



**NEW DAWN
in the Church**

**FOUNDATIONAL
PRINCIPLES**

Introduction:

This document sets out to enshrine the legacy of Myles Dempsey. It does so in the appreciation of a lifetime of hard work and sacrifice of Myles and his beloved wife Joan. Any description of the incredible work of the Holy Spirit, the lived experience of hundreds of thousands of pilgrims and thirty-one years of service from a man of Myles' calibre, will always fall well short of the reality.¹ Although this document will fail to capture the true beauty, magnitude, and splendour of the conference it must not fail to protect its totality and integrity.

New Dawn in the Church must continually endeavour to showcase the Catholic Faith in its entirety, fervently passing on the Deposit of Faith. This document provides a comprehensive blueprint for this by listing essential foundational principles. Each principle is complementary and contributes to a completeness.² The conference could be called a Marian or a Eucharistic family conference, but the title 'Charismatic' is chosen to inspire the necessary openness to the Holy Spirit and all His manifestations, which lead to an active participation by all those seeking Christ with a sincere heart. The effects and fruits of this dynamism are an abundance of healing, repentance, deliverance, forgiveness, formation, freedom, strengthening, growth, empowerment, zeal for the Gospel, "charity, joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty, self-control, and chastity."³

New Dawn in the Church:

Blessed by Pope Francis and endorsed by the Catholic Bishops Conference of England and Wales, New Dawn in the Church is a Catholic Charismatic Family Pilgrimage Conference that takes place each year at the Catholic National Shrine and Basilica of Our Lady of Walsingham. It is founded on a direct Word from God, anointed by the Holy Spirit, and inspired by the words of Pope Leo XIII: "*When England returns to Walsingham, Our Lady will return to England.*" With a global mandate, New Dawn in the Church has been embraced by several countries including the Czech Republic, Portugal, Scotland, Slovakia, Uganda, and Zambia.

History:

New Dawn in the Church was founded in 1987 by married couple, Myles and Joan Dempsey. In 1985 on the Feast of Blessed Dominic Barberi (26th August) Myles attended the Lion of Judah Catholic Charismatic Conference in Ars, France, and was deeply moved by the crowd's fervour! Whilst stood at the famous statue of the Cure d' Ars, Myles said to the Lord "*This is France, what about England?*" Immediately he received the 'words': "*New Dawn Walsingham.*" Two years later New Dawn was born: Myles and Joan held the first conference in the fields of Walsingham with over 800 participants!

¹ Cf. 2 Corinthians 3:4-11: "*God is the one who has given us the qualifications to be the administrators of the new covenant, **which is not a covenant of written letters but of the Spirit.***"

² Cf. *Lumen Gentium* 13: "*In virtue of this catholicity, each individual part contributes through its special gifts to the good of the whole Church.*"

³ Catechism of the Catholic Church (CCC), 1832.

The essence of New Dawn is based on three key scriptures: **Isaiah 61:10**,⁴ **Revelation 21:2**⁵ and **Zechariah 8:4-6**, explained by Myles in the following words:

“I want the beauty of the Church to be seen in all Her splendour; the Church with all its lights on and all its aspects celebrated – the Charismatic, the Liturgical, the Marian, the Eucharistic, the Sacramental, the Mystical – and for the whole family to be there.”

“For me New Dawn is a foretaste of what a charismatic village might be with its own life and identity, where people of all ages can relate to each other in love, and where the structure facilitates the Kingdom of God and can be made visible in the lives of people. It’s an embodiment of the vision of Zechariah 8:4-6: ‘Thus says the Lord of hosts: Old men and old women shall again sit in the streets of Jerusalem, each with staff in hand because of their great age. And the streets of the city shall be full of boys and girls playing in its streets. Thus says the Lord of hosts: Even though it seems impossible to the remnant of this people in these days, should it also seem impossible to Me, says the Lord of hosts?’”

Thus, the God-given vision received by Myles was that New Dawn should bring together all the riches of the Catholic Faith, that it should be seen as a microcosm⁶ of the Church and be a model for the Parish.

Principles:

“What specific word would sum up the essence of New Dawn? And I would answer ‘completeness’. Everything is there. Drawing on the words of St James, ‘complete with nothing missing’⁷.” (Myles 2010) When appointing Gary Stephens his successor Myles said: “I have laid the foundations, now build the building... go into the attic and bring out the treasures of the Church that have been long since forgotten.” (2018) These treasures are the ‘road signs’, guideposts’, and blueprint of New Dawn. Indeed, Myles would often say “mark well the road by which you have travelled.”⁸

1. **Trinitarian:** First and foremost, New Dawn is a Trinitarian conference. Everything is to be considered according to a proper understanding of the Father, Son and Holy Spirit as the final goal for the fulfilment of God’s eternal plan; since ‘the mystery of the Most Holy Trinity is the central mystery of Christian faith and life.’⁹ New Dawn is a place where pilgrims should experience the Holy Trinity: *“The interpenetration of the infinite personality in infinite truth and infinite love from all eternity... [which] we are called to be at the heart of...; shot through by the crossfire of love at the heart of the Trinity. This is our destiny.”* (Myles 2017) *“Devotion to the Trinity is the crown of the Spiritual Life.”* (Myles 1994) New Dawn pilgrims therefore seek to live as followers of Jesus Christ in union with the Holy Spirit to the praise of God the Father. In addition, central to prayer throughout the conference is the action of the ‘Sign of the Cross’ and the formula ‘to the Father, in the Son, through the power of the Holy Spirit.’

⁴ ‘I will greatly rejoice in the Lord, my whole being shall exult in my God; for He has clothed me with the garments of salvation, He has covered me with the robe of righteousness, as a bridegroom decks himself a garland, and as a bride adorns herself with her jewels.’

⁵ ‘And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.’

⁶ *“New Dawn is not a movement”* (Myles 2017).

⁷ Cf. James 1:2.

⁸ Cf. Jeremiah 31:21.

⁹ CCC, 234.

2. **Christo-centric:** New Dawn is centered on Jesus Christ. In teaching, preaching, prayer, praise and worship, devotion, and fellowship the Risen Saviour's Paschal Mystery¹⁰ 'stands at the centre.'¹¹ Prominence is given to Christ as the way, the truth, and the life; the means of salvation for all!¹² Thus, the call to a personal relationship with Jesus Christ as one's Lord and Saviour is central to New Dawn. On every possible occasion Myles boldly proclaimed, "*Jesus Christ is Lord, now and forever, Amen!*" This is the central proclamation of New Dawn and must be repeated "*many times during the week.*" (Myles 2001)

3. **Pneumatological (Holy Spirit):**

Called to Holiness: Since 'man's vocation [is] life in the Spirit',¹³ the objective of New Dawn is to help pilgrims live "*in the power of the Holy Spirit,*" (Myles 1996) firstly and primarily through ¹ sanctifying grace. Therefore, throughout the conference pilgrims are encouraged to embrace the Christian call to holiness¹⁴ by surrendering to the action of the Spirit who sanctifies and transforms into the likeness of Christ. In Myles own words, "*we become holy by the action of the Holy Spirit!*" (2016) Thus, New Dawn encourages participation in the sacraments and training in the virtuous life;¹⁵ particularly the synergistical relationship between the seven gifts of the Holy Spirit,¹⁶ the three theological virtues, the four cardinal virtues,¹⁷ the twelve fruits of the Holy Spirit¹⁸ and the eight beatitudes.¹⁹

Another key aspect of New Dawn is the practice of devotion particularly to the Sacred Heart, the Divine Mercy, the Holy Face, the Stations of the Cross and the Rosary etc. However, as a conference that takes the "*extreme centre*", (Myles 1995) holiness is to be animated by the Spirit and "*must not be confused with being merely pious, religiosity is not to be confused with genuine spirituality; religiosity and devotionism which kills the Spirit and overshadows centrality of Jesus Christ. Authentic devotion has its place but, and must not, become the central focus!*" (Myles 2010)

Charismatic: A further objective of New Dawn is to help pilgrims live "*in the power of the Holy Spirit*" (Myles 1996) through charismatic grace; for in Myles' own words "*New Dawn is fully charismatic,*" "*open to all the manifestations of the Spirit*" and "*a foretaste of what a charismatic village might be, with its own life and identity.*" (1995, 2010, 2006) The Holy Spirit and Baptism in the Holy Spirit,²⁰ are therefore the first session(s) of the conference; for the grace of Baptism in

Incarnation, Life, Passion, Death, Resurrection, Ascension & Glorification.

¹¹ 'The Paschal Mystery of Christ's Cross and Resurrection stands at the centre of the Good News that the apostles, and the Church following them, are to proclaim to the world.' (CCC 571)

¹² John 14:6.

¹³ Since 'life in the Holy Spirit fulfils the vocation of man' (CCC 1699).

¹⁴ LG 39-42, CCC 2012-16.

¹⁵ Cf. St. Gregory of Nyssa, Cf. CCC 1803.

¹⁶ Cf. Isaiah 11:1-2, CCC 1830-1831.

¹⁷ Cf. 1 Corinthians 13:13, Cf. CCC 1812-1829; Cf. Wisdom 8:7, Cf. CCC 1805-1809.

¹⁸ Cf. Galatians 5:22-23, Cf. CCC 1832.

¹⁹ Cf. Matthew 5:3-12, Cf. CCC 1716-1717.

²⁰ '*To bring people into an experience of the living Christ... that the Spirit may penetrate us more and more to the very depth of our being ... That we may be transformed by the Spirit who releases and brings to the surface in new ways the graces of Baptism and Confirmation and particularly the charismatic gifts... That we might go forth without fear and proclaim the Gospel in season and out of season, welcomed or unwelcomed*' (Cf. Myles 2003).

the Holy Spirit is the igniting spark that enables pilgrims to experience the grace of God more fully in all the other principles of the conference.²¹ The charismatic nature of New Dawn is what brings everything else in the conference to life, for the Holy Spirit is the ‘soul and life’²² of the Church. Indeed, Pope Francis himself encouraged the Charismatic Renewal to “*share baptism in the Holy Spirit with everyone in the Church.*”²³ Consequently, pilgrims are encouraged to embrace their charismatic gifting²⁴ and indeed all ministries²⁵ throughout the conference give witness to “*the manifestations of the Spirit.*” (Myles, 2010)

Charisms should be viewed in their proper place both as gifts of the Holy Spirit intended for the common good and holiness of the Church (primarily ‘oriented to sanctifying grace’)²⁶ and as ‘signs’ of the Lord to accompany and confirm the proclamation of the Gospel.²⁷ In this sense, New Dawn seeks to cultivate a greater understanding of the relationship between sanctifying and charismatic grace; the former bringing one into immediate union with God, whilst the latter prepares one for that union.²⁸ In the words of Fr Raniero Cantalamessa, “*there is absolute priority with the sanctifying action of the Holy Spirit over the charismatic action of the Holy Spirit.*” So as not to become misused or corrupt, Cantalamessa emphasises that charismatic action must be grounded in personal holiness.²⁹

Furthermore, at the heart of New Dawn’s charismatic nature is praise and worship including ‘Singing in the Spirit’, ‘Singing in Tongues’ or ‘Singing in Jubilation’.³⁰ The Christian call to praise God at all times is a message littered throughout Scripture: ‘Through Him, then, let us continually offer a sacrifice of praise to God, that is, the fruit of lips that confess His name.’³¹ Indeed, the power of praise and worship is emphasised throughout the Scriptures; for God dwells in the praises of His people,³² it redirects the heart and mind to God, it raises disheartened and faint spirits,³³ it brings freedom and healing,³⁴ and it tills the soil of the soul for the planting of the Word of God. Each day of the conference therefore begins with praise and worship so that pilgrims’ hearts, minds, bodies, and souls are better prepared for the teaching, preaching and sacraments that follow. Sessions of praise are also included throughout the day to foster a spirit of joy³⁵ and dependency on God. Music ministry is thus a pivotal ministry of New Dawn and

²¹ Including: Liturgy, Sacraments, Teaching, Reconciliation, Praise and Worship, Healing, Empowerment, Mission, Devotions etc.

²² Cf. St Augustine. *Sermones*. 267.4; Cf. Pope Francis 2014,2019.

²³ Pope Francis CHARIS 2019.

²⁴ Received in Baptism and Confirmation; CCC 799-801, CCC 2003-2004; *Lumen Gentium* 12; 1 Corinthians 12:4-11, Romans 12:3-8 and Ephesians 4:11-12.

²⁵ Praise and worship, healing ministry, children, and youth ministry, preaching and teaching etc.

²⁶ CCC 2024.

²⁷ Cf. John 10:38 and Mark 16:20.

²⁸ St Thomas Aquinas, Cf. *Summa Theologiae*, Part 2, Q.111, Article 5.

²⁹ Cf. Fr Raniero Cantalamessa Rome, Paul VI Audience Hall, June 8, 2019.

³⁰ Cf. Office of Readings, Saint Cecilia, 22nd November (St. Augustine): “*Singing in jubilation... What is this jubilation, this exultant song? It is the melody that means our hearts are bursting with feelings words cannot express. And to whom does this jubilation most belong? Surely to God who is unutterable. And does not unutterable mean what cannot be uttered? If words will not come and you may not remain silent, what else can you do but let the melody soar? What else, when the rejoicing heart has no words, and the immensity of your joys will not be imprisoned in speech? What else but sing out with jubilation.*”

³¹ Hebrews 13:15; cf. Colossians 3:16, Ephesians 5:19, Psalm 22:3, 149:3, 147:1, 135:1, 1 Corinthians 14:15 and Ephesians 6:18.

³² Cf. Psalm 22:3.

³³ Cf. Isaiah 61:3.

³⁴ Cf. Acts 16:25 and Joshua 6:1-27.

³⁵ On the last night of the conference, the Music Ministry lead a joyful celebration of singing and dancing in the main tent for all pilgrims (children, youth, and adults). This often recounted as one of the ‘highlights’ for many pilgrims.

requires anointed and gifted musicians and singers who can lead pilgrims to an encounter with God through the special grace of charismatic praise and worship.

4. **Eucharistic:** As the Eucharist is 'the source and summit of the Christian life,'³⁶ so it is of New Dawn! The Holy Mass is celebrated each day and should be seen as the pinnacle gathering and event. Belief and reverence for the Real Presence of Jesus Christ in the Eucharist,³⁷ is also fostered through exposing the Blessed Sacrament during healing ministry and services, all-night adoration, and ringing of bells when the Eucharist is processed to and from the site. Thus, New Dawn is a eucharistic conference where Christ's own words should be understood and experienced: *"...Remember, I am with you always, to the end of the age."*³⁸
5. **Liturgical:** *"New Dawn is devoted to providing sound teaching and good liturgy, ensuring that people are properly fed and grow in knowledge of the Gospel of Jesus Christ."* (Myles 2017) The primary liturgical objective of New Dawn is to help pilgrims make a more 'full and active participation'³⁹ in the Sacred Liturgy of Holy Mass as 'the summit toward which the activity of the Church is directed ... [and] the font from which all Her power flows'.⁴⁰ Through liturgical Catechesis,⁴¹ it seeks to educate pilgrims on what 'full and active participation' means, namely the engagement of one's heart and mind 'in Christ's own prayer addressed to the Father in the Holy Spirit'.⁴² To help achieve this, New Dawn faithfully observes the liturgical rubrics and guidelines of the Church.⁴³ As a charismatic conference, New Dawn is especially open to Singing in the Spirit at appropriate times during the Liturgy,⁴⁴ particularly after the second and third degrees of sacred music⁴⁵ in order to help enhance one's full and active participation 'in Christ's own prayer addressed to the Father in the Holy Spirit'; for Singing in the Spirit is ultimately a contemplative act⁴⁶ of the Spirit who, knowing and searching the mind and mysteries of the Father, intercedes for Christ's members 'with sighs too deep for words'.⁴⁷

Finally, as an 'extension of the Eucharistic celebration',⁴⁸ pilgrims are encouraged to participate in Morning and Evening Prayer from the Liturgy of Holy Hours. An insightful reflection as to why New Dawn prays Morning and Evening Prayer is to compare each conference day to a tent. Traditionally tents are held up by two poles, one at the front and another at the rear. Each day of

³⁶ LG 11.

³⁷ Body, Blood, Soul and Divinity, *Mediator Dei* (MD) 129; cf. CCC 1378.

³⁸ Matthew 28:20.

³⁹ *Sacrosanctum Concilium* (SC) 14.

⁴⁰ CCC 1074.

⁴¹ Since liturgical Catechesis is 'an eminent kind of catechesis' (General Directory for Catechesis (GDC) 71) the New Dawn Master of liturgical ceremonies (or another appropriate minister) should emphasise that Holy Mass is Calvary made-present (cf. CCC 1364) and explain the liturgies rites, signs, symbols, and instruments (during the liturgy itself throughout the conference week).

⁴² CCC 1073.

⁴³ General Instruction for the Roman Missal (GIRM), Liturgy Office Guidelines, Code of Canon Law, Ceremonies of the Modern Roman Rite, *Sacrosanctum Concilium*, and all Church teaching.

⁴⁴ However, tongues must not be instigated by the Principal Celebrant or Music Ministry but spontaneously by the Holy Spirit through the congregation (ICCRS Doctrinal Commission 2010).

⁴⁵ According to paragraph 8 of the Church's document on Sacred Music *Musicam Sacram* (MS), there are 3 degrees of music used during the Sacred Liturgy: 1. The Dialogues of the Mass (the responses between the priest and people), 2. The Ordinary of the Mass (the *Kyrie*, *Sanctus*, and *Agnus Dei*) and 3. The Proper of the Mass (the entrance, offertory, communion, and recessional hymns).

⁴⁶ 'Contemplative prayer is a union with the prayer of Christ insofar as it makes us participate in His mystery. The mystery of Christ is celebrated by the Church in the Eucharist, and the Holy Spirit makes it come alive in contemplative prayer...' (CCC 2718).

⁴⁷ Romans 8:26-27; cf. 1 Corinthians 2:10, 14:2.

⁴⁸ CCC 1178

the conference should therefore be seen as a 'tent of meeting'⁴⁹ (with the Lord), held up by Morning and Evening Prayer.

6. **Sacramental:** New Dawn is a celebration of the Seven Sacraments; the channels through which the Holy Spirit communicates the grace of Christ's Paschal Mystery. Session 1 'Baptism in the Holy Spirit' should be seen as a fanning into flames⁵⁰ of the gifts and charisms of the Holy Spirit (planted in the soul at Baptism and strengthened through Confirmation). Session 2 'Reconciliation' invites participants to reconcile with Christ and His Church through Confession. The Eucharist is the climatic gathering of each day. A strong presence of priest's witnesses to Holy Orders. A particular charism of New Dawn is to pray for/support priests and the permanent diaconate.⁵¹ During the conference opening session, the congregation extend their hands to pray for God's protection and blessing over all the priests. The 'Daily Prayer for Priests'⁵² is also prayed each day. The Anointing of the Sick is ministered on request to those who qualify. Finally, having been founded by a married couple, New Dawn is a conference for the family! It celebrates Holy Matrimony through the presence of many husbands, wives and children who witness to the love of Christ for His Bride, the Church.

Since the primary purpose of sacramentals is to dispose the soul 'to receive the chief effect of the Sacraments', to 'prepare us to receive grace and dispose us to cooperate with it',⁵³ the following are used throughout the conference: Holy water, blessed salt, blessed oils, candles, the St. Benedict crucifix, and the miraculous medal. Holy water and blessed salt are sprinkled before each session and around the site regularly.⁵⁴ They are also available during ministry. A correct understanding of sacramentals is fostered throughout the conference, in particular: 1) That sacramentals do not sanctify us of themselves but by power flowing from the redemptive act of Christ (elicited by the Church's intercession to be directed through such external signs and elements); 2) Their primary purpose is to dispose and prepare the soul for the grace of the sacraments; 3) 'Sacramentals derive from the baptismal priesthood: every baptized person is called to be a "blessing," and to bless. Hence lay people may preside at certain blessings';⁵⁵ 4) 'The more a blessing concerns ecclesial and sacramental life, the more is its administration reserved to the ordained ministry (bishops, priests, or deacons)'.⁵⁶

7. **Scriptural:** The essence of New Dawn is based on three key scriptures: Isaiah 61:10, Revelation 21:2 and Zechariah 8:4-6. As a Christo-centric conference New Dawn is rooted in Sacred Scripture;

⁴⁹ Exodus 33:7-11.

⁵⁰ Cf. 2 Timothy 1:6.

⁵¹ Being a ministry of service, the presence of permanent deacons is important for New Dawn as a conference of service! There are several deacon's present at each conference and following the *General Instruction for the Roman Missal*, the deacon is the ordinary minister of the Gospel and Prayers of the Faithful. Finally, as married men, permanent deacons also witness to the importance of family in the conference.

⁵² 'Heavenly Father, grant that our Priests be strengthened and healed by the power of the Eucharist they celebrate. May the Word they proclaim give them courage and wisdom. We pray that all those whom they seek to serve, may see in them the love and care of Jesus our eternal High Priest, who is Lord for ever and ever, Amen. Mary, Mother of the Church, look tenderly upon your sons, our Priests.'

⁵³ *Codex Iuris Canonici* (CIC) 1670.

⁵⁴ Before the conference, the chairman and a priest walk around the whole site sprinkling blessed salt and miraculous medals, praying in the Spirit for God's protection and blessing upon New Dawn! Spiritual warfare prayers including the Breastplate of St. Patrick are also prayed.

⁵⁵ CIC 1669.

⁵⁶ *Ibid.*

for the Church calls the Scriptures the *"heart of Christ"*.⁵⁷ The reading and sharing of Sacred Scripture is therefore encouraged through the conference theme, main stage sessions, workshops, and all ministries. As a Catholic conference, New Dawn also seeks to foster a correct interpretation of Sacred Scripture by encouraging pilgrims to be faithful to the teachings of the Magisterium, particularly the doctrines presented in the Catechism of the Catholic Church.

8. **Ecclesial:** *"New Dawn is... a gift to the Church for this time!"* (Myles 1995) *"What is the aim of New Dawn? To love the Church!"* (Myles 2010) Its very mission is to present the Church *"in all Her splendour; the Church with all its lights on and all its aspects celebrated - the Charismatic, the Liturgical, the Marian, the Eucharistic, the Sacramental, the Mystical - and for the whole family to be there."* (Myles 2006)

As a microcosm of the Church, New Dawn is militant for *"we belong to the Church Militant; and She is militant because on earth the powers of darkness are ever restless to encompass Her destruction."*⁵⁸ As Church Militant, New Dawn relies on the intercession of the Church Triumphant and the Church Suffering. The Blessed Virgin Mary and numerous saints are inseparable from the founding and spirituality of New Dawn including:⁵⁹ Our Lady of Walsingham, St Joseph,⁶⁰ St Michael the Archangel,⁶¹ St John Marie Vianney,⁶² St Paul of the Cross,⁶³ St Edward the Confessor,⁶⁴ the Forty Martyrs of England and Wales, St John Fisher, St Thomas More, St John Henry Newman, St Maximilian Kolbe, St Teresa of Avila, St Gerard Majella, St Therese of Lisieux, St Francis of Assisi⁶⁵ and Blessed Dominic Barberi.⁶⁶ Myles often recounted how the Franciscan Order flourished after the death of its founder⁶⁷ St Francis of Assisi, and that he like St Francis, *"would go before the throne of God and continually intercede for an outpouring of grace upon New Dawn to spread across the world."* (cf. Myles 2015) Finally, pilgrims who have died in the previous year are prayed for at the opening Holy Mass.

⁵⁷ The phrase "heart of Christ" can refer to Sacred Scripture, which makes known His heart, closed before the Passion, as the Scripture was obscure. But the Scripture has been opened since the Passion; since those who from then on have understood it, consider, and discern in what way the prophecies must be interpreted (St Thomas Aquinas), CCC 112.

⁵⁸ Venerable Pope Pius XII, 1953.

⁵⁹ Indeed, conference tents are named after many of these saints.

⁶⁰ St Joseph is honoured at New Dawn with what the Church calls *proto dulia*. Except for the Blessed Virgin Mary, it is the highest form of veneration given to any saint or angel. Myles was born on 1st May, Feast of St Joseph the Worker and had a life-long devotion to him. Each community house (Prince of Peace) was affiliated to St Joseph in some way and the restoration of New Dawn is happening in the year dedicated to St Joseph (2020-2021).

⁶¹ Composed by Pope Leo XIII for the protection of the Church and supported by subsequent popes, the prayer to Holy Michael the Archangel is prayed at the end of each Holy Mass for the protection of the conference and pilgrims.

⁶² Myles received the word to start New Dawn at the statue of the Cure D'Ars in France. Also, the Feast of St John Vianney (4th August), generally falls within the conference week each year.

⁶³ St Paul of the Cross prayed for fifty years for the conversion of England leaving this mission to his Order, the Passionists. He was comforted in the last years of his life by a vision of the Order working in England. This was fulfilled in the person of Blessed Dominic Barberi who saw England as his adopted homeland and received St John Henry Newman into the Catholic Church. It was on the Feast of Blessed Dominic Barberi (26th August) that Myles received the word "New Dawn Walsingham".

⁶⁴ St Edward the Confessor is traditionally the first who offered England to Our Lady as Her Dowry and in whose reign Our Lady appeared in Walsingham, 1061.

⁶⁵ The mandate received by St Francis "Rebuild My Church" is the mandate of New Dawn. The Dissolution of Monasteries during the reign of Henry VIII began in Walsingham. It not only destroyed all monasteries but the House of the Annunciation (a place of pilgrimage since 1061 when Our Lady of Walsingham instructed Richeldis to build a house in honour of the Annunciation). On the Wednesday of each conference, pilgrims process from the site/Catholic Basilica to the remains of the Abbey Grounds. There we celebrate Holy Mass and pray for the restoration of England as Catholic and Our Lady's Dowry.

⁶⁶ It was on the Feast of Blessed Dominic Barberi (26th August) that Myles received the word "New Dawn Walsingham".

⁶⁷ As did many other order, communities, and congregations.

9. **Marian:** New Dawn was founded in Walsingham, the Catholic National Shrine and Basilica of Our Lady of Walsingham (England's Nazareth), on a direct word from the Holy Spirit. Since New Dawn takes place in Walsingham, it seeks and anticipates the fulfilment of Pope Leo XIII's prophecy: *"When England returns to Walsingham, Our Lady will return to England."* Through teaching, prayer,⁶⁸ and devotion⁶⁹ it emphasises Walsingham's invitation to share in *"the great joy of the Annunciation"*⁷⁰ and imitate Mary's acceptance of God's Will, so that Christ may be conceived in our hearts, born in our lives, and brought forth into the world. As a microcosm of the Church, New Dawn looks to Mary as its model and personification.⁷¹ In a special way, the Marian procession reinforces that as pilgrims process behind the statue of Our Lady of Walsingham, to the Abbey grounds for Holy Mass, it is Our Lady who 'calls the faithful to Her Son and His Sacrifice.'⁷²
10. **Hierarchical:** New Dawn is blessed by Pope Francis and endorsed by the Catholic Bishops Conference of England and Wales. Since the first conference in 1987, New Dawn has been attended and supported by many bishops and clergy. As a Catholic conference, New Dawn recognises the authority of the pope and guardianship of bishops, endowed with the Office of governance and sanctification of the Laity.⁷³ In particular, New Dawn seeks to promote a correct understanding of the differing roles between the Ministerial (Hierarchical) Priesthood and the Common Priesthood of the Laity who 'exercise that priesthood in receiving the sacraments, in prayer and thanksgiving, in the witness of a holy life, and by self-denial and active charity.'⁷⁴

New Dawn also seeks to promote a correct understanding of the co-essentiality of both the hierarchical and charismatic principles as taught by Pope St John Paul II;⁷⁵ for *"charisms without the institution are headed for chaos; the institution without the charisms is headed for stagnation."*⁷⁶ Myles himself insisted that *"the two have to come together,⁷⁷ the fusion has to take place, then you get the explosion!"* (2001)

11. **Orthodox:** In Myles' own words, *"New Dawn is not conservative, we are not liberals, we are at the extreme centre."* (1995) New Dawn is therefore a conference that: 1) Celebrates correct Sacred Liturgy 2) is faithful to the Magisterium and 3) demands sound teaching so that pilgrims *"...are properly fed and grow in knowledge of the gospel of Jesus Christ, with ability to act according to the dictates of His instruction."* (Myles 2017) Furthermore, *"New Dawn is a pro-life conference"* (Myles 1996) devoted to the Blessed Virgin Mary's urgent call at Fatima to fight the errors of Communism, particularly the anthropological dangers that threaten society including the sanctity and dignity of human life (from conception until natural death), the creation of the

⁶⁸ As a reflection of the Annunciation, the Angelus is prayed before each Holy Mass.

⁶⁹ I.e., the rosary, artwork, statues etc.

⁷⁰ Our Lady of Walsingham to Richeldis in 1061.

⁷¹ Cf. LG 65.

⁷² LG 65.

⁷³ Cf. LG 18-21.

⁷⁴ LG 10.

⁷⁵ Cf. LG 4; *"I have often had occasion to stress that there is no conflict or opposition in the Church between the institutional dimension and the charismatic dimension, of which movements are a significant expression. Both are co-essential to the divine constitution of the Church founded by Jesus, because they both help to make the mystery of Christ and His saving work present in the world"* (Pope John Paul II, Message to the participants of the World Congress of Ecclesial Movements promoted by the Pontifical Council for the Laity, 27th May 1998).

⁷⁶ Raniero Cantalamessa (CHARIS 2019).

⁷⁷ The hierarchical and charismatic dimensions.

human person as 'male and female',⁷⁸ and the inviolability of Marriage between one man and one woman.⁷⁹

12. Pilgrimage: As a microcosm of the pilgrim Church, New Dawn is a pilgrimage conference. Pilgrimage originating from the Old French *pelrimage* meaning 'distant journey', and conference from the Latin *conferre* meaning to 'bring together'. Therefore, as a bringing together of pilgrims to the small, rural (and for most) distant village of Walsingham, New Dawn is ascetical taking seriously the words of Pope Francis: "*I want a Church which is poor and for the poor.*"⁸⁰ The Gospel "*invites us to live a plain and austere life... to share in the life of those most in need, the life lived by the Apostles, and ultimately to configure ourselves to Jesus who, though rich, 'made Himself poor' (2 Corinthians 8:9).*"⁸¹ Thus, New Dawn seeks to be an antidote to a consumerist and materialist society by imitating the self-emptying (*kenosis*)⁸² of Christ; for is not true justice 'to share your bread with the hungry and bring the homeless poor into your house; when you see the naked, to cover him, and not to hide yourself from your own kin? Then your light shall break forth like the *dawn*.'⁸³

Myles once said, "*this is a pilgrimage, not a holiday and we have to go through the pain, to get the gain, so don't complain!*" (2012) Thus, pilgrims are encouraged to embrace New Dawn's ascetical nature through prayer, penance, fasting, camping, sharing facilities and by having the main conference in a large outdoor tent.⁸⁴ By enduring the discomfort of camping, unpredictable weather and basic food, pilgrims are humbled in realising not only their limits but the gratuitous blessings of God. For many pilgrims, the transfiguration moment of New Dawn as a pilgrimage is experienced during the Wednesday Marian procession where pilgrims, young and old gather to walk the Holy Mile to the Abbey Grounds for Holy Mass. Pilgrims not only pray the rosary and sing hymns in honour of Our Lady, but some choose to walk bare footed in a spirit of reparation.

13. Pastoral: New Dawn exists to serve the people; for "*the glory of God is man fully alive*"!⁸⁵ It has been anointed to 'bring good tidings to the afflicted... to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; to proclaim the year of the Lord's favour.'⁸⁶ New Dawn welcomes people where they are. Like Christ who walked with the two disciples on the road to Emmaus, New Dawn seeks to walk with pilgrims wherever they are in life to gently lead them to the truth, to freedom, to the Eucharist and thus to joy.⁸⁷ In the words of Pope Francis, New Dawn should be seen "*as a field hospital after battle*", a place of mercy that does not exclude "*justice and truth*", but "*is the fullness of justice and the most radiant manifestation of God's truth.*"⁸⁸

⁷⁸ Genesis 1:27.

⁷⁹ Genesis 2:24; Promoting the Teachings of St. John Paul II and Theology of the Body.

⁸⁰ *Evangelii Gaudium* (EG) 198; So that no one is excluded, New Dawn does not charge an attendance fee but relies solely on donation.

⁸¹ *Gaudete et Exsultate* (GEE) 70.

⁸² Philippians 2:7; CCC 472

⁸³ Isaiah 58:6-8.

⁸⁴ 'Enlarge the site of your tent and let the curtains of your habitations be stretched out; do not hold back; lengthen your cords and strengthen your stakes' (Isaiah 54:2).

⁸⁵ St Irenaeus (CCC 294).

⁸⁶ Is 61:1-2; Cf. Luke 4:18-19.

⁸⁷ Cf. Luke 24:13-33.

⁸⁸ GEE 105.

14. **Communal:** In Myles' own words New Dawn is a place *"where people of all ages can relate to each other in love."* It welcomes the *"whole family"*: every man and woman young⁸⁹ and old from all walks, backgrounds, nationalities, and states of life. *"It's an embodiment of the vision of Zechariah 8:4-6"* where pilgrims establish life-long relationships and friendships. As one of the four ways in which Christ is present to His people,⁹⁰ community and fellowship are not only central to the identity of New Dawn but are essential for encountering Christ Himself and the building up of the Body.
15. **Ecumenical:** As a place where all peoples are welcome, New Dawn is ecumenical! To avoid a false ecumenism (or what the Church calls a 'false irenicism'⁹¹) that "waters down" the Catholicity of the conference, New Dawn welcomes other Christians and people of different religions precisely so that they might see and experience the fullness of the Catholic Faith as emphasised in the founding words of Myles: *"I want the beauty of the Church to be seen in all Her splendour; the Church with all its lights on and all its aspects celebrated – the Charismatic, the Liturgical, the Marian, the Eucharistic, the Sacramental, the Mystical."*⁹² Indeed, New Dawn seeks the unity of all Christians across the nation, praying daily the Cardinal Wiseman Prayer for England promulgated by Pope Leo XIII.⁹³
16. **Missionary:** As a microcosm of the Church New Dawn is missionary by nature.⁹⁴ The objective of New Dawn is not only to spread the Gospel but to help pilgrims realise that through the Sacrament of Confirmation, they themselves have received a 'special strength of the Holy Spirit to spread and defend the faith by word and action as true witnesses of Christ, to confess the name of Christ boldly, and never to be ashamed of the Cross.'⁹⁵ New Dawn seeks to form missionary disciples who by sanctifying and charismatic grace, charity, prayer, and faithfulness to the teachings of the Magisterium, are equipped for action and ready to confront a disbelieving world with the kerygma.⁹⁶ Therefore, the conference's final two sessions are on empowerment and evangelisation, encouraging pilgrims to invite others to New Dawn. Myles himself once prophesied: *"I hope this tent will be extended right over the whole place. One day it will... that this field will not be able to hold the people we bring... our horizons have to widen."* (1998)
17. **National:** When appointing Gary his successor Myles said, *"I have laid the foundations, now build the building."* Like the Church, this "building" is not physical but spiritual! People are the building, 'living stones' gathered to be 'built into a spiritual house'.⁹⁷ By forming evangelists and missionary

⁸⁹ To accommodate for people of all ages, New Dawn offers a creche, children's ministry and youth ministry.

⁹⁰ The Second Vatican Council stipulates four ways in which Christ is present to His people: 1. The Eucharist (in a sublime way); 2. In the person of the Priest (*In Persona Christi*); 3. In the Word of God; and 4. In our bodies (as members of the Body of Christ).

⁹¹ 'The way and method in which the Catholic faith is expressed should never become an obstacle to dialogue with our brethren. It is, of course, essential that the doctrine should be clearly presented in its entirety. Nothing is so foreign to the spirit of ecumenism as a **false irenicism** in which the purity of Catholic doctrine suffers loss, and its genuine and certain meaning is clouded' (*Unitatis Redintegratio* (UR) 11).

⁹² Cf. UR 4.

⁹³ 'O Blessed Virgin Mary, Mother of God and our most gentle Queen and Mother, look down upon England your "Dowry" and upon us all who greatly hope and trust in you. By you it was that Jesus, our Saviour, and our hope, was given to the world; and He has given you to us that we might hope still more. Plead for us your children, whom you did receive and accept at the foot of the Cross, O sorrowful Mother. Intercede for our separated brethren, that with us in the one true fold they may be united to the Chief Shepherd, the Vicar of your Son. Pray for us all, dear Mother, that by faith fruitful in good works we may all deserve to see and praise God, together with you, in our heavenly home. Amen.'

⁹⁴ *Ad Gentes* (AG) 2.

⁹⁵ CCC 1303.

⁹⁶ 1 Peter 3:15.

⁹⁷ 1 Peter 2:5.

disciples, New Dawn is not only experienced during the conference week but all year round. Many families form prayer groups in their homes and parishes to help them live out what they have received and keep the fire of New Dawn burning throughout the year. Furthermore, New Dawn seeks to strategically multiply its experience across the nation by working with parishes, groups, and institutions to host events that replicate the conference and each principle of this document.

18. **International:** As a Catholic conference New Dawn is universal. The word “*New Dawn Walsingham*” was given in France to Myles, an Irish man living in England! The very first conference in 1987 attracted over 800 pilgrims and several international speakers.⁹⁸ Since then, many countries have been represented at New Dawn Walsingham.⁹⁹ Myles always had a global vision and mandate for New Dawn to be ‘a light to the nations’.¹⁰⁰ International pilgrims who have experienced Walsingham have therefore established New Dawn in several countries including the Czech Republic, Portugal,¹⁰¹ Scotland, Slovakia, Uganda, and Zambia.¹⁰² Like Walsingham, which Myles recognised as the “*mother conference*”, international conferences should embrace the foundational principles contained in this document whilst retaining their own identity, culture, and tradition.¹⁰³
19. **Prophetic:** New Dawn itself was founded on prophetic word from God. “*Right from the beginning I have always felt that New Dawn is not just a charismatic conference but is part of something larger that God is doing.*” (Myles 2001) Its very mission is to be a “New Dawn” in the Church, to “*proclaim to the world a new dawn of hope*”¹⁰⁴ and “*to be the watchmen of the morning who announce the coming of the sun who is the Risen Christ!*”¹⁰⁵ In Myles own words “*we must be signs of hope... heralds of a New Dawn!*” (Myles 2004) Recognising the signs of the times, New Dawn is therefore to be a voice in the desert, proclaiming the word in season and out of season.¹⁰⁶ “*We must prepare the youth for a dark world which they are going to conquer in the power of the Holy Spirit.*” (Myles 2012)
20. **Eschatological:** New Dawn is “*a conference that is thankful for the graces of the past but always moving forward in the power of the Spirit not resting until we have reached the final goal.*” (Myles 2010) Thus, it is precisely through the above principles that New Dawn should be seen as an anticipation of the Kingdom of God. It should point to heaven as the fulfillment of God’s eternal plan for the whole of creation, that is, Mystical Marriage between Christ and His Church: ‘And I

⁹⁸ Including Fr Tom Forrest CSSR (USA), Fr Jean Rudolph Kars (France), John Michael Talbot (USA) and Fr Chris O’Donnell O’Carm (Ireland).

⁹⁹ Uganda, Nigeria, Kenya, Zambia, Portugal, Slovakia, Czech Republic, Germany, USA, Canada, France, Scotland, Wales, Ireland and many more.

¹⁰⁰ Isaiah 42:6.

¹⁰¹ Fatima had a special place in Myles’ heart, a pilgrimage he made over 35 times! Our Lady’s message at Fatima resonated with him deeply: “*If my desires are heeded, Russia will be converted and there will be peace and, in the end, My Immaculate Heart will triumph.*” Myles was convinced that New Dawn is, somehow, part of Mary’s triumph. His last pilgrimage to Fatima took place in May 2017 for the centenary celebrations and canonisations of Ss Jacinta & Francisco. Just five months later his prayer for New Dawn Fatima was granted. Having a strong devotion to Our Lady of Kazan and visiting the country several times, Myles also prayed for New Dawn Russia (a prayer yet to be granted).

¹⁰² Myles had a strong connection with Africa and before his passing, he tasked a priest from New Dawn Zambia to take New Dawn to every country south of the African Equator.

¹⁰³ For instance, many international conferences establish New Dawn at a place of pilgrimage or religious significance (Czech Republic at the Hajek Franciscan Monastery, Portugal at the Shrine of Our Lady of Fatima, Scotland at St Andrews, and Slovakia at Skalka near Trenčín).

¹⁰⁴ Pope St John Paul II, 2002.

¹⁰⁵ Ibid

¹⁰⁶ Cf. Luke 12:56; cf. 2 Timothy 4:2.

saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.¹⁰⁷ Indeed, many pilgrims describe the conference as a tangible experience where “*heaven touches earth*”, a place of tangible hope seen in the personal faith of priests, religious, married people, single people, young people, old people and children.

----- End -----

Signed 12th June 2021, the Memorial of the Immaculate Heart of Mary and the third anniversary of the death of Myles Gerard Dempsey, founder of New Dawn in the Church.



Mr. Gary Stephens, BDiv

Leader of the Community of Christ Prince of Peace & Chairman of New Dawn in the Church Walsingham

----- Endorsement -----

New Dawn in the Church is indebted to **His Excellency Most Rev Malcolm McMahon OP, Archbishop of Liverpool**, who formally endorsed this document on the 22nd of June 2021, the Memorial of Saint John Fisher and Saint Thomas More!

¹⁰⁷ Revelation 21:2.

Abbreviations:

AG	<i>Ad Gentes</i>
CCC	Catechism of the Catholic Church
CIC	<i>Codex Iuris Canonici</i>
EG	<i>Evangelii Gaudium</i>
GDC	General Directory for Catechesis
GEE	<i>Gaudete et Exsultate</i>
GIRM	General Instruction of the Roman Missal
LG	<i>Lumen Gentium</i>
MD	<i>Mediator Dei</i>
MS	<i>Musicam Sacram</i>
SC	<i>Sacrosanctum Concilium</i>
UR	<i>Unitatis Redintegratio</i>