

# Religion Past & Present

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canticle and the *Benedictus* for Lauds, and the *Magnificat* for Vespers. The musical form of OT canticles in the medieval Latin → Liturgy of the Hours was the psalmody, whilst the *Benedictus* and *Magnificat* had more elaborate musical tones and acquired special antiphons. The *Nunc dimittis* became part of Compline. In the Reformation era and the following periods, Lutheran service books and the → *Book of Common Prayer* retained – with designated alternatives – an OT canticle and the *Benedictus* in the morning service, and the *Magnificat* and *Nunc dimittis* in the evening service (the *Nunc dimittis* was also incorporated into the Eucharist in numerous Lutheran orders). The Roman rite, which changed but little until the 20th century, currently uses 43 OT canticles, the three canticles from the Gospel of Luke, and nine christological texts from various NT books that have been newly incorporated.

H. Schneider, "Die biblischen Oden im christlichen Altertum," *Biblica* 30, 1949, 28–65 ♦ *idem*, "Die biblischen Oden seit dem VI. Jahrhundert," *ibid.*, 239–274 ♦ *idem*, "Die biblischen Oden in Jerusalem und Konstantinopel," *ibid.*, 433–452 ♦ *idem*, "Die biblischen Oden im Mittelalter," *idem*, 479–500 ♦ R. Taft, *The Liturgy of the Hours in East and West*, 1986. Joan Halmo

**Cantor.** From the 4th century, the term Cantor (Latin) refers to a singer, chanter, or leader of → church music; from the 10th century it refers also to an office held by a member of the cathedral chapter. In the traditional, pre-reformation understanding, the cantor was distinguished from the trained *musicus*; this distinction survived well into the 18th century. The Protestant image of the leader of a city → Kantorei following the model of Johann → Walter in Torgau (1525) combined this post with the duties of an academically trained teacher at a Latin school and therefore came to be regarded as an appropriate position in the training of theologians and pastors. In contrast, the position of Court Cantor was dependent on political circumstances. Outside significant centers of church music such as the *Thomaskirche* in Leipzig and the *Kreuzkirche* in Dresden, the organist, often also *Director musices*, was generally given the title cantor in addition. Until the separation of church and state in Germany in 1918, both offices were combined with that of *Volksschule* teacher. In the GDR, the combination of cantor and → catechist made possible religious education in the context of the church. In the Synagogue and in Catholic church music, the cantor is the person appointed to lead the singing; in Protestant churches the term refers to a trained church musician (→ Church music: VII).

S. Dach, *Handbuch des Kantorendienstes*, 3 vols., 1977f. ♦ M. Fassler, "The Office of the Cantor in Early Western Monastic Rules and Customaries: a Preliminary Investigation," *Early Music History* 5, 1985, 29–51 ♦ W. Herbst, art. "Kirchenmusiker," *MGG*<sup>2</sup> V, 1996, 129–138 (bibl.) ♦ *Kantor-Organist-Pfarramt*, *MuK* 4 (thematic issue), 1998 ♦ J. Kremer, "Das Kantorat als

Gegenstand der Professionalismusforschung," in: C. Kaden & V. Kalisch, eds., *Professionalismus in der Musik*, 1999, 172–178 ♦ K.A. Harmon, *The Ministry of the Cantors*, 2005 ♦ M. Connolly et al., *Psalmist and Cantor: A Pastoral Music Resource*, 2005. Friedhelm Brusniak

**Canudos**, socio-religious liberation movement in Bahia (→ Brazil), founded by Antonio Vicente Mendes Maciel (1830–1897). In his popular preaching, Mendes Maciel set the "law of God" against "human law," which he saw embodied in the agnosticism of the elite of the Republic of Brazil (established 1889). For him, "only God is great." Mendes Maciel proclaimed God as "the Father of the poor" and Jesus as "poor, simple, suffering." Mendes Maciel was rejected by the ecclesiastical hierarchy, but was honored as a man of God by slaves, Indians, the poor and many who had been deprived of land rights (→ Beato). Mendes Maciel established Canudos as a city on the "Holy Mountain" (approx. 25,000 inhabitants); it was destroyed in 1897 by military force. In retrospect, Canudos has been seen positively. In 1902, the Brazilian author Euclides da Cunha in his epic *Os Sertões* (ET: *Rebellion in the Backlands*) described its defeat as a "victory of science against religion, of humankind against God." Today it is taken as a demonstration of the socially transformative power of → folk religion and has gained new significance in → base communities (→ Liberation theology) and other popular movements.

A. Nogueira, *Antonio Conselheiro e Canudos*, 1978 ♦ A. H. Otten, "Só Deus é grande," 1990 (bibl.) ♦ *idem*, "Der Glaube der Armen als gesellschaftsverändernde Kraft," *Ordensnachrichten* 29, 1990, 33–41 ♦ F. Weber, *Gewagte Inkulturation*, 1995, 328–333. Franz Weber

**Caodaism.** After Buddhism and Catholicism, Caodaism is the third largest religion in → Vietnam (practiced by an estimated 3% to 10% of the population). Its name derives from the title of the supreme divinity, Cao Dai (lit. "highest palace"). Caodaism combines Buddhist, Taoist, Confucian and Christian elements with aspects of Vietnam's indigenous religion. Outside Vietnam, Caodaism is practiced almost exclusively by Vietnamese emigrants.

The founder of Caodaism was Ngo Van Chieu (1878–1932, also known as Ngo Minh Chieu), a civil servant in the French colonial government. Around 1921, Duc Cao Dai, the highest deity, appeared to him in the form of a divine eye. The divine eye became the central symbol of Caodaism. Chieu gathered around him a circle of followers who, like him, were drawn largely from circles within Vietnam's educated class and had good knowledge of both European and indigenous traditions. More revelations were received in the years that followed. Most were in written form, probably

received with the use of planchette-board techniques. This form of automatic writing was well-known in spiritualist circles in France, but also in China. In these revelations, the basic teachings of Caodaism were formulated: the original unity of all great religions and the goal of re-establishing this unity in the present.

A ceremony marking the official establishment of Caodaism took place on Nov 18, 1926. In subsequent years, the number of adherents grew rapidly; by the 1930s the followers of Caodaism already numbered more than 10% of the population of South Vietnam. In part, the attraction of Caodaism was its anti-colonialist attitudes and its ties to Vietnamese nationalism. The political (and military) power of the Cao Dai Organization was broken in 1956, when the army of South Vietnam captured its center in Tay Ninh (100 km northwest of Saigon). After the reunification of Vietnam in 1975, the organization was severely restricted by the communist government, although religious activities did remain permitted. Since 1997, the religion has been officially recognized by the government.

Caodaism teaches a theory of history which is based on three epochs. In each epoch, God reveals himself to a different teacher; these are the founders of the great religions. The revelations of the final age are intended to create a unified religion for all humankind. Its teachings bring together Buddhist ideas about → *karma* and → reincarnation, an ethics influenced by Confucianism, and a Tao panoply of gods. Christianity and Islam are also recognized as true religions. The universal and integrative attitude of Caodaism shows itself especially in the revelations of deceased saints and holy people, transmitted through the planchette. These include not only → Lao Tzu → Confucius and Sun Yat-sen, but also Jesus, → Joan of Arc and Victor → Hugo. The revelations, transmitted through different media, are subject to strong ritual controls. Nevertheless, several sects have been formed.

The formal organization of Caodaism is similar to that of the Roman Catholic Church, with a pope at its head, cardinals, archbishops, bishops and priests. Women can reach only the level of cardinal. The seat of pope in Tay Ninh seems at present to be vacant. Cultic ceremonies take place four times daily in the temple; these include prayers, recitations and ritual gifts of incense, tea, or wine.

V.L. Oliver, *Caodai Spiritism*, 1976 ♦ J.S. Werner, *Peasant Politics and Religious Sectarianism*, 1981 ♦ R.S. Ellwood, art. "Cao Dai," *EncRel* [E] III, 1987, 72f. Hubert Seiwert

**Capacity**, the power or ability to do something. → Plato distinguished between a "capacity to effect something" (δύναμις τοῦ ποιῆν/ *dynamis tou poiein*) and a "capacity to suffer something" (δύναμις τοῦ πάσχειν/ *dynamis tou paschein*; *Soph.* 247e–248e). → Aristotle

adopted this distinction between two types of capacity and expanded upon it by adding the distinction between "capacity" or "possibility" (δύναμις) and "reality" (ἐνέργεια/ *energeia*; → act and potency). As an active or passive "principle of change or movement" (*Metaph.* V 12, 1019b19–20), a capacity manifests itself when something undergoes a real change. For this reason, the → Megarians hold that a capacity is only existent if it is active and if a real change can be observed (*Metaph.* IX 3, 1046b29–36). Aristotle criticized this Megarian assumption, but nonetheless gave "reality" precedence over "possibility" or "capacity." Indeed, only through real activity (ἐνέργεια) may a capacity that is commensurate with this activity be acquired. This applies to all capacities for the exercise of which → reason is needed (the δύναμις μετὰ λόγου/ *dynamis metá logou*), though not necessarily to those capacities for the exercise of which reason is not required (the δύναμις ἄλογοι/ *dynamis álogoi*; *Metaph.* IX 2, 1046a36–1046b2; cf. M. → Heidegger; Wolf).

I. → Kant contemplated three capacities (*Vermögen*) in particular: the capacity (or faculty) of cognition, the capacity of conation, and the capacity to feel inclined or disinclined (→ Desire/lack of desire). In each of his three *Critiques*, these three capacities appear in a specific constellation (Deleuze). More recent scholarly theory speaks of dispositions rather than capacities, thereby referring to specific properties of an object which, however, can only manifest themselves under certain circumstances (Cartwright). G. → Ryle and Fodor apply this concept to the human mind. It is also constitutive for newer scholarly approaches in the field of political philosophy (Nussbaum).

G. Ryle, *The Concept of Mind*, 1949 ♦ U. Wolf, *Möglichkeit und Notwendigkeit bei Aristoteles und heute*, 1979 ♦ M. Heidegger, *Aristoteles, Metaphysik* Θ 1–3: *Von Wesen und Wirklichkeit der Kraft*, in: *idem, Gesamtausgabe*, vol. XXXIII, 1981, 21990 ♦ J.A. Fodor, *The Modularity of Mind. An Essay on Faculty Psychology*, 1983 ♦ N. Cartwright, *Nature's Capacities and Their Measurement*, 1989 ♦ G. Deleuze, *Kants kritische Philosophie. Die Lehre der Vermögen*, 1990 ♦ M.C. Nussbaum, *Women and Human Development. The Capabilities Approach*, 2000. Friederike Rese

**Capadose, Abraham** (Aug 22, 1795, Amsterdam – Dec 16, 1874, The Hague) came from a distinguished Sephardic Jewish family. While working as a physician in Amsterdam, he and his friend I. → da Costa were baptized in 1822. Shortly thereafter, Capadose began to fiercely oppose any divergence from → orthodoxy within the Dutch Reformed Church. He denounced vaccination against smallpox as an attempt to thwart the will of God. From 1833 until his death, he lived as a citizen without office in The Hague, save for a longer stay in Switzerland (1836–1837). Having come under the influence of the *Réveil* movement there (→ Revival/