



Christ the King Catholic Primary School

URN: 147437

Catholic Schools Inspectorate report on behalf of the Archbishop of Birmingham

04–05 December 2024

Summary of key findings

Overall effectiveness

The overall quality of Catholic education provided by the school

1

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

1

Religious education (p.5)

The quality of curriculum religious education

1

Collective worship (p.7)

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

1

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

Yes

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

Fully

Compliance statement

- The school is fully compliant with the general norms for religious education laid down by the Bishops' Conference.
- The school is fully compliant with the additional requirements of His Grace.
- The school has fully addressed all previous areas for improvement.

What the school does well

- The school has strong, supportive connections with parents and the parish. Leaders ensure a culture of welcome and inclusivity.
- Prayer is central to school life, and pupils are encouraged to become prayer leaders and participate actively in their parish.
- Pupils value their religious education and are supported to be reflective in their work.
- Pupils reflect on social teaching to discern how to live out the Catholic faith.
- Staff actively contribute to the school's Catholic life and model relationships based on the school's values.

What the school needs to improve

- Develop pupils' skills and confidence so that they can clearly understand what they need to do to improve and articulate their progress in religious education.
- Ensure that teaching other faiths helps pupils understand the lived experience of different faith groups and promotes the values of dialogue and encounter expressed in Church teaching.
- Clearly structure and record the self-evaluation that is already taking place, particularly concerning collective worship.

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

1

Provision

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

1

Leadership

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

1



Pupils understand and embrace the school's Catholic identity and seek to live out its mission. Each pupil completes a personal 'motto shield' at the start of the year to help them reflect on how they can contribute to living out the school's mission and how they might help others. Pupils constantly seek ways to support charities and individuals. They can articulate the principles of Catholic social teaching; for example, after attending a day on 'I am Church', chaplaincy team members led an assembly for the school and spoke about Catholic social teaching principles and the importance of linking faith to life. Pupils in the eco club understand the need to care for the environment and confidently link with the need to be stewards of Creation and Pope Francis' words in *Laudato Si'*. Pupils feel deeply valued, and one pupil said, 'The best thing about school is that staff support you.' They speak of the need to respect each other, and they understand and clearly articulate that everyone is created in God's image and likeness. Pupils actively participate in the school's charitable projects, often initiating them. The chaplaincy team are known throughout the school, with younger pupils speaking of how much they liked the team, modelling how to set up a focal area and lead prayer.

The school's mission statement and the principles of Catholic social teaching are well-known by the whole community and constantly reinforced through displays, music, and focus days. One parent commented that Christ the King is 'A truly wonderful school where Jesus is at the heart of all the children do.' Staff enthusiastically participate in the school's mission, supporting, for example, sacramental programmes and children's liturgy and organising or participating in various projects for charity. Relationships within the school are strong and supportive. The school places a high value on pupils' physical and mental well-being through, for example, well-being days, an enrichment programme, and an extensive list of school clubs. The school

environment is a vibrant expression of the school's ethos, utilising both inside and outside space. The school has two prayer gardens and a peace garden, and pupils contributed to these designs. The chaplaincy provision is a high priority for the school, and there is a plan to extend this to younger pupils by developing a Mini Vinnies club. Relationships, sex, and health education (RSHE) aligns with Church teaching and has been extensively reviewed and evaluated to ensure it fully covers all aspects of Catholic RSHE. Consequently, pupils are confident in their knowledge of this subject.

The headteacher, senior leaders, and governors are passionate about Catholic education and ensuring the school fulfils its mission. There is a flourishing partnership between the school and the parish, with the clergy being frequent visitors. The school supports the local community by writing Christmas cards, singing, and hosting the Remembrance Day service. Developing a curriculum plan to embed Catholic social teaching with the different subject areas ensures that the whole curriculum reflects the school's Catholic identity. Pupils are involved in the school's self-evaluation through pupil surveys and environment walks. Pupils also offer suggestions to the school council about improvements within the school. The governors know the school well and participate in targeted, structured visits and informally supporting events within the school. Although frequent opportunities for evaluation feed through to the school improvement plan, governors do not always fully record this.

Religious education

The quality of curriculum religious education

Religious education key judgement grade

Pupil outcomes

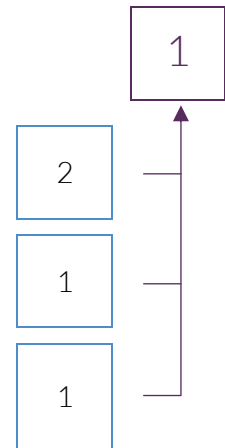
How well pupils achieve and enjoy their learning in religious education

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



Pupils speak highly of their religious education lessons. They value the opportunity to learn about Christ and seek to know more; consequently, their behaviour in lessons is exemplary, and they concentrate well. They are religiously literate young people, and their knowledge of scripture stories enables them to connect faith and life and think ethically. For example, one pupil could recount the Parable of the Good Samaritan and speak about how you must help everyone who needs help, even if you don't like them. Pupils make good progress throughout the year, and pupils with specific needs are well supported. In most areas of the curriculum, pupils develop secure knowledge and, in some cases, excellent knowledge. For example, all pupils' understanding of the purpose and events of the Church's year is assured. There are, however, some gaps in their knowledge or understanding. For example, although they understand the relevance of learning about other faiths and religions, their knowledge of them is limited. Pupils' individual work often reveals their creativity and thoughtful responses. Pupils want to improve their work and value the input from staff but, as yet, they lack the skills to fully articulate their progress and the steps they need to take to improve.

Teachers are very committed to the development of religious education. They constantly seek ways to deepen their understanding and plan carefully to ensure the best outcomes for pupils. They are confident in speaking about religious education. Teachers are skilful in using questions to prompt the pupils to think more reflectively about their answers, and they use art, drama and discussion to enhance pupils' understanding further. For example, in a lesson on Advent, a picture focus enabled pupils to talk about Jesus as the light of the world, sacramental life, and the importance of helping others. Previous work is recapped at the start of lessons, ensuring pupil knowledge is constantly reinforced. Pupils with differing needs are given opportunities to present their work differently, for example, by using art or cut-out faces to represent people's

feelings. Throughout lessons, there are constant references to Catholic social teaching and opportunities for reflection. This ensures pupils can develop morally and spiritually and produce thoughtful responses. Teachers celebrate work and offer positive reinforcement to pupils in class, ensuring that pupils really value their lessons.

Religious education is in full parity with other core subjects regarding training, resourcing, and strategic development. Staff feel well supported by the school in developing their knowledge and understanding. Leaders and governors ensure that frequent high-quality, wide-ranging staff training from several sources supports the provision of religious education. They use and contribute to training the multi-academy company (MAC) provides. Training by the diocese is also utilised. Teachers feel they can approach the subject leader or the headteacher if they have questions about the work in religious education. Teachers plan work in pairs, ensuring that parallel classes are taught the same. The subject leader for religious education has a clear vision for the subject, which is developed and reinforced by evaluation. The monitoring and evaluation process, which includes pupil surveys, lesson observation, and reviewing books, ensures that priorities for improvement are clearly identified. Through the ethos committee and the link governor for religious education, governors contribute to the evaluation process. The school works closely with the MAC, and work is moderated with other schools in the partnership, which assures the accuracy of assessment at Christ the King.

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

1

Provision

The quality of collective worship provided by the school

1

Leadership

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

1

1

Pupils are fully engaged in prayer and actively participate in the opportunities provided. They can reflect silently and sing joyfully. They clearly understand the Church's year; even the youngest children can talk about liturgical colours associated with the liturgy. They appreciate and understand traditional practices within the Church, such as the Rosary and Stations of the Cross. They are helped to understand the role of saints within the Church because their classes are named after saints, and the houses are named after titles of Our Lady, which further develops their understanding of feasts of Our Lady celebrated within the Church. Older pupils are confident in leading prayer and are provided with many opportunities to do so. The close connection with the parish ensures that many pupils take on church ministries, such as altar servers and reading at the Sunday Mass. Their prayers are thoughtful expressions of the needs of the wider world. The chaplaincy team help model to younger pupils how to lead prayer. Pupils evaluate their experiences of leading prayer and can explain why they chose hymns, for example, or why they chose specific artefacts for the focal area. Although pupils make suggestions for how their experience of prayer could be improved through evaluation, this process is not yet structured or recorded formally.

Prayer is central to and at the heart of the school. It is present in the ordinary experiences of school life with an embedded, daily pattern that impacts even the youngest children. One parent commented, 'Our youngest, who only attends Nursery in the mornings, has impressed us with his knowledge of prayer... He talks to us about praying to God.' Scripture passages reflect those used at Mass on Sunday and are always seasonally appropriate. Although there is no specific chapel, prayer areas are well-developed around the school, with artists commissioned to work with pupils to develop imaginative and visual representations of faith. Pupils use the outside prayer areas to provide a space for reflection daily and at specific times of the year. Staff support

pupils in becoming leaders of prayer modelling approaches. Families are invited into the school to participate in prayer activities, and there are specific events for families, like family faith days, which parents attend well and speak highly of. Prayer bags are sent home throughout the year and are clearly linked to the liturgical season. They contain various resources to enable families to pray together.

The school's policy on prayer and worship was revisited in June this year to take account of the *Prayer and Liturgy Directory*. Opportunities to celebrate the liturgical year are planned with the support of the parish, and every class takes part in special events to celebrate the solemnity of Christ the King. There is a clear strategy in place which outlines the progression and development of pupils in leading prayer. Leaders and governors have deepened pupils' awareness of the connections between worship and life through their engagement with other agencies outside the school. For example, the school has become an ICON (International Cross of Nails) school, which is an award under the auspices of Coventry Cathedral and focuses on the principles of peace, forgiveness, conflict, transformation, and reconciliation. This led the pupils to write prayers for peace and explore how they could be peacemakers. All teachers are provided with resources to enable them to develop prayer areas within their classrooms, and through a continual focus on training, staff are confident in their ability to help pupils plan and lead prayer.

Information about the school

Full name of school	Christ the King Catholic Primary School
School unique reference number (URN)	147437
School DfE Number (LAESTAB)	331 2001
Full postal address of the school	Scots Lane, Coundon, Coventry, CV6 2DJ
School phone number	02476 335790
Headteacher	Jennifer Riach
Chair of governing board	John Teahan
School Website	www.ctlc.hccmac.co.uk
Trusteeship	Diocesan
Multi-academy trust or company (if applicable)	Holy Cross Catholic Multi Academy Company
Phase	Primary
Type of school	Academy
Admissions policy	Non-selective
Age-range of pupils	3 to 11
Gender of pupils	Mixed
Date of last denominational inspection	June 2018
Previous denominational inspection grade	1

The inspection team

Ann Fowler	Lead
Shenade Moorhouse	Team
Helen Rigby	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