

Assessment Item Three: 50%

This final assignment is a 3000 word written account detailing a project that you would like to undertake. This will be based on the lectures and tutorial materials that have been covered over the course of the four day unit. Structure the assignment as follows with the subheadings listed below:

- *Introduction – the main aim and objectives of the project. Justification of why the project is important, why this is an important research area.*
- *Literature review – differing from a critiquing of an article. This section will provide the reader with literature that justifies the necessity of the study and previous research in this area.*
- *Methodology – How are you going to go about recruiting participants, collecting the data (information), analysing it and presenting the findings.*

PROJECT TITLE

On Pilgrimage: an instrument in the New Evangelisation of our youth.

AIMS OF THE PROJECT**Main Aim**

The overall aim of this project is to assess how a pilgrimage becomes a process that offers an opportunity to preach the Gospel anew to young people. With the information gained, the project seeks to identify pilgrimage as an instrument for new evangelisation to youth who are falling away from their faith in the face of secularization and rapidly rising levels of consumerist and materialistic values.

Objectives

- To assess the need for new evangelisation of students in Catholic schools.
- To identify how a pilgrimage offers a unique personal encounter, an intimacy with Christ that no other catechetical experience offered in a school setting can do.
- To examine how a pilgrimage can tailor for the pilgrim a mode of addressing the core of Christian faith and inviting a personal response.
- To evaluate the value of the Camino de Merced as an ongoing experience for Year 12 students at Mercedes College.

HYPOTHESES

The type of research this study will involve is qualitative research. Qualitative research is best described by Denzin and Lincoln (2005, p.3) as,

situated activity that locates the observer in the world. It consists of a set of interpretive, material practices that make the world visible. These practices transform the world. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them.

The research questions to be examined in this project include:

- What is new evangelisation?
- Why is it necessary for 21st century Australian Catholic schools?
- How can a pilgrimage be used in Catholic schools as a unique catechetical experience?
- How does a pilgrimage tailor for a 21st century pilgrim a mode of addressing the core of Christian faith?
- In what ways can a pilgrimage offer a pilgrim an opportunity to be evangelized?
- Does the Mercedes College Camino de Merced provide an opportunity to preach the Gospel anew to young people?

BACKGROUND

The educational and cultural context of the 21st century is continually changing.

The Catholic Church challenges all those involved in providing a Catholic education to students to dedicate themselves to ensuring that their schools are truly Catholic in their identity and life, are centers of 'the new evangelisation', enable their students to achieve high levels of 'Catholic religious literacy' and practice and are led and staffed by people who will contribute to these goals (Bishops of NSW and ACT, 2007). The Pastoral Letter *Catholic Schools at a Crossroads* (2007) identified a number of critical indicators against which progress towards these goals could be measured. The Letter stated, "evangelizing, forming and otherwise educating our next generation is a task for the whole Church; but the Bishops look especially to those involved in our schools to make the most of what Pope John Paul II called "the sense of adventure" involved in renewing Catholic education" (Bishops of NSW and ACT, 2007, p. 3).

Within the Catholic community fewer people attend Mass; and fewer priests and religious are in service than was previously the case. Recent studies suggest that fewer young people now identify themselves with churches or religions. Society-wide trends such as secularization, consumerism, family dysfunction and values disorientation also impact upon young people (Bishops of NSW and ACT, 2007).

Schools often have to pick up the pieces in the face of competing pressures from many directions.

In his Encyclical on the Church's Mission, John Paul II argues, "I sense that the moment has come to commit all the Church's energies to a new evangelisation." (Redemptoris Missio, 1990). The Pope explained that the definitive aim of evangelisation "is to put people not only in touch but in communion, in intimacy, with Jesus Christ: only He can lead us to the love of the Father in the Spirit and make us share in the life of the Holy Trinity." (Catechesi Tradendæ, 1979). Evangelisation means proclaiming the Good News of salvation in Jesus Christ. Its goal is bringing people to faith through a personal encounter with Him. John Paul II proclaimed, "the present generation of Christians is called and sent now to accomplish a new evangelisation among the peoples of Oceania, a fresh proclamation of the enduring truth evoked by the symbol of the Southern Cross. This call to mission poses great challenges, but it also opens new horizons, full of hope and even a sense of adventure" (Ecclesia in Oceania 2001, 8 and 13). The 'sense of adventure' inspired by new evangelisation is all the more urgent in the context of growing numbers of non-practicing Catholics, under-catechized Catholics and other-than-Catholic students in Australian Catholic schools (Bishops of NSW and ACT, 2007). All Christians receive the gift of faith at Baptism, and many others carry "the seeds of faith" within their

hearts. But many of them need the Gospel to be proclaimed to them anew.

A priority for Catholic Schools in Western Australia is to help awaken a sense of the sacred in students (CECWA, 2009). The *Western Australian Bishops' Mandate Letter* (2009-2015) states that Catholic schools must continually emphasize to all in their communities the Christian promise of salvation in a society in which "many young people feel alienated, disenchanted, angry and marginalized, particularly in the pre-adolescent and teenage years" (CECWA, 2009, p. 27).

The concept of pilgrimage has long been a significant practice of Christians seeking to deepen their faith and sense of the sacred. The physical and spiritual journey embarked upon is transformational in its nature. Hilaire Belloc, in a 1904 essay titled *The Idea of Pilgrimage*, proclaims, "the volume and depth and intensity of the world is something that only those on foot will ever experience" (Hickson, 2013). Belloc defines pilgrimage as "an expedition to some venerated place to which a vivid memory of sacred things experienced, or a long and wonderful history of human experience in divine matters, or a personal attraction affecting the soul impels one" (Hickson, 2013). Perhaps some version of this idea is why so many people seem to need the experience of a pilgrimage now more than ever.

The Mercedes College *Camino de Merced* or 'Path of Mercy' was an adaptation of the Camino Salvado® pilgrimage to New Norcia which originated from St. Joseph's Parish in Subiaco tracing the path of Dom Rosendo Salvado from Subiaco to New Norcia. For Ursula Frayne and the Sisters of Mercy, a significant link to the story of Salvado and New Norcia exists. Both Salvado and Frayne made the voyage to Perth in 1846 on the *Elizabeth*, together with Bishop John Brady, first Bishop of Perth and other religious. Both shared the challenging experience of founding a religious mission in one of the most remote colonies in the world. The pilgrimage offered by the *Camino de Merced* drew on the experiences of both these religious pioneers, as pilgrims contemplated a path of faith, hope and mercy. The Camino provided pilgrims with a six-day walking pilgrimage covering 146kms. Each day of the pilgrimage provided opportunities for pilgrims to participate in activities that assisted them to connect with the spiritual journey being undertaken. During the Pilgrimage, participants experienced two forms of Mass, the Roman Rite (said in English) and the Latin Rite (said in Latin), and were given the opportunity to pray the Divine Office in the tradition of both the Sisters of Mercy and the Benedictines who would have experienced both these forms of mass and who prayed seven times a day.

But why the contemporary passion for, and revival of, pilgrimage? It clearly speaks at some level to a "broader desire to reconnect with landscape and

nature, provoked by the increasing dematerialisation and disembodiment of virtualised existence" (Macfarlane, 2012). As Rowan Williams puts it, "place works on the pilgrim ... that's what pilgrimage is for" (Macfarlane, 2012). The idea that, despite its rigours, pilgrimage might "serve as a kind of wonder-voyage, moving the pilgrim out of the verifiable and into the 'marvellous', is one of its most stable attractions" (Macfarlane, 2012), and why it will surely long continue to appeal. Most recently, a group of French and Spanish bishops stated in a pastoral letter that the popularity of the pilgrimage to Santiago de Compostela is an opportunity for evangelising pilgrims, as most hikers along the Way of Saint James are not motivated by faith. The bishops argue "many of them are secretly searching for something that will make them better and enrich them," adding that the pilgrimage could help them discover "the reason and purpose of existence" (The Tablet, 2015).

Therefore, with these two central theories in mind, post the Camino de Merced pilgrimage is where this research project will begin. By using a qualitative research approach, the aim is to survey responses from students, staff and parents to gain initial feedback of the pilgrimage's highlights and learning experiences. It is also the researcher's intent to extend the research further by conducting interviews with each pilgrim, gather a number of staff testimonials

and conduct small focus groups to gain a deeper insight into how new evangelisation may have shaped each individual student participant.

RESEARCH PLAN

To thoroughly investigate this research topic, the following research plan will be used.

The researcher will ultimately be conducting this research project in a qualitative manner. A qualitative researcher's goal is to "collect in great details an understanding of the human behaviour, and the results that led to such particular behavior. In other words, the qualitative research method examines and answers questions of how, where, what, when and why a person would act in a certain way toward a specific matter" (Oun & Bach, 2014).

A paradigm can be described as "the philosophical stance informing the methodology and thus providing a context for the process" (Crotty, 1998). A paradigm is a set of propositions that explain how the world is perceived. And is used as a way of breaking down the complexity of the world. This research project will be guided by the paradigm of interpretivism, which by definition looks for culturally derived and historically situated interpretations of the social life-world and focuses on subjectivity rather than objectivity. Interpretivism

suggests that people are the sole carriers of meaningful conduct and this meaning comes together to show a particular pattern. Therefore, this research project aims to look for systems and patterns of meaning to make sense of the participant's world. As an interpretivist research project, the researcher will begin with some sort of prior insight of the research context but will assume that this is insufficient in developing a fixed research design due to a complex, multiple and unpredictable nature of what is perceived as reality (Edirisingha , 2012). The researcher will remain open to new knowledge throughout the study and will let it develop with the help of informants. Consequently, the goal of interpretivist research is to "understand and interpret the meanings in human behaviour rather than to generalize and predict causes and effects" (Edirisingha, 2012).

With this framework in place, it is then important for the researcher to consider the methodology to be used for this research project. Sarantakos (1993) argues that "the intention of methodological thinking is to arrive at a set of logically interrelated propositions that describe, interpret, explain and /or predict phenomena so that they can be assessed or re-assessed and lead to the development, acceptance, rejection or modification of a theory." The methodology of phenomenology will be used in this research project. Phenomenology answers the question: "What is it like to have a certain

experience?" (Law et al., 1998). It seeks to understand the phenomenon of a particular lived experience, which can be related to an emotion, to a relationship, or to being part of an organization or group. The assumption behind phenomenology is that there is an essence to shared experience and requires a researcher to "enter into an individual's life world and use the self to interpret the individual's (or group's) experience" (Law et al., 1998). This experience will provide the direction for this study.

Ethical principles must also be considered in any research project. For the aims and objectives of this research project to be met, the researcher must consider the *National Statement on Ethical Conduct in Human Research* (National Health and Medical Research Council, 2007). The ethical values set out in this statement include: respect for human beings, research merit and integrity, justice, and beneficence. They aim to help shape the relationship between the researcher and the research participants as one of "trust, mutual responsibility and ethical equality" (National Health and Medical Research Council, 2007). The researcher will take into account the research's integrity, respect for all participants, and the continual pursuit of justice. Most importantly, the researcher will provide clear and coherent information to participants about the purpose, methods, demands, risks, inconvenience, discomforts and possible outcomes (including publication) of this research project. Research participants can exercise voluntary

choice to participate and to withdraw consent, with the researcher ensuring that each participant is competent to make this choice. Because of the age of the research participants (school age children, 17 years of age), parental consent will also be sought to participate in the research project. Finally, the researcher understands that participants have a sphere of life from which they should be able to exclude any intrusion, and should it occur, the researcher acknowledges the legal and ethical obligations to be observed if the researcher receives information about another person. The research will ensure the safe and secure storage of data and how to access this information. An application will be forwarded to The University of Notre Dame's Human Research Ethics Committee. The researcher will ensure that the application demonstrates consideration of all aspects of the design of the research proposal and consideration for the prospective research participants.

Population & sample size are two additional elements that the researcher will need to take into consideration. Wiley and Sons (1995, p. 1) argues,

determining adequate sample size in qualitative research is ultimately a matter of judgment and experience in evaluating the quality of the information collected against the uses to which it will be put, the particular research method and purposeful sampling strategy employed, and the research product intended.

For this research project, participants include fifteen, female, year twelve Mercedes College students from the class of 2015 who are between sixteen and seventeen years of age. These Students had never experienced a pilgrimage previously and the cohort was encouraged to apply to be selected as participants on the Camino de Merced. It is hoped then that fifteen research participants in this qualitative research project is an adequate sample size "that permits-by virtue of not being too large-the deep, case-oriented analysis that is a hallmark of all qualitative inquiry, and that results in - by virtue of not being too small - a new and richly textured understanding of experience" (Sandelowski, 1994, p. 5).

The sampling methods to be utilised by the researcher in this research project post the Camino de Merced include: a survey of students (see Appendix A), three small focus groups of five students (see Appendix B), and the collection of student and staff testimonials (see Appendix C).

Survey research remains most used in applied social research. The term 'survey' is used in a number of ways, and can generally refer to "the selection of a relatively large sample of people from a pre-determined population (the 'population of interest'; this is the wider group of people in whom the researcher

is interested in a particular study), followed by the collection of a relatively small amount of data from those individuals" (Kelley, Clark, Brown & Sitzia, 2003, p. 1). The researcher has designed the survey featured in Appendix A to provide a "snapshot of how things are at a specific time" (Kelley, Clark, Brown & Sitzia, 2003, p.1). There will be no attempt to control conditions or manipulate variables and the researcher understands that the approach is a research strategy, not a research method. The survey of Camino de Merced student participants will be completed electronically using the free online survey software Survey Monkey. Evaluation questions can be found in Appendix A.

There has been a considerable expansion of the use of focus groups as a "method of data collection in social science research over the last decade, both to inform surveys and as a method of data collection" (Morgan, Gibbs, Maxwell & Britten, 2002, p. 6). Before the focus group, a letter describing the research project and inviting participation will be sent to both parents and students by the researcher who will ask both parent and student to jointly sign their agreement to participate and return the form. Following their arrival at the determined location for the focus group, the research project will again be explained to the student participants. The researcher will lead the focus group as an experienced facilitator and co-facilitator will also assist. One facilitator will

lead the discussion, and the second will operate the video camera, assist with the discussion and observe group dynamics. The broad topic areas to be covered are highlighted in Appendix B. A third person will be present in the background for all focus groups to observe the group and take field notes where appropriate.

Upon conclusion of the sampling methods described above, the research data requires analysis. The purpose of all analyses is to “summarize data so that it is easily understood and provides the answers to our original questions” (Kelley, Clark, Brown & Sitzia, 2003, p. 6). The researcher will be prepared to spend substantial time on the data analysis phase of both the evaluation survey and the three focus groups. Data collected using the qualitative methods stated throughout this research plan will be analyzed using three main methods including interpretive, recursive abstraction, and mechanical techniques.

Interpretive techniques are the techniques that are based on human understanding “to understand and explain human action by reference to the intentions it expresses” (Oun & Bach, 2014, p.4). In this way, the researcher plans to analyze the data by creating an impression and recording it as structured data, while possibly implementing a form of quantitative data. Coding will be used to help organize the data and to also determine the

relationship between individual codes. The recursive abstraction method will also be used by the researcher to simply summarize the data in steps, to end up with a focused and very compact summary that is both accurate and distinct. Mechanical techniques will be considered by the researcher if needed, to count words, phrases, or coincidences of tokens within the data.

After the data has been analyzed by the researcher, a suitable method for reporting will need to be considered. Kelley, Clark, Brown & Sitzia (2003) provide an appropriate checklist to be used for this research project. The author's suggest that the following key points are covered in the report:

1. Explain the purpose or aim of the research, with the explicit identification of the research question.
2. Explain why the research was necessary and place the study in context, drawing upon previous work in relevant fields (the literature review).
3. Describe in (proportionate) detail how the research was done.
4. Describe and justify the methods and tests used for data analysis.
5. Present the results of the research. The results section should be clear, factual, and concise.

6. Interpret and discuss the findings. Provide a critical reflection upon both the results and the processes of data collection.
7. Present conclusions and recommendations.

The researcher will need to tailor the research report to firstly meet the expectations of the specific audience for whom the work is being written, and secondly, the conventions that operate at a general level with respect to the production of reports on research in the social sciences. The researcher plans to present the final report on this research project to the Executive Council of Mercedes College, past and present pilgrims of the Camino de Merced. The researcher will also consider sharing the report with the Catholic Education Commission of Western Australia.

APPENDIX A

Student Evaluation Survey Questions

- Questions in this survey began as closed, with coded responses : Strongly Disagree, Disagree, Agree, Strongly Agree or Poor, Satisfactory, Good, Excellent.
 - Some questions then invited students to an open response, as possible replies were unknown or too numerous to pre-code.
1. *The expectations were made clear to me in the preparation for the Camino de Merced.*
 2. *I was well prepared for the Camino.*
 3. *Please rate the accommodation experiences/sleeping arrangements on the Camino*

St. Helena's of the Holy Cross Catholic Church
Moondyne Convention Centre
Bindoon Catholic Agricultural College
Ipsaro Farm
 4. *Please provide a general rating of the food provided on the Camino.*
 5. *Please rate your experiences of prayer and Liturgy on the Camino de Merced.*
 6. *What impact did participating in the Camino de Merced have on classwork or study, if any?*
 7. *Please comment on the timing of the Camino (as it occurred in the calendar).*
 8. *Please provide an overall rating for the support provided by Staff and volunteers on the Camino.*
 9. *Please rate the overall organisation of the Camino.*

10. *Please rate the experience of sharing your pilgrimage story with your peers on Year 12 Retreat.*
11. *Please identify one or more benefits you experienced from completing the Camino de Merced.*
12. *Please identify one or more areas that could be improved in the future.*
13. *Please provide an overall rating of your experience of the Camino de Merced.*

APPENDIX B

Focus Group Questions

The experience of pilgrimage should be transformational. Upon application to become a pilgrim on the Camino de Merced, students were asked to provide a written statement. This statement was an opportunity to express what the Camino de Merced would mean to them, should they be selected to participate. The questions asked:

- *What benefit you hope to gain from the experience?*
- *How will the pilgrimage contribute to your spiritual/faith formation?*
- *How will you contribute to the experience of the group?*
- *How will the experience deepen your appreciation and understanding of the Mercy story and tradition of which you are already a part?*

The aim of the three small focus groups will be to explore students' original written statements while providing an opportunity for students to reflect on their experience post the Camino de Merced.

Questions to be explored could include :

- *What benefits did you gain from the experience?*
- *Do you think this pilgrimage experience contributed to your spiritual/faith formation? Can you provide a specific example?*
- *Can you explain how you contributed personally to the shared spiritual/faith experience of the group?*
- *Did the experience deepen your appreciation and understanding of the Mercy story and tradition of which you are already a part? Was there a specific opportunity provided for you to do so?*
- *Do you consider a pilgrimage as an experience and/or opportunity to deepen a pilgrim's spirituality/faith?*

- *Would you pursue another pilgrimage knowing now it's possible effects on one's spirituality/faith?*

APPENDIX C

Staff Testimonial #1

Mercedes College meticulously planned and provided the opportunity for a group of young female, year 12 students to experience a modern Christian pilgrimage from Perth to New Norcia, based on the path of Dom Salvado.

For the young women who answered the call of the Camino, an experience unlike any other in their lives awaited them. Like a shedding of leaves, they left their families, friends, college peers, studies and exams behind at the Mercedes College Chapel, Cathedral and Wellington Square to set forth walking. Most of the students had never physically or contemplatively walked 20+ kilometres a day, had never experienced blisters or aching feet, nor, had ever worn hiking boots!

Daily, the pilgrim mass, blessings and prayers provided a spiritual dimension and comfort to the pilgrim students. The history of Dom Salvado and the connection to Ursula Frayne was ever present on “the way” and the symbols of pilgrimage such as the passport stamps, shells, Latin mass and the Camino de Santiago provided inspiration and significance.

As the daily walking continued and the kilometres progressed, the girls became aware of the simplicity of their lives in this space of time, the closeness of nature, the insights of reaching a deeper reality, the bond achieved with near strangers, the courage to persevere and find strength in themselves, to give support to others, to ask for support or care, to share in the joy of achievement, to give back to the Camino with an attitude of service, to be refreshed for the road ahead, to allow silence to provide reflection, meditation, light and laughter. On the final day, entering New Norcia, hand in hand, singing, rising above the pain of blisters, the heat of the sun, the aching feet and sharing in the journey of reaching their goal was joyous to witness. The girls understood “pilgrimage”. They got it!

The Camino de Merced will be a memorable positive experience that for some, may be a pivotal turning point in the lives of these students. Future challenging experiences can be rationalised by the ability to walk 145 km to New Norcia. Comfort may be gained in using nature, time, distance, prayer and silence to process significant life events and acknowledge that life’s journey is like a Camino. It is the way.

The pilgrimage was hugely successful because of the planning and support provided by the staff of Mercedes College. The details and attention to the route, accommodation, catering, vehicle back up, teacher duty of care, nursing care, spiritual care, student preparation and family support made this inaugural Camino de Merced a fulfilling pilgrimage for all involved.

Gael McLean

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