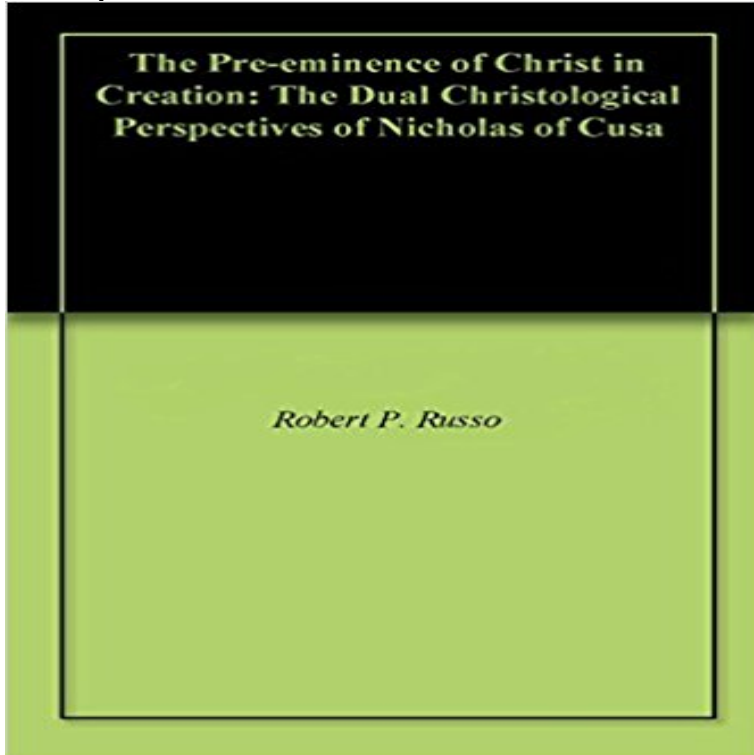


The Pre-eminence of Christ in Creation: The Dual Christological Perspectives of Nicholas of Cusa



What were Nicholas of Cusa's Christological views regarding the pre-eminence of Christ in creation, and how could a re-examination of lesser known historical teachings from the late Middle Ages, lead to theological unification in an era fragmented by the forces of postmodernity? Is there an inherent problem with the use of Cusa as a focal point for countering religious malaise in this era of postmodernity? This research paper will first provide a basic definition of Christology, including a view of both the ascending and descending Christ. The life of Nicholas of Cusa will then be briefly examined, followed by Albertson's interpretation of Cusa's views on filiation, filiation as Christomorphic ascent, and creation as Christomorphic descent, as gleaned through the synthesis of the three treatises previously mentioned.

Casarellas's synthesis of Cusan doctrine will be added to Albertson's, to provide a broader Christological perspective. Dupres's lost synthesis model will also be examined, to expound upon his views concerning the possibility of returning to pre-modernist thought. The research paper will conclude with comments regarding the significance and relevance of the pre-eminence of Christ in creation for the contemporary Church. An assessment of the research undertaken, including suggestions regarding further study, and related questions that could be explored will also be included. The research will ultimately show the inherent contradiction and paradox in Albertson's theories, including the very use of Cusa himself as a focal point for countering religious fragmentation in the era of modernity and beyond. It should also be noted that Casarella misidentified the historical figure of Dionysius the Areopagite (see the footnote [20] in the section entitled Casarellas's Synthesis), but this in no way negated his ultimate findings.

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