

Perfection
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Sin is a turning from God's perfection. God is perfect, we are imperfect but we seek perfection. God's perfection is indivisible and therefore it is one. If we seek perfection we must face God, even a slight deviation is a turning away. We must have a uni-direction towards perfection. We must be like a flower that always seeks and strives to face the sun, singular in direction and purpose. We can be absorbed into His perfection but never achieve it. His perfection is so total that it would take all eternity to absorb it. His perfection is endless; absorbing this goodness would take all eternity. There is no end to His giving; therefore there is no end to our absorbing His perfection. If it were possible to absorb all His perfection we would be gods. Then God couldn't possibly be God because He would be limited. If He was not God, we could never be gods. Either way we are not gods. We are humans with imperfections.

Heaven then is the seeking and achieving of more and more goodness in an endless level of fulfillment, in an endless growth; each level being a fully satisfying experience of love in a never ending fulfillment; always satisfying, always growing, always achieving; never being distracted. If we deviate even the slightest from seeking and facing the total perfection of God, then we sin; for sin is the slightest deviation from perfection. Only 100% alignment with God is perfect love. It is said that we sin a thousand times a day but we don't realize it. A thousand times a day we swerve our 100% attention from God ever so slightly, totally unknowingly, totally un-realizing; not from willfulness but from distraction which is a consequence of our material world. It is a consequence of the limitations of human knowledge of a beginning and an ending of our moral existence.

God has no past and has no future, only an eternal present which is perfect existence. God lives in an eternal and perpetual present tense. God revealed Himself to Moses as "I am, who am." In human terms a lack of a future is a devastation and a curse. In the dimension of time human nature seeks to move forward. But to what and to where? To

perfection! What then when we supposedly reach that perfection; where do we go then? Humanity is on a journey to reach perfection. Having reached a supposed perfection, there is no other destiny to seek. The time of travel is at an end, so we have no need of future tense. We are content to stay in the eternal present. However this is not to become stagnant. Reaching perfection is only the start. We now have all eternity to absorb the eternal perfection, to grow fat on perfect love. We become continually perfected. Continually being perfected and never reaching the end of perfection by the perfect God because there is no end, as God has no end. God can never empty Himself, or reach a termination.

Man as a creature [including soul] can never be perfect for only God is perfect. The soul is made to God's image and likeness [in its' capacity to love] therefore it craves for what God is. Man had a beginning; unlike God who had no beginning. Humanity knows but two things; we have a past, a present and a future; and that we are incomplete and constantly seek completeness through perfection. Having a past means that we have grown or progressed to a slightly more knowledgeable plateau we call present. Having a future means that we can and do have a potential to continue to another plateau and achieve more knowledge. This certainly tells us that we are incomplete in our present tense; since there is more to go. Humanity will always be restless until it touches perfection. We are an incomplete and imperfect being. Seeking perfection for each person takes many different turns.

Our bodies seek perfection, our souls seek perfection. Bodily perfection will come with the resurrection; spiritual perfection will come with the complete alignment with God's perfect love. Once touching the goal of perfection the search is ended, there is no need to go on. There is now only the experience of absorbing and growth. The growth is not a seeking growth but an absorbing growth which will take forever.

Even the slightest deviation from the direction of God is unacceptable. When we turn from God's perfection we must consider the degree of culpability which can be a willfully deliberate or an accidental distraction of our intent. That which is severe by its nature cannot claim ignorance as an excuse to negate severity. However, we were made human

and subject to limitations and distractions, especially by the interference of Satan and our own slothfulness. It would take a perfect being to be perfectly attentive to God, and there is no such being except God Himself in the form of the Trinity. If there were, then neither would be god. The very description of God as perfect can only allow and accommodate for ONE. That is the concept of oneness, uniqueness, unduplicated, singular, and limitless. If there were two gods, then neither could be god because both would be limited by the existence of the other. Consequently neither would be perfect, neither could be god.

God recognizes the limits of that which He creates, but sets in motion a desire to seek oneness. Would that we could recognize our own limitations, therefore we sin. Man lives in two worlds because he is of two beings; a body which is of this material world, and a Soul which is of the spiritual world. We exist in both realities at the same time. The sin of Adam and Eve caused a veil to cover the eyes of the soul [intellect] so that the soul can no longer communicate in a direct dialogue with the creator. Sin turned body and soul from facing God as He originally intended man to be; as they had been before their fall. The temptation from Satan was that they could be like gods. Temptation made them discontent. [It was the same temptation that Satan faced when he fell from God's grace.] In their discontent they sought equality in knowledge with God. This audacity caused them to lose their innocence. They lost truth and gained knowledge only of the world, not a knowledge of perfection. This is the same temptation we face today, trying to be something other than what we were created for; to be lovers of God.