

Art. 1

Protestant scholasticism which emphasized creeds, participation in sacraments, and rejection of other churches. In its stricter definition Pietism centers around the renewal activities of PHILIPP JAKOB SPENER (1635-1705) and August Hermann Francke (1663-1727), both Lutherans. In its broader sense, Pietism incorporates, first, prior reform currents within the German Reformed; second, links to English Puritanism, Dutch Precisianism, and French Quietism; and third, later contacts with Wesleyanism. (See REFORMED CHURCHES; PURITANS; METHODIST CHURCHES.)

Pietist beginnings are often dated from Spener's programmatic *Pia desideria* (1675). Spener called for Bible study, better theological education, lay activity, ethical awakening, and lessened polemics. He developed controversial congregational groups—*collegia pietatis*—in his parish in Frankfurt am Main. Later in responsible church posts in Dresden and Berlin, he extended his influence by recommending Pietists for key pastorates and by extensive writing.

Francke was the organizational genius of Pietism. After moving to Halle, he developed a complex of institutions run along Pietist lines, including an orphanage, several schools, a Bible distribution society, and a mission agency. Combining popular support with patronage from the Brandenburg-Prussian court, Francke and his successors made Halle a center of influence on several continents.

A radical wing of Pietism was separatist. Several distinct movements emerged, especially the Brethren (see BRETHREN, CHURCH OF THE) and the Community of True Inspiration (later Amana Society).

More churchly in character was the Renewed Moravian Church (reorganized in 1727), led by Count von Zinzendorf (1700-1760; see MORAVIANS). Of the German provincial churches, Württemberg was affected the most deeply and longest by Pietism; a key figure here was J. A. Bengel (1687-1752), famed biblical scholar.

Protestant theology was informed by Pietism through Friedrich Schleiermacher (1768-1834), who called himself a "Moravian of a higher order." In church history Gottfried Arnold (1666-1714) developed a distinctive historiography which highlighted the contributions of earlier dissenters.

Though sharply attacked by Protestant orthodoxy for subjectivism and legalism, Pietism has been one of the predominant shapers of modern Protestantism, particularly in North America. Its concerns for high ethical standards, vital Christian life, warm religious atmosphere, and extensive missionary outreach continue to have broad influence.

Bibliography. D. Brown, *Understanding Pietism* (1978); R. A. Knox, *Enthusiasm* (1950); P. J. Spener, *Pia Desideria*, T. Tappert, trans. (1964); F. E. Stoeffler, *Rise of Evangelical Pietism* (1965) and *German Pietism During the Eighteenth Century* (1973).

D. F. DURNBAUGH

PILGRIM FATHERS (Ch). Name given to the separatist PURITANS who founded the colony of

Plymouth, Mass. The group originated at Scrooby, England, and moved to Leyden, Holland, to escape persecution. In November, 1620, they arrived in Massachusetts and in the next few years prospered in spite of many hardships.

G. MILLER

PILGRIMAGE. A form of RITUAL practiced in most of the major religious traditions. In pilgrimage, the religious participant journeys, literally and symbolically, to a sacred center in such a way that the pilgrim is enabled to affirm his or her own identity especially as a member of a specific religious tradition; at the same time, the pilgrim is afforded a new perception of self and context. Pilgrimage is, in microcosm, the acting out of a religious person's life.

1. **The nature of pilgrimage.** Pilgrimage shares many of the general characteristics of ritual in that it often links the pilgrim with an authenticating history and an affirming community, thus acting out the structures that define a person. Pilgrimage is also transformative in that it involves setting out from a *status quo*, undergoing sometimes stressful transition, and inviting an experience of a sacred reality and of new community which often transcends the boundaries with which one started the pilgrimage.

The term pilgrimage is used in at least three senses. There is first the "interior pilgrimage," the "journey of the soul" in a lifetime of growth from spiritual infancy to maturity. There is, second, the literal pilgrimage to some sacred place as a paradigm of the intent of religion itself. This literal journey may be called "extroverted mysticism" (Turner). Finally, every trek to one's local sanctuary is a pilgrimage in miniature insofar as it acts out on a small scale some transition or growth and experience of the sacred and new community which pilgrimage in general affords.

Pilgrimage shares something of the character of all rites of passage (van Gennep) in that it entails separation or setting out at its start and incorporation or the attainment of a new status at its end. The journey itself is, however, the state of being in passage, on the threshold of becoming what one is going to be. Like a number of other rituals, pilgrimage entails ambivalence and polarity. It links the person to society, the local and regional to the universal, the contemporary to the historical, the small group to the transspatial community which gathers at the center.

2. **The motivations for pilgrimage.** Religious persons engage in pilgrimage for many reasons. Not least important is the effort to experience for one's self the historical and sacred power of a place which has definitive meaning for a tradition. Most pilgrimage centers have a mythic or historic significance. The founder of the tradition, a deity, a saint, some historic or mythic figure who helped shape the tradition, is believed to have visited that spot and to have done some significant deed there. To travel to that place is to make the event "happen again" symbolically for oneself and to invoke and interiorize the power of the

important deeds in his life (e.g., Jerusalem, Mecca, SARNATH). It can be, as in Hinduism, the cultic center of a deity who is believed to have become manifest or to have accomplished miraculous exploits in a specific place (e.g., Tirupati, Palni, or Ramesvaram in South India). It can be a place designated as the cultic center for a religious tradition, as with Amritsar, the site of the GOLDEN TEMPLE of Sikhism. It can be a place associated with saints or prototypical devotees and their lives or deaths.

A syncretistic center, on the other hand, is one in which accretions beyond dimensions of a single religious tradition have been ascribed to a sacred place. These accretions may be of several kinds. (a) Pretraditional dimensions: certain places may have had significance in tribal or local religions before becoming associated with a major historical religion. Such seems to have been the case with such Christian centers as Glastonbury, England, with its persistent Celtic overtones (Turner) and Madurai, South India, a center for the local goddess MINAKSI before she came to be seen as a consort of the Hindu high god SHIVA. It should also be noted that certain prototypical centers (such as Mecca) were in use as religious centers prior to their incorporation into the tradition of a historical religion, but the symbolism or meaning of their earlier religious usage may have been lost. (b) Other traditions: some centers have become associated with the cultic life of more than one religion. This may have occurred in a variety of ways. Personages representing different religions are understood to be related to the main figure of the center. One illustration of this form of center is Sabaramala, Kerala in India. The main shrine there is dedicated to the Hindu deity Ayyappa; nonetheless, a subsidiary shrine is dedicated to the Muslim warrior Vāvar, who is said to have been a friend of Ayyappa. It is also believed that Buddhist mendicants once worshiped at this place. Another type of syncretistic center is one which more than one religion claims to be a place with historic or mythic significance for their respective traditions. This is the case with Jerusalem, important to Jew, Christian, and Muslim, and with Kataragama, Sri Lanka, a sacred spot for Hindus and Buddhists especially, though Christians and Muslims also visit it. (c) Folk, local, or regional accretions: There are centers which have been adopted by some "high religion" but which are ascribed a variety of meanings that reflect folk, local, or regional perceptions. Folk interpretations and local participation in such centers may be based more on the unorthodox or popular significance a place has than on the meanings ascribed to a place by the normative tradition. Such folk and local perceptions greatly increase the popularity of certain centers as at Pandarpur, Maharashtra in India, or Palni, South India.

A third type of center is what might be called ecographic, a center which has assumed significance because of its geographical locus more than for its theological or mythic origins (even though myths

purporting to describe the exploits of sacred figures there may have been developed in the course of its use). Such places include Cape Comorin (or Kanyakumari at the southern tip of India); several spots along the GANGES river, such as Allāhābād at the confluence of the Ganges and Yumnā; parts of the Himalayas which were described by the classical Indian poet KĀLIDĀSA as "divinely ensouled" (*devatāman*); or any number of hills which have been ascribed a specific mythology *ex post facto*.

Some pilgrimage centers, particularly the prototypical ones like Jerusalem or Rome, are of classical antiquity; others are postclassical in origin, yet have been in use since well before the fifteenth century. These include such sites as Canterbury, England; Cologne, Germany (Turner); and probably such Hindu centers as Palni and Tirupati, India. Still other centers are of more recent vintage and are thought to be based on the vision or experience of a nineteenth or twentieth century saint or group of devotees. While these "modern" centers from their inception have made use of the trappings of technological and scientific culture, at the same time they often claim a mythic heritage that links them in some way to an "archaic" tradition.

5. Shrines and sacred objects. At each pilgrimage center there is a replication of sacred shrines, spaces, and objects that multiply the opportunities for access to the sacred and comprise a total "pilgrimage field." Most visible of these are the subshrines which surround and fan out from the central shrine. Typically, subshrines are erected to subsidiary figures related to the main figure revered at the center—ancestral devotees, mediating agencies, or even the major personage in alternative manifestations. Often these subshrines incorporate local or folk traditions which either predate the mainstream tradition or have been linked to it *ex post facto*. Some of these subshrines reflect the social and economic station of certain of the groups who frequent the pilgrim center. For example, Palni, Tamil Nadu, is the second most popular pilgrim center in South India. The main deity of the complex is Subrahmanyam, a son of the Hindu high god Shiva. Subrahmanyam is enshrined atop a hill at Palni in the guise of an ascetic. However, no fewer than thirty-two major temples are administered by the *devasthanam* or temple office at Palni. Most of these temples are dedicated to Subrahmanyam in some other guise or to other major Hindu deities, who are mythically linked to the Subrahmanyam cult. Still other subshrines are dedicated to lesser deities. Shrines of the relatively minor deities prove to be particularly popular with low caste pilgrims whose status is consistent with that of the deities worshiped.

In addition to subshrines, "sacred geography" enhances the religious aura of pilgrimage centers. Indeed, the mythology or historical tradition of some centers is shaped by its geography. A river or body of