

LÖHE, JOHANN KONRAD WILHELM

German Lutheran theologian; b. Fürth, Feb. 21, 1808; d. Neuendettelsau, both near Nuremberg, Bavaria, Jan. 2, 1872. After attending the Melanchthon Gymnasium in Nuremberg, he studied theology at the universities of Erlangen and Berlin. As pastor of several different congregations (1831–37), he became known as a forceful advocate of Lutheran orthodoxy. His ideas on Church government, the efficacy of works, self-denial, and celibacy closely resembled those of Roman Catholicism; so also did his suggestions for liturgical reform, private confession, and frequent communion, which he promoted by scholarly studies and pastoral work. Löhe also labored to provide religious care for German emigrants, particularly those going to the United States, and he was involved in the founding of the Lutheran Missouri Synod. His interest in practical works of charity led him to found a Society for inner mission (1844) and a Society of Deaconesses (1853). In 1854 he established a deaconess motherhouse in Neuendettelsau, where he served as pastor from 1837 until his death.

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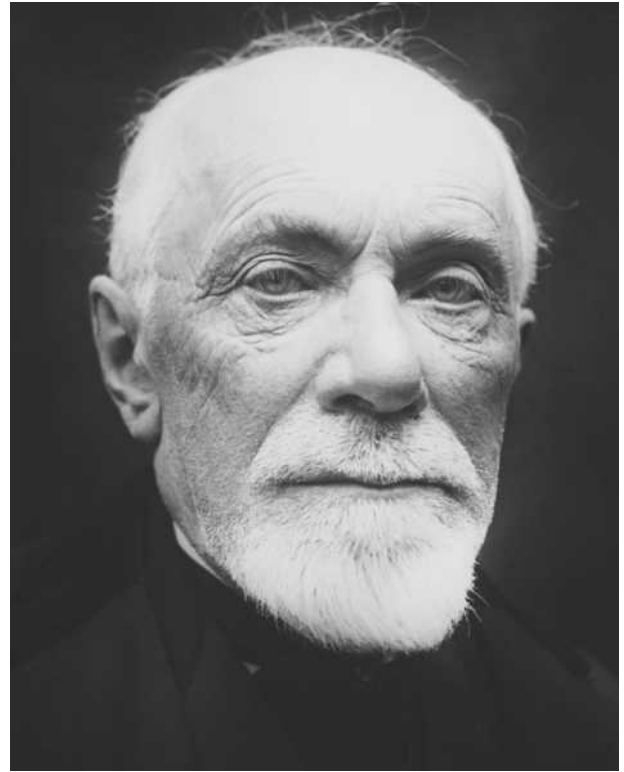
[L. J. SWIDLER]

LOHELIUS, JOHANN (LOCHEL)

Archbishop of Prague; b. Ohře (Eger), Bohemia, 1549; d. Prague, Nov. 2, 1622. He was educated at the abbey school of Tepl, received the Norbertine habit in 1573, and was ordained in 1576. Much of Lochel's early career was spent restoring the historic Premonstratensian Abbey of Strahov, from 1578 as prior, from 1586 as abbot. He colonized it with monks from other monasteries and rebuilt the church. In 1604 he was appointed auxiliary to Archbishop von Lamberg of Prague, succeeding him in the post in 1612. Lochel showed himself a resolute opponent of Calvinist encroachment, and was driven from his see at the time of the Defenestration (1618). With the imperial victory over the Protestant forces at White Mountain, Lochel was able to return to Prague in 1621. He died the following year.

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[B. L. MARTHALER]



Alfred Loisy. (Corbis/Bettmann)

LOISY, ALFRED

Leading exponent of biblical MODERNISM; b. Ambrières, France, Feb. 28, 1857; d. Paris, June 6, 1940. After theological studies in the seminary at Châlons-sur-Marne (1874–79) and ordination (June 29, 1879), he was sent to the Institut Catholique of Paris for higher studies (1881). Abbé L. DUCHESNE became his principal teacher. He remained there as professor of Hebrew and later of exegesis (1884–93) until he was dismissed, somewhat unfairly, because of a controversy over biblical inerrancy. The step seems to have been taken to save his rector embarrassment, and it initiated the bitterness Loisy afterward held toward Church authority. Five of his books were placed on the INDEX OF FORBIDDEN BOOKS (Dec. 19, 1903). With his excommunication as *vitandus* on March 8, 1908, he publicly gave up his Catholic faith and all Christianity, professing a vague “Religion of Humanity.” He obtained a professorship of the history of religions in the Collège de France (1909–26) and the École des Hautes Études (1924–27). Active throughout his long life, he kept writing about “problems of religion” even after his jubilee (1927) and retirement. The high point of his career (1900–10) was followed by a period of gradual decline into oblivion. He never recanted his positions and died without being reconciled to the Church.

In his *Choses Passées* (1913) and *Mémoires pour servir à l'Histoire religieuse de notre Temps, 1860–1931* (3 v. 1930–31), there is a wealth of information about the history of Modernism and autobiographical details that show the tortured variations of his thought, his difficulties of conscience, and his relationship with scholars and ecclesiastics of his time. He traced everything to a crisis of faith 29 years before his formal excommunication (1886): although practicing his priesthood, he was a complete atheist. He rejected all Christian dogmas in their traditional sense. His concept of God was that of a vague, indefinable Ego furnishing obscure solutions for the mystery of the universe. In these books are seen his independence of mind, his deep-rooted conviction of a lack of intellectual sincerity within the Catholic Church, and a deficiency in solid philosophical formation.

His most characteristic biblical writings concerned the Gospels. *L'Évangile et l'Église* (1902) was his first "little red book." In a critique of A. von HARNACK'S *Essence of Christianity*, he maintained that Christianity underwent a historical evolution that had not been foreseen by its Founder, Jesus Christ. His *Quatrième Évangile* (in which he maintained that the Apostle John is not the author and that everything is purely symbolic) was followed by *Autour d'un petit Livre*, the second "little red book" (both in 1903). The latter is a defense and exposition of the positions taken in the former. His third "little red book," *Simplex Reflexions sur le Décret du Saint-Office 'Lamentabili' et sur l'Encyclique 'Pacendi'*, was an expression of insolence and defamation of the authorities in Rome, particularly Cardinal Merry del Val. This was followed by *Les Évangiles Synoptiques* (2 v. 1907–08), which contained some judicious remarks and radical criticism.

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[L. A. BUSHINSKI]

LOLLARDS

Lollards is the name given to the English followers of John WYCLIF, the Oxford theologian and heretic who died in 1384. A derogatory term, it was meant to convey the attributes of a *lollaerd* (in Middle Dutch, a mumbler) and a *loller* (in Middle English, an idler). At first the sect was confined to a small group of educated priests, such

as Nicholas HEREFORD, Philip REPINGTON, and John Aston, who had known Wyclif at Oxford and had been attracted by his radical views on lordship, grace, the Sacraments, and the temporal power of the papacy. In 1382, however, the Archbishop of Canterbury, William COURTENAY, moved swiftly and firmly to suppress the activities of these Oxford scholars, and in consequence the sect was soon deprived of its vigorous intellectual leaders, and passed into the hands of the more discontented and less literate elements of English society. Such poorly educated, unlicensed preachers as William Swinburn, who for one reason or another had failed to obtain a benefice, then formed the backbone of the movement. Many laymen, including burgesses, small freeholders, artisans, and tradesmen, were attracted by its nonconformist doctrines, and while it would be unrealistic to suppose that these gave much thought to Wyclif's theological ideas, many were seriously perturbed by the practical shortcomings and laxity of church dignitaries, religious corporations, mendicants, and secular clergy in their midst, not to mention the scandal that the contemporary WESTERN SCHISM gave to all the faithful. Thus from the first the movement provided a focal point for the more reactionary antipapal and anticlerical elements within the country, but it also included many sincerely religious people, however ill-informed or self-opinionated. On the whole there were few Lollards among the nobility and lesser gentry, for two reasons: first, heresy was by then an offense in English common law, so that if indicted, the higher ranks of society stood to lose more; second, the Lollard belief that dominion or lordship should be exercised only by those in a state of grace appeared to the nobility as a threat to their feudal authority. The one notable exception in this class was the Lollard knight, Sir John Oldcastle, who was finally hanged as a traitor and heretic in 1417. Thus proscribed, discredited, and leaderless, the sect gradually disintegrated and after 1431 ceased to exist effectively. Being popular among semiliterate people, the movement had a literature of its own. Tracts and sermons echoing Wyclif's ideas in simple, forceful English passed rapidly and enthusiastically among Lollards throughout the country, although a more permanent achievement was the English translation of the Bible by Wyclif's followers, which became known as the Lollard Bible.

See Also: HUSSITES.

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