaching.	Teachers have a high level of confidence based on authentic subject knowledge and teaching expertise, appropriate to the phase in which they are teaching.

RE2.2 Expectations

4	3	2	1
Teachers lack commitment to religious education.	Teachers are passive in their commitment to religious education and this is communicated to their pupils.	Teachers are committed to value of religious education and they communicate this effectively to their pupils.	Teachers demonstrate a deep commitment and high expectations for religious education and they communicate this highly effectively to their pupils.

RE2.3 Planning

4	3	2	1
Planning is not linked to pupils' current assessment.	Planning is not always linked to pupils' current assessment such that learning is limited.	Planning is linked to pupils' current assessment so that pupils learn well.	Planning is linked to pupils' current assessment and their knowledge of the individual, such that lessons consolidate and extend pupils' knowledge and understanding, so that they learn extremely well.

RE2.4 Effective Questioning

4	3	2	1
Teachers rarely ask questions and/or do not adapt explanations or tasks as a consequence of questioning.	Teachers' skill in questioning is limited and/or their adaptation of explanations and tasks and explanations is minimal.	Teachers use questioning during lessons to identify where pupils are in their understanding. As a result, they adapt explanations and tasks, thus improving learning for most pupils.	Teachers use questioning skilfully during lessons to identify precisely where pupils are in their understanding. As a result, they adapt explanations and tasks, thus increasing engagement and maximising learning for all pupils.

RE2.5 Celebration & feedback

4	3	2	1
There is no culture of celebration of effort. Feedback rarely, if ever, happens and when given makes no difference to pupils' understanding of how to make progress in their learning.	Celebration of pupil effort is inconsistent. Teachers provide pupils with feedback, but this makes little difference to pupils' understanding of how to make progress in their learning.	Pupil effort is often celebrated leading to good levels of motivation from pupils. Teachers provide pupils with feedback which ensures that most pupils understand what they need to do to make progress in their learning.	Celebration of effort is clearly evident, leading to high levels of motivation from pupils. Teachers provide pupils with relevant and specific feedback which ensures that all pupils clearly understand what they need to do to make progress in their learning.

RE2.6 Spiritual & moral development

4	3	2	1
Teachers do not appear to recognise the value of moral and spiritual development as an integral part of learning in religious education.	Teachers have a limited understanding of the importance of religious education as a component of moral and spiritual development. As a consequence, they do not value, or make little time for reflection in lessons.	Teachers recognise the impact religious education has on the moral and spiritual development of pupils. Therefore, teachers give pupils space and time for reflection in lessons.	Teachers have a profound understanding of the impact religious education has on the moral and spiritual development of pupils and their ability to meaningfully make sense of their experience of the world. Therefore, teachers give pupils space and time for purposeful reflection in lessons.

RE2.7 Variety & resources

4	3	2	1
Teachers provide few, if any, opportunities for pupils to use a variety of forms of expression and the differing learning needs of pupils are overlooked. The quality of resources is poor and resources, including other adults, are not well deployed.	Teachers provide limited opportunities for pupils to use a variety of forms of expression and do not fully meet the differing learning needs of pupils. The quality of resources is limited and the use of resources, including other adults, is not as good as it should be.	Teachers provide pupils with opportunities to present their learning using a variety of forms of expression to meet the differing needs of pupils. Good quality resources, including other adults are used effectively to optimise learning for most pupils.	Teachers plan carefully to ensure that pupils are given extensive opportunities to present their learning using a wide variety of forms of expression to meet the differing needs of all pupils. High quality resources, including other adults, are used very effectively to optimise learning for all pupils.

RE2

RE3: How well leaders and governors promote, monitor and evaluate the provision for religious education

Summary list:

RE3.1	RED
RE3.2	Core parity
RE3.3	CPD
RE3.4	Subject Leader
RE3.5	Curriculum design
RE3.6	Pupils' needs
RE3.7	Enrichment
RE3.8	Self-evaluation

RE3.1 RED

4	3	2	1
The curriculum for religious education does not reflect the aims and purposes laid out in the Religious Education Directory.	The curriculum for religious education shows signs of the learning required by the Religious Education Directory but this does not appear to be the result of careful planning or depth of understanding. Fidelity to the Directory does not appear to have been a consideration in the choice of religious education programmes and/or resources used in the school.	Leaders and governors ensure that the school curriculum for religious education is a faithful expression of the Religious Education Directory. The religious education programmes and/or resources used are selected for their ability to deliver the curriculum aims set out in the Directory.	Leaders and governors ensure that the school curriculum for religious education is a faithful expression of the Religious Education Directory. Religious education programmes and/or other resources are used imaginatively and creatively to enhance the delivery of the Directory.

RE3.2 Core parity

4	3	2	1
Leaders and governors are failing to ensure that religious education is treated comparably to other core curriculum subjects, such that there are significant disparities between religious education and other core curriculum subjects. There are significant disparities in the way whole-school policies, such as those on homework, feedback to pupils/students, and reporting to parents are applied.	Leaders and governors are not ensuring religious education is comparable with other core curriculum subjects, in terms of professional development, resourcing, timetabling, staffing or accommodation. Whole-school policies, such as those on homework, feedback to pupils/students, and reporting to parents are inconsistently applied.	Leaders and governors ensure that religious education is comparable to other core curriculum subjects, in terms of professional development, resourcing, timetabling, staffing and accommodation. They ensure whole-school policies, such as those on homework, feedback to pupils/students, and reporting to parents are equitably applied to all core subjects.	Leaders and governors ensure that religious education has at least full parity with other core curriculum subjects, which will include professional development, resourcing, timetabling, staffing and accommodation. They ensure a parity of demand with other core subjects in relation to whole-school policies, such as homework, feedback to pupils/students, and reporting to parents.

RE3.3 CPD

4	3	2	1
Leaders and governors have neglected the professional development of the subject leader and teachers of religious education.	Leaders and governors have not given sufficient priority to professional development in religious education such that opportunities are infrequent or are not available to all.	Leaders and governors ensure that professional development opportunities are available for practitioners in relation to both subject knowledge and pedagogical development.	Leaders and governors are committed to securing regular, high quality professional development in religious education for all practitioners in relation to both subject knowledge and pedagogical development.

RE3.4 Subject Leader

4	3	2	1
The subject leader for religious education lacks a vision for the subject and does not plan improvements to teaching and learning in religious education.	The subject leader for religious education does not effectively plan improvements to teaching and learning in religious education.	The subject leader for religious education has a clear vision for teaching and learning and a good level of expertise in securing this vision. These are used effectively to improve teaching and learning in religious education, resulting in teaching that is likely to be at least consistently good.	The subject leader for religious education has an inspiring vision of outstanding teaching and learning and a high level of expertise in securing this vision. These are used effectively to improve teaching and learning in religious education, resulting in teaching that is likely to be outstanding and at least consistently good. The quality of subject leadership is recognised beyond the school and the subject leader willingly shares this expertise to the benefit of other diocesan schools.

RE3.5 Curriculum design

4	3	2	1
The curriculum does not reflect a coherent understanding of what progression looks like in religious education.	The curriculum has features that indicate it may secure progression, but this does not appear to have been the consequence of thoughtful planning.	Leaders plan the curriculum to provide sufficient opportunities for learners to progress sequentially through the subject content.	Leaders carefully plan an appropriately sequential curriculum which ensures that subject content is introduced systematically in an increasingly demanding way, as learners progress through the planned curriculum.

RE3.6 Pupils' needs

4	3	2	1
Leaders are failing to ensure that religious education is planned to meet the needs of different groups of pupils and there is little or no coherence across different key stages and phases.	Leaders are not ensuring that religious education is planned to meet the needs of different groups of pupils and coherence across different key stages and phases requires improvement.	Leaders ensure that religious education is effectively planned to meet the needs of different groups of pupils and to secure coherence across different key stages and phases.	Leaders ensure that religious education is imaginatively and thoughtfully planned to meet the needs of different groups of pupils and each key stage and phase is creatively structured to build on and enhance prior learning.

RE3.7 Enrichment

4	3	2	1
There are few, if any, opportunities for pupils to engage in enrichment activities relating to their learning in religious education.	There are only limited opportunities for pupils to engage in enrichment activities, or those that are provided appear to contribute modestly to pupil learning and engagement.	Leaders ensure that pupils are provided with engaging enrichment activities that enhance pupil learning in religious education.	Excellent links are forged with other appropriate agencies and the wider community to provide a wide range of enrichment activities to promote pupils' learning and engagement with religious education.

RE3.8 Self-evaluation

4	3	2	1
Leaders' and governors' self-evaluation of religious education is either ineffective or absent.	Leaders' and governors' self-evaluation of religious education is insufficiently informed by monitoring and analysis and is shallow in its self-challenge.	Leaders' and governors' self-evaluation of religious education is informed by thorough monitoring, analysis and self-challenge. This results in strategic action taken by the school which lead to good outcomes.	Leaders' and governors' self-evaluation of religious education demonstrates forensic monitoring, searching analysis and self-challenge. This results in strategic action and well-targeted planning which leads to outstanding outcomes.

RE3

RELIGIOUS EDUCATION

Collective worship

CW1: How well pupils participate in and respond to the school's collective worship

Summary list:

CW1.1	Engagement & participation
CW1.2	Variety & liturgical year
CW1.3	Collaborative planning, pupil leadership & evaluation
CW1.4	Influence of curriculum & school life
CW1.5	Impact

CW1.1 Engagement & participation

4	3	2	1
Pupils are reluctant to engage in the prayer and liturgical life or they are often inattentive and ill-disciplined during these times.	Pupils respond passively and not always with enthusiasm to the regular prayer and liturgical life of the school.	Pupils respond well to the experiences of prayer and liturgy provided by the school. They participate in them by, for example, reflecting in silence, joining in community prayer with confidence and singing readily.	The experiences of prayer and liturgy provided by the school engage pupils deeply and lead them to full, active and conscious participation. Pupils demonstrate this by, for example, the quality of prayerful silence, their attentiveness and response to prayer and liturgy, and their engagement in communal singing.

CW1.2 Variety & liturgical year

4	3	2	1
Pupils have no awareness of the variety of ways of praying that are part of the Catholic tradition. They do not understand the Church's liturgical year.	Pupils have a limited understanding of some ways of praying that are part of the Catholic tradition. They struggle to articulate how the Church's liturgical year influences the prayer life of the school.	Appropriate to their age and capacity, pupils understand a variety of ways of praying that are part of the Catholic tradition. This would include, for example, the use of scripture, symbol, silence, meditation, reflection and liturgical music. They can describe the parts of the Church's liturgical year and articulate how it influences the prayer life of the school.	Appropriate to their age and capacity, pupils have a detailed understanding of the wide variety of ways of praying that are part of the Catholic tradition. This would include, for example, the use of scripture, symbol, silence, meditation, reflection and liturgical music. They demonstrate an excellent understanding of the shape and meaning of the Church's liturgical year and how it is expressed in the prayer life of the school.

CW1.3 Collaborative planning, pupil leadership & evaluation

4	3	2	1
Pupils have few, if any, opportunities to work with others, to prepare prayer and liturgy. They rarely, if ever, undertake liturgical ministries.	Pupils have limited opportunities to work with others, to prepare prayer and liturgy. They sometimes undertake liturgical ministries but are not always well-prepared to do so.	Pupils work well with others, such as teachers, other pupils and chaplains, to prepare engaging experiences of prayer and liturgy. Due to the school's provision of liturgical preparation for pupils, they undertake liturgical ministries willingly and are involved in evaluating the quality of the prayer and liturgy they have planned.	Pupils work collaboratively with others, such as teachers, other pupils and chaplains to prepare creative and well-constructed experiences of prayer and liturgy. Due to the school's provision of liturgical formation for its pupils, they can undertake liturgical ministries with confidence, understanding and skill. Pupils have a developed capacity for evaluating the quality of the prayer and liturgy they have planned and can identify how to improve next time.

CW1.4 Influence of curriculum & school life

4	3	2	1
Pupils do not recognise that prayer and liturgy have any connection to the curriculum or the wider life of the school.	Pupils struggle to make connections between prayer and liturgy, the curriculum and the wider life of the school.	Pupils are able to recognise and articulate the ways in which prayer and liturgy influence and are influenced by both the curriculum and the wider life of the school.	Pupils demonstrate confidence in articulating the ways in which prayer and liturgy influence and are influenced by both the curriculum and the wider life of the school. They make connections with ease and speak about them in their own language.

CW1.5 Impact

4	3	2	1
Pupils rarely, if ever, reflect on their experience of prayer and liturgy. They fail to make any links between prayer and action	Pupils find it difficult to reflect on their experience of prayer and liturgy. They display some awareness of the ways in which these experiences can lead to action but struggle to give any concrete examples.	Pupils understand how to reflect on their experience of prayer and liturgy. They can articulate the ways in which these experiences have led to action.	Pupils readily reflect on their experience of prayer and liturgy with confidence and in detail. They can articulate clearly the ways in which these experiences have shaped how they think about themselves and the world and how this has inspired them to action.

CW1

CW2: The quality of collective worship provided by the school

Summary list:

CW2.1	Centrality
CW2.2	Daily pattern & rhythm
CW2.3	Richness of tradition
CW2.4	Use of Scripture
CW2.5	Staff commitment
CW2.6	Staff skill
CW2.7	Creativity
CW2.8	Use of space
CW2.9	Families & parish(es)

CW2.1 Centrality

4	3	2	1
Prayer and liturgy are rarely, if ever, a central feature of school life.	Prayer and liturgy are part of school life, but they tend to be peripheral to the main activities or are not well planned to ensure they are a meaningful part of either routine or significant school gatherings.	Appropriately planned prayer and liturgy are central to the life of the school and form part of routine gatherings of pupils, staff or leaders. Significant moments of joy and sorrow are identified and celebrated in prayer.	The centrality of prayer and liturgy to the life of the school is clear across a whole range of evidence sources. These demonstrate that appropriately planned prayer and liturgy are always integral to routine gatherings of pupils, staff or leaders. A wide range of significant moments of joy and sorrow are identified and celebrated in prayer.

CW2.2 Daily pattern & rhythm

4	3	2	1
There is no daily pattern of prayer.	The daily pattern of prayer is inconsistent, or it does not sufficiently reflect the rhythm of the prayer life of the Church.	There is a daily pattern of prayer, that reflects the rhythm of the prayer life of the Church.	There is a naturally embedded daily pattern of prayer, that faithfully reflects the rhythm of the prayer life of the Church. There is a creative balance between routine and innovative times of prayer.

CW2.3 Richness of tradition

4	3	2	1
Prayer and liturgy are repetitive and narrow.	Prayer and liturgy offer participants a limited range of ways of praying, or a variety that does not exemplify the richness of the Catholic tradition.	Prayer and liturgy offer participants experiences of a range of ways of praying that are part of the Catholic tradition.	Prayer and liturgy offer participants a wide range of engaging and creative experiences of the breadth and richness of the Catholic tradition.

CW2.4 Use of Scripture

4	3	2	1
Prayer and liturgy rarely, if ever, has Scripture at its heart or the selection is thoughtless and fails to reflect either the liturgical calendar or the capacity of participants.	Scripture does not always hold a central place in prayer and liturgy, or its selection indicates there is a lack of depth and breadth in responding to the liturgical calendar or the capacity of participants.	Seasonally appropriate Scripture passages are central to prayer and liturgy. They are chosen to help those present to fully and actively participate.	Well-chosen Scripture passages that are informed by the liturgical season form the heart of prayer and liturgy and there are intrinsic links between these passages and the whole of the celebration. They are carefully and thoughtfully chosen to ensure that all present can fully and actively participate.

CW2.5 Staff commitment

4	3	2	1
Staff rarely if ever, lead or engage in prayer and liturgy.	Staff only occasionally engage in or lead prayer and liturgy or they are present but not engaging.	Staff, including senior leaders, are models of good practice to other staff and pupils by engaging with and leading prayer and liturgy.	Staff, including senior leaders, are inspiring models of exemplary practice to other staff and pupils by engaging in and leading prayer and liturgy.

CW2.6 Staff skill

4	3	2	1
Relevant staff lack the skill to help pupils plan and lead prayer and liturgy. They have little or no understanding of the liturgical norms of the Church.	Relevant staff are limited in their ability to help pupils plan and lead prayer and liturgy. They have only superficial understanding of the liturgical norms of the Church or pupils are not initiated into these norms.	Relevant staff are skilled in helping pupils to plan and lead well-constructed prayer and liturgy. They have a good understanding of the liturgical norms of the Church and are able to help pupils draw on these norms in their preparation.	Relevant staff are highly skilled in helping pupils to confidently plan and lead well-constructed prayer and liturgy. They have a thorough and comprehensive understanding of the liturgical norms of the Church and are adept at helping pupils to faithfully reflect these norms in their preparation.

CW2.7 Creativity

4	3	2	1
The skills of pupils and relevant staff or the riches of the Church are neglected as resources to enhance the school's prayer and liturgy. Music and other art forms rarely if ever play a role.	The potential for pupils and relevant staff to enhance the school's prayer and liturgy is not fully realised. Music and other art forms are not always appropriately used in prayer and liturgy or do not sufficiently reflect the riches of the Church.	Pupils and relevant staff regularly use their gifts to enhance the prayer and liturgy of the school. Music and other art forms are, when appropriate, included in prayer and liturgy in a way that enhances these experiences for participants and reflects the riches of the Church.	The creative and artistic skill and expertise of pupils and relevant staff have been identified, nurtured and practised to enable them to use their gifts confidently to enhance prayer and liturgy. A wide range of high-quality music and other art forms are, when appropriate, integrated into prayer and liturgy in a way that significantly enhances these experiences for participants and reflects the riches of the Church.

CW2.8 Use of space

4	3	2	1
The school makes poor or no use of the spaces available to it for the provision of: – prayer spaces within classrooms and elsewhere; – an appropriately sized space for the celebration of Mass – a prayer room or chapel, even when possible. If such spaces exist, they are neglected, are used carelessly or are not conducive to prayer.	The school makes inconsistent use of the spaces available to it for the provision of: – prayer spaces within classrooms and elsewhere – an appropriately sized space for the celebration of Mass – where possible, a prayer room or chapel. These spaces are not always well-cared for, are sometimes used carelessly, or are not always conducive to prayer.	The school makes good use of the spaces available to: – provide prayer spaces within classrooms and elsewhere – ensure that it has access to everything that is necessary for the celebration of Mass, including an appropriately sized space – create, where possible, a permanently dedicated prayer space, such as a prayer room or chapel that is regularly used by staff and students. Time and attention are given to ensure that these spaces are used appropriately, are well-cared for and conducive to prayer.	The school makes imaginative and creative use of the spaces available to: – provide prayer spaces within classrooms and elsewhere that are owned by the pupils – ensure that it has access to everything that is necessary for the worthy celebration of Mass, including an appropriately sized space – create, where possible, a permanently dedicated prayer space, such as a prayer room or chapel that is cherished and regularly used by staff and students. Time and attention are regularly given over to ensure that these spaces are used appropriately, are well-cared for and are conducive to prayer.

CW2.9 Families & parish(es)

4	3	2	1
Little, or no effort has been made to work with families. Few, if any, attempts have been made to establish partnership with the local parish or parishes.	Relevant staff have made some attempt to work with families but with limited success. The school is inconsistent in its efforts to work with the local parish or parishes.	Relevant staff work well with families to include them in the prayer life of the school and to support the developing prayer life of pupils. The school seeks to work well with the local parish or parishes to help pupils participate more fully in the liturgy.	Relevant staff have thoughtfully planned how to work with families to include them in the prayer life of the school and to support the developing prayer life of pupils. The school works hard to secure a flourishing partnership with the local parish or parishes to help pupils participate more fully in the liturgy.

CW2

CW3: How well leaders and governors promote, monitor and evaluate the provision for collective worship

Summary list:

CW3.1	Impact of policy
CW3.2	Skill strategy
CW3.3	Sacraments, Holy Days of Obligation & other significant days
CW3.4	CPD, including formation
CW3.5	Leaders' knowledge & skill
CW3.6	Impact of leadership
CW3.7	Resourcing
CW3.8	Self-evaluation

CW3.1 Impact of policy

4	3	2	1
The school does not have a policy on prayer or liturgy, or it has one that is never referred to by those whose work it should inform.	The school has a policy on prayer and liturgy, but it is superficial or is not comprehensive; it has only limited impact on the work of relevant staff who prepare prayer and liturgy.	The school's policy on prayer and liturgy is well formulated and fit for purpose. It is accessible and useful to relevant staff who use it often when preparing prayer and liturgy.	The school's policy on prayer and liturgy is carefully formulated, regularly reviewed and fit for purpose. It is written in such a way that makes it accessible and useful to relevant staff who use it consistently as a reference point when preparing prayer and liturgy.

CW3.2 Skill strategy

4	3	2	1
Leaders, including governors, have little, or no understanding of the different levels and skills of participation that are reflective of the age and capacity of pupils.	Leaders, including governors, have a limited understanding of the different levels and skills of participation that are reflective of the age and capacity of pupils. They have a superficial strategy that does not fully address differentiation by age or capacity.	Leaders, including governors, understand the different levels and skills of participation that are reflective of the age and capacity of pupils. They have a clear strategy for building up these skills of participation as pupils progress through school.	Leaders, including governors, have a developed understanding of the different levels and skills of participation that are reflective of the age and capacity of pupils. They have a clear and comprehensive strategy for building up these skills of participation as pupils progress through school. The effectiveness of this plan is evidenced by the increasing ease with which pupils are able to participate in liturgy and prayer as they mature.

CW3.3 Sacraments, Holy Days of Obligation & other significant days

4	3	2	1
Little, or no effort, is made to provide opportunities for the celebration of the Eucharist. Holy days of obligation and other significant days are frequently overlooked in the planning of the school calendar. Little, or no effort is made to allow members of the school community to access Mass, or other appropriate liturgies, on such days.	Opportunities to celebrate the Eucharist are sporadic and are not sufficiently planned for. Holy days of obligation and other significant days, such as founders' and patrons' days, are not always marked or celebrated in the school's calendar. Efforts to enable members of the school community to access Mass, or other appropriate liturgies, are inconsistent.	Leaders, including governors, have planned the school calendar and timetable to set aside opportunities to celebrate the Eucharist, particularly at key times in the liturgical year and at significant moments within the life of the school. All holy days of obligation and other significant days, such as founders' and patrons' days, are recognised in the school's calendar and timetable. Members of the school community are able to access Mass, or other appropriate liturgies, on such days. Equally, school leaders strive to offer the Sacrament of Reconciliation at key times in the liturgical year, such as Lent and Advent.	Leaders, including governors, have planned the school calendar and timetable carefully to ensure that opportunities to celebrate the Eucharist are regularly offered to the whole school community, particularly at key times in the liturgical year and at significant moments within the life of the school. All holy days of obligation and other significant days, such as founders' and patrons' days, are prioritised in the school's calendar and timetable to ensure that all those who wish to are able to participate in Mass, or other appropriate liturgies, on such days. Equally, school leaders work hard to ensure that the Sacrament of Reconciliation is offered in school at key times in the liturgical year, such as Lent and Advent.

CW3.4 CPD, including formation

4	3	2	1
Leaders, including governors, offer few, if any, opportunities for the professional development in prayer and liturgy. Staff have little, if any understanding of its importance and relevant staff are ill-equipped to lead it.	Leaders, including governors, are inconsistent in their provision of opportunities for professional development in prayer and liturgy. As a result, the importance of prayer and liturgy is not widely understood, and relevant staff are insufficiently trained and supported in their own leadership of it.	Leaders, including governors, offer regular opportunities for the professional development of all staff that incorporates liturgical formation and, for relevant staff, the planning of prayer and liturgy; it is well-planned and effective. As a result, all staff understand the importance of prayer and liturgy and relevant staff are well supported to lead liturgy and prayer in school.	Leaders, including governors, place the highest priority on inspirational professional development of all staff that focuses on liturgical formation and, for relevant staff, planning of prayer and liturgy; it happens frequently and is of a consistently high quality. As a result, all staff understand the centrality of prayer and liturgy to the life of the school and relevant staff are highly skilled and well supported to lead it.

CW3.5 Leaders' knowledge & skill

4	3	2	1
Leaders, including chaplains, have little, if any understanding of the variety of ways of praying that are part of the Catholic tradition. They are unaware of the relationship between participation and ministry and have little, if any, familiarity with the Church's liturgical sources.	Leaders, including chaplains, have a limited understanding of understanding of the variety of ways of praying that are part of the Catholic tradition. They struggle to articulate the Church's understanding of the relationship between participation and ministry and are only partially familiar with the Church's liturgical sources.	Leaders, including chaplains, understand a variety of ways of praying that are part of the Catholic tradition. They can articulate the Church's understanding of the relationship between participation and ministry and are familiar with the Church's liturgical sources (including the lectionary, the missal and the calendar). This understanding, together with their knowledge of the particular needs of the community, informs their planning of prayer and liturgy.	Leaders, including chaplains, have a thorough understanding of a broad range of ways of praying that are part of the Catholic tradition. They can confidently articulate the Church's understanding of the relationship between participation and ministry and have a thorough familiarity with the Church's liturgical sources (including the lectionary, the missal and the calendar). They consciously bring this understanding, together with their knowledge of the particular needs of the community, to their planning of prayer and liturgy.

CW3.6 Impact of leadership

4	3	2	1
Leaders, including chaplains, provide little, if any, support to others to plan and lead prayer and liturgy. As a result, pupils and staff rarely, if ever, plan or lead prayer and liturgy.	Leaders, including chaplains, provide limited support to others in planning and leading experiences of prayer and liturgy. As a result, pupils and staff lack confidence in planning or leading prayer and liturgy or their lack of preparedness is detrimental to the quality, relevance or accessibility of the prayer and liturgy opportunities they provide.	Leaders, including chaplains, assist others well to plan and lead experiences of prayer and liturgy. As a consequence, pupils and staff are able to provide prayer and liturgy opportunities that are engaging, of a high quality and accessible and relevant to pupils.	Leaders, including chaplains, are highly effective in facilitating others to plan and lead experiences of prayer and liturgy. As a consequence, pupils and staff are able to provide prayer and liturgy opportunities that are engaging, of a consistently high quality and are accessible, meaningful and relevant for the whole community.

CW3.7 Resourcing

4	3	2	1
Leaders, including governors, neglect prayer and liturgy when setting budgets and allocating resources.	Leaders, including governors do not always recognise the importance of worship when setting budgets and allocating resources. As a result, relevant staff are insufficiently supported in developing quality experiences of prayer and liturgy.	Leaders, including governors, recognise the importance of prayer and liturgy when setting budgets and allocating resources, such as time, staffing and facilities. As a result, relevant staff are supported in developing high-quality experiences of prayer and liturgy.	Leaders, including governors, ensure provision for prayer and liturgy is prioritised when setting budgets and allocating resources, such as time, staffing and facilities. As a result, relevant staff are supported in developing consistently high-quality experiences of prayer and liturgy.

CW3.8 Self-evaluation

4	3	2	1
Leaders, including governors, rarely, if ever, review the quality and impact of prayer and liturgy.	Leaders, including governors are inconsistent in their reviews of the quality and impact of prayer and liturgy. Such reviews, when they occur, are peripheral to the school's cycle of self-evaluation.	Leaders, including governors, regularly review the quality and impact of prayer and liturgy as part of the school's cycle of self-evaluation and planned improvements. The views of pupils are regularly sought as part of the school's evaluation of prayer and liturgy.	Leaders, including governors, place the highest priority on the evaluation of the quality and impact of prayer and liturgy and ensure it is embedded in the school's cycle of self-evaluation and planned improvements. The voice of pupils and other relevant stakeholders are an integral and valued part of the school's evaluation of prayer and liturgy.

CW3

COLLECTIVE WORSHIP