

*There was at table one of His disciples, the one Jesus loved, reclining with his head on Jesus' bosom.*

*John 13:23*

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# HEARTBEAT

## PROPHETIC BULLETIN

### THIS ISSUE:

*This year, we step into a new era in Quebec, the heart of Canada. God is rekindling the revolution that has been hidden deep in our hearts—the revolution of love. He is inviting us to become radical lovers of Jesus who settle for nothing less than living the fullness of their faith; whose very presence changes the atmosphere and provokes others to passionate love for God.*

*now more than ever, we need a clear vision and understanding of our high calling and destiny. We must understand the timing of God and know what should be done in order to take responsibility for our individual spiritual destiny and the destiny of our provinces and nation.*

*In this issue we share strategic prophetic insight for Kingdom advancement, including timely words for Quebec, the heart of Canada.*

*Hany Soryal  
June 1, 2006  
Montreal, Quebec*

### CANADA: HER DESTINY

#### Rekindling our Revolutionary heart

by Hany Soryal

#### Getting to the Heart

It is a fearful thing to connect with one's own heart. This may seem a strange statement. None-the-less, if you were to pose the question, you would find that most people are disconnected from their own hearts and passions. This is primarily due to the fear that we may find there a dream that we have not brought to fulfillment, or that we believe we cannot accomplish. Whether subconsciously or otherwise, we tune our hearts out to avoid the pain that this realization would bring. "A happy heart doeth good like a medicine, but hope deferred makes the heart sick." Ignoring our own hearts leads to depression and illness.

At another level, ignoring the heart of a nation leads to a national crisis. Yet, most of us have not stopped to consider where the heart of Canada lies, let alone to consider the spiritual influence that the heart of the nation carries.

The heart of Canada is the province of Québec. It was established here the day the first missionaries arrived to lay down their lives for the sake of proclaiming Christ to the First Nations. Our Godly heritage was first established in Québec. Just as the battles for a person's destiny are waged in the heart, it was in Québec, on the Plains of Abraham, that the battle for the destiny of the nation of Canada took place.

A resident of any other province may ask, "What difference does this make to me?" Jesus said that if one part of the body suffers, all parts of the body suffer with it. If Canada were a person, it would be of little good to have strong arms and perfect eye-sight if the heart was failing or weak. And that is precisely what is happening in Canada today. While other provinces are healthy and thriving, Québec, the heart, is in crisis. It is no coincidence that on Mount Royal, the mountain in the middle of Montreal, all the Maple

trees are diseased; every leaf covered in large black spots. It behooves us to attend to the heart of our nation. The destiny of Canada is tied up in Québec.

## **Realizing the Vision**

Invariably, whatever happens in Québec has an impact past its political boundaries into the whole of Canada and the rest of the continent. This has been true through the centuries, from the battle at the Plains of Abraham determining the primary language and culture of the nation, to the influence that Montreal Expo 67 had on its 50 million visitors.

It is no coincidence that the Catholic Church chose Saint John the Baptist, the forerunner of Christ, as the patron saint over the province of Québec. One of primary calls upon the province of Québec is to be a forerunner in Canada; one who prepares the way for others around or after him/her.

And today, we are on the brink of witnessing a revolution in Québec which will reverberate across the land.

## **The Time of our Visitation**

There comes a time when the destiny of an individual, a nation, or a generation hangs in the balance. Jesus called such a time, "the time of your visitation" (Luke 19:44). When it is the time of our visitation two things must take place. First, we must recognize the time of our visitation. Second, we must respond promptly and properly to God. The Bible records many sobering examples of generations that fell short of fulfilling their God-given destiny. The best-known generation was that of Moses. Because of their disbelief, rather than faith and consecration to God, they wandered in the desert for forty years and died without fulfilling their destiny. The whole nation bore the consequences of that generation's failure.

Therefore, as the Holy Spirit says: "Today, if you will hear His voice, Do not harden your hearts as in the rebellion, In the day of trial in the wilderness, Where your fathers tested Me, tried Me, And saw My works forty years. Therefore I was angry with that generation, And said, 'They always go astray in their heart, And they have not known My ways.' So I swore in My wrath, 'They shall not enter My rest.'" (Hebrew 3:7-11)

Another generation that did not fulfill its destiny was the generation of Jesus and the apostles. The whole nation suffered because that generation did not recognize the time of its visitation. Jerusalem

was destroyed and the people were either killed or scattered to different nations.

"Now as He drew near, He saw the city and wept over it, saying, "If you would have known, even you, especially in this your day, the things that make for your peace! But now they are hidden from your eyes. "For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side, and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, because you did not know the time of your visitation." (Luke 19:41-44)

On the other hand, in the book of Joshua, we have the positive example of a generation that entered into the Promised Land. Because they recognized their hour of destiny and responded with extreme consecration and revolutionary faith in God (Joshua 3:5), the people of the younger generation fulfilled their destiny and possessed the land that had been promised to their fathers.

## **The Past:**

### **The Quiet Revolution**

Forty years ago, Québec entered into a desert experience much like what Moses' generation did. During a six year period from 1960 to 1966, while the Baby Boomer generation was at its peak, Québec spear-headed a massive change in the spiritual destiny of Québec and Canada. This was part of a huge socioeconomic change which came to be known as the "Quiet Revolution."

Prior to Québec's "Quiet Revolution," during the Duplessis era, dead tradition and conservatism reigned and a general rejection of any new values or ideas prevailed. These are the very characteristics of a religious spirit that usually manifests in the church but can also manifest in governmental and in political organizations. A religious spirit is a demonic spirit that replaces the true power of God with a form of godliness and/or lifeless tradition.

The death of Duplessis marked the beginning of "The Quiet Revolution." So many intense and contrasting changes took place in Québec during the period extending from 1960 to 1966 that the results were nothing short of a revolution, although a quiet one.

One of the biggest changes that took place was the large-scale rejection of the Catholic faith together with anything that had to do with Christianity or the God of Christianity. True faith in Christ was replaced by a broad embrace of humanistic and secular values.

As a result, the hearts of the Boomer generation grew cold toward God and became focused on "Man"-- themselves.

God used the Boomers' rejection of Christianity as a means of purging their generation from dead religion and empty tradition and preparing a generation that would not carry the same kind of baggage and anger towards the Church and God. Although God did not desire the Boomers to reject Him, the image of God that the church had given to them was not an accurate one. Religion and tradition will always fall short of introducing God because they reduce Him to words, formulas, rules and regulations. God did not mind that the Boomers rejected the image of Him as a miserly, judgmental, controlling God who was distant and disinterested in them. But He did desire them to get to know Him as He truly is. Their failure to do so ushered Québec into a period of desolation or a "spiritual desert."

The impact of this Quiet Revolution reached far beyond the borders of Canada. As a kind of "Grand Finale" to the quiet revolution, on the anniversary of Canada's 100th birthday, Montreal hosted Expo 67, the theme of which was "Man and His World." A staggering 50 million people from around the globe visited this World fair and were impacted by the values that were communicated through it, values that were predominantly man-focused.

As a result of the purging that took place through the rejection of Catholicism and God, the people of Québec, by nature passionate and revolutionary, no longer have a satisfying object of passion, nor a vision worthy of revolution. The heart of Canada is sick; heart sick. Québec today is diseased with immorality, hopelessness, rebellion, and frustration.

But this does not have to be the end of the story.

### **Realizing the Hour of Destiny of the New Generation**

December 2006 will mark the end of a 40-years period since the Quiet Revolution took place. The number 40 speaks of completion of the time of desolation before entering into one's hour of destiny. For instance, the people of Israel spent forty years in the wilderness before the younger generation crossed over into their promised land. Jesus fasted for forty days before launching into his glorious earthly ministry.

### **Québec at a Crossroads**

Today, in Québec, we also stand at the shores of our destiny. Indeed, this year is a crucial one in the deciding of Québec and Canada's future. The new generation, composed of the children of the Baby Boomers, is at a pivotal moment in its history. In their early thirties and younger, these men and women are making major life decisions, getting established, starting families. They are looking for their "raison d'être", their purpose in life. They are looking for something to live for that is also worth dying for. Within a very few years they will have made the choices that determine the direction of the rest of their life and which will also determine the spiritual direction of the province and the nation.

Because of the break that the baby boomers made from religion and tradition, their children are free of the bitterness their parents held against the church and are wide open to meet God in all His amazing splendour and beauty. (Their openness is very similar to that of the Russians after the fall of communism.) But unless we believers walk in a revolutionary love-relationship with God, and unless we present Him for whom He truly is, free from the trappings of lifeless religion and dogma, they will have no way of meeting Him. Their deepest longing will remain unmet.

Like the young Hebrew generation that stood on the shores of the Jordan River after walking in the desert for forty years, we have come to a crossroad. We, as a generation and as a province, are faced with the choice of either responding to God in faith, consecrating ourselves to Him, or of turning away again in disbelief and rebellion. Either way, there must be a response to God that is national, corporate, and generational.

The Lord is looking for a people who will wholly consecrate themselves unto Him (Psalm 24:3-4) and seek His face (Psalm 24:6).

"Who may ascend into the hill of the Lord? Or who may stand in His holy place? He who has clean hands and a pure heart, Who has not lifted up his soul to an idol, Nor sworn deceitfully. He shall receive blessing from the Lord, And righteousness from the God of his salvation. This is Jacob, the generation of those who seek Him, Who seek Your face. Selah" (Psalm 24:3-6)

But God is not just looking for those who are already believers. His desire is for a whole generation, an entire province and, eventually, the entire nation of Canada.

## The Fullness of Time

In the 1960's, Québec initiated a profound change in the spiritual atmosphere of Canada by turning away from God and embracing human secularism. The time has come for the pendulum to swing back in the other direction. The new generation is ready to be introduced to the real God they are searching for. They are ready for the revolutionary Jesus. Now is the fullness of time for the new generation in Québec. We must not fail to respond to this hour of visitation.

## Responding to the Call and Seizing the Hour of Destiny

In response to this reality, a festival called "Québec Je t'aime!" ("Québec I love you!") is being organized during this summer in various cities in Quebec (for more details visit [www.loversofGod.com](http://www.loversofGod.com)).

Our goal through the festival is to allow God to reintroduce Himself to the Québécois people as the creative, passionate and revolutionary God that He is—through the passionate, creative, revolutionary medium of the expressive arts.

Over the course of the celebrations, non-Christian Québécois people, especially the new generation, will have the opportunity to encounter the God who is passionate about them and who is worthy of their passionate pursuit; the awesome God of their forefathers. Christians will have the opportunity to turn away from trying to make God tame, boring, and predicable, and to invite Him to redefine and reveal Himself as He truly is: the great "I AM." We will embark with Him on the wildest adventure of our lives.

People from outside Québec can be involved through prayer, financial contributions, or by participating in the celebrations. ✚



## God wants to be known again in Québec!

And he wants to take up residence here again. But the Québécois people today, especially the younger generations, don't know Him the way their forefathers did—if they know of Him at all.

**QUÉBEC JE T'AIME** is a team of Québécois artists, artisans and creative people who have in common a passion for Jesus Christ, and a deep longing to see their people re-embrace God in all his majesty and splendour. We are not merely Christian artists (Christians who create art). We are **Kingdom artists; followers of Jesus who have submitted their skills to the purposes of God for the furtherance of His Kingdom.**

We are endeavouring to co-operate with the Holy Spirit to create a body of works of art that capture and exude different aspects of God's character; that proclaim His glory, His majesty, His beauty; that articulate His passionate love for Quebec.

**Our deepest yearning is that He would enable us to create works that provoke His presence;** that the work of our hands would be so pleasing to Him that He could not refrain from coming to be in the midst of it, and in the midst of us. We long to prepare for Him a "tabernacle"—not identical to the one Moses had made, because each of us is now God's dwelling place, but similar in that:

- the works of art that we create will be according to God's instruction
- the diverse works of art will speak of God's nature

This “tabernacle” will be portable, and during the summer, starting after St Jean Baptiste, we will do a **tour of Quebec** reintroducing God to the province through the arts and creativity. The tour will culminate in a **festival in Montreal on September 23<sup>rd</sup> and 24<sup>th</sup>.**

We are pleading with God to make His presence so palpable—even visible—that unbelievers would be drawn like magnets to the place, and that they would encounter Him and His beauty and holiness with such power that they would cry out, “What is this power I feel?” “Who is this God in your midst?” We desire that believers too, would be moved to greater awe of the One whom we so often take for granted, and that the media would come flocking to the site because of reports of a fire over the tent, a fire that didn’t consume the tent, but consumed the hearts of everyone who ventured near.

### **Why are we communicating God’s character through the arts?**

The Québécois people are a people of the heart who are looking for spiritual meaning. They recognize that they are a passionate people; they sense that there is revolution in their hearts. But they have not found the object worthy of their passion, the purpose worthy of a revolution. They are looking for something that is not only worth living for, but also worth dying for. However, the Québécois, and in particular the younger generations, respond to things that they can experience, not things that are presented to them at the level of logic and intellect. They want the LIVING God, not just an intellectual faith.

**The arts bypass logic and speak from the heart to the heart.** A song says more than the lyrics alone—it is impassioned speech. A dance says more than the music alone—it is impassioned song. And a picture *is* worth a thousand words.

**The arts are the language of passionate people. They communicate the heart of a passionate God.**

### **How can you be involved?**

**We want to be in relationship** with any creative, kingdom-building person who identifies with this vision to reach Quebec through the arts. Whether you consider yourself an “artist” as such or not is not important to us, because different people will have different strengths to contribute to the building of this “tabernacle.” Some may be artists, others may have a genius for setting up displays. Some may be musicians, others sound board operators. One may be a poet; another may put the poem to music. We are depending on God to pull together all those of like heart to create a team who will work together for the advancement of His kingdom.

*This is a lofty goal, seemingly too high for us to attain. But we are utterly persuaded that God desires to be known afresh in Quebec, and that He is eager to make his love known to this aching province. We are convinced that, as we yield ourselves to His love and power at work in us, He will bring forth songs from our mouths, dances from our bodies, paintings from our brushes, even new fashions to wear, that will so articulate who He is and how He loves us, that the hearts of the Québécois people will be rekindled into love for Him.*

*We are terrified, but breathless with expectation. This task is indeed too much for us to accomplish, but we serve and love the same God who slew a giant though a boy, and who conquered a vast army with a man named Gideon and a few hundred foot soldiers. Our God is the same God who, in response to the praises of His people, caused Israel’s enemies to slaughter each other. Our God is the God who inhabits the praises of his people.*

*Let us give Him all our praise so that He may come and inhabit our province and the hearts of the people anew! ✚*

# “I long to dwell in the hearts of men”

By Elizabeth Wallace-Soryal

From the beginning of time, it has been God’s deepest desire to be in intimate communion with mankind. He longs to dwell in the hearts of men and women.

And from the beginning, He has used creation as His primary means of expressing this desire. We see His longing for intimacy in the way he created us—in His own image. We see it in the way he created the garden as a sanctuary of beauty wherein he could meet with Adam and Eve; a place where each living thing reflected a facet of His beauty, his creativity, His love.... After the fall, we see it in the Tabernacle that He instructed Moses to build.

His instructions for the tabernacle were explicit. They were to be executed precisely as He dictated them, because they were meant to communicate a message.

This tabernacle, God’s portable dwelling-place, was a wealth of royal color. It’s linen panels were exquisitely embroidered with golden cherubim full of eyes and covered with wings. Its sacred furniture and utensils were fashioned of gold. The bases of the posts were solid silver. The outer courts were enclosed by the whitest linen.

Every detail was specific. Every detail spoke of a mystery that was yet to come. The tabernacle was God’s picture of the redemption that He would provide for Israel and for the world through the atoning sacrifice of His son. The tabernacle was an illustration, an artfully wrought image of His longing to dwell in the innermost sanctuary of our hearts. He designed it to help us, in our groping, to find Him.

When God gave instructions for the building of the tabernacle, he also poured out his spirit on specific artisans so that they could do what he had commissioned them to do.

Exodus 31:1-5

“Then the Lord spoke to Moses, saying: “See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah. And I have filled him with the Spirit of God, in wisdom, in understanding, in knowledge, and in all manner of workmanship,

to design artistic works, to work in gold, in silver, in bronze, in cutting jewels for setting, in carving wood, and to work in all manner of workmanship.”

There is a message for us in the very names of Bezaleel and his father, and his father’s father.

Bezaleel means “in the shadow (that is, protection) of God. His father’s name, Uri, means, “fiery” And his grandfather’s name, Hur, means “White linen” All these men were of the tribe of Judah, which means “praise”

Here then, is the message for us:

Out of our praise, proceeds purity and righteous acts (white linen). From our purity, proceeds passion. In this heritage of praise, purity and passion, we come under the protection of God. And in that place of covering, in the shadow of the Almighty, we are called to create! To create all manner of works of art for the glory and the manifestation—and indeed, I believe, for the pleasure of God.

Today we understand that WE are God’s tabernacle. He longs to come and dwell in us, and because of Jesus, He can and does. We are His living temples. We are the fearfully and wonderfully made images of His love and mercy to the lost around us. And we are made in His image, as creators.

Does God love art? Yes! Because all true art is inspired (breathed into) by Him, and all true art is incarnational in nature—it gives flesh to something of Jesus, and so speaks of Him.

The tabernacle was first a sign to God’s people, but it was, secondly, a sign to the pagan nations around the Hebrews. The pillar of fire by night, the pillar of cloud by day, and the manifest power of God left no doubt that God was “in the house.” But even the tent and its sacred objects were eloquent in their “silence”, visual testimonies of the glory and splendour of God.

God so longs to dwell in the hearts of men. As we commune with the Creator in us, as we praise Him in purity and passion, He will cover us and inspire us. He will communicate his heart to the world through the art He calls us to create.

And so, the command given to Bezaleel and his comrades in Exodus 35:10 is still God’s call to us today:

“All you who are skilled among you, come and make everything the Lord has commanded!” ✚

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First the natural, then the spiritual. God is moving us from the age of the radio (we can only hear) to the age of the TV (see and hear) in the spirit. Also, unlike the typical course or seminar, the course is NOT a lecture or monologue but more of an interaction and dialogue. The subject of seeing and hearing in the spirit is almost like a dance. One can only read or hear so much about dance but until you put on the music and take a few steps, you'll never learn how to really do it.

So, in this light, the course is about 50% enjoyable activities, workshops, and exercises that are designed to activate people's ability to see and hear from the Holy Spirit. The other 50% is illustrations, in-depth biblical explanations, personal anecdotes and question and answer periods." - Hany

**For more information and the available dates and locations visit [www.loversofGod.com](http://www.loversofGod.com)**

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