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Communal Reformation is the most original and provocative book to appear in its field in the past quarter-century. It met with an enthusiastic response, particularly in England and the United States, when first published in Germany in 1985 and is now available in translation. Peter Blicke's groundbreaking study, which is intended for scholars and students interested in the history of pre-modern Europe, the development of Germany, the history of Christianity, and historical sociology, reconstructs the connection between the crisis of rural society at the end of the Middle Ages, the great Peasants' War of 1525, and the reformation as a social movement. Blicke focuses on southern Germany, Switzerland, and Austria in the later Middle Ages and Early Modern eras (roughly 1400 to 1600), though his work has important implications for the social and religious history of Europe as a whole.

God doesn't demand hectic church programs and frenetic schedules; he only wants his people to know him more intimately, says top-selling author D. A. Carson. The apostle Paul found that spiritual closeness in his own fellowship with the Father. By following Paul's example, we can do the same. This book calls believers to reject superficiality and revolutionize their lives by embracing a God-guided approach to prayer. Previously published as A Call to Spiritual Reformation, this book has now been updated to connect more effectively with contemporary readers. A study guide, DVD, and leader's kit for the book are available through Lifeway and The Gospel Coalition.

This 1991 collection of writings by early Reformation radicals illustrates both the diversity and the areas of agreement in their political thinking.

Katherine Parr: A Guided Tour of the Life and Thought of a Reformation Queen is an intimate look at an often-forgotten Protestant Reformer. A biographical introduction plus annotations on her books and select letters, this volume presents a woman who risked her life for the Reformation in England.

The Reformation Movement in Germany provides readers with a strong narrative overview of the most recent work on the Reformation in the German lands.

Examines the idea that new atheism and Protestant fundamentalism have the same historical origin, and share a range of surprising beliefs.

This is a wide-ranging study of the Protestant Reformation. Starting with an analysis of the late-medieval church, the book charts the progress of reform and concludes with an important assessment of the impact of the Reformation.

This work is a story of the Protestant Reformation seen from the viewpoint of a Catholic politician and writer of polemical histories. Raemond was a member of the Bordeaux Parlement (he bought his friend Montaigne's seat) and served as a magistrate in that body until his death in 1601. His histories, frequently cited by European scholars, offer a wealth of sociological detail uncommon to historical works of his era. His books on the mythical female Pope Joan, on the Antichrist, and on the rise and development of Protestantism contain much of interest to modern historians of popular culture or mentalities, especially where radical sectarians are concerned, and for information relating to the earliest beginnings of Calvinism on French soil, about which little has been written. For such subjects Raemond's history remains a valuable primary source. Raemond's significance in European historiography, a study that is attracting renewed attention among scholars, is explored by comparing his views with those of other historians and public figures of his century, both Protestant and Catholic. The first three chapters deal with Raemond's life and literary associations; the fourth with his expose of "Pope Joan." Next follows a consideration of his book on the Antichrist, which, together with the chapter on Joan, offers a survey of many centuries of information and misinformation concerning church history, especially the nature of papal primacy, apostolic purity, and the apocalyptic fears of a variety of writers and theologians. These included Luther, Calvin, Melancthon, and John Bale, who thought that the pope or the Turk was the Beast of the Book of Daniel. Raemond emerges as a gifted, if exotic, writer peculiarly attuned to the (Catholic) majority opinion of his times, but still capable of some penetrating analyses of the motives and tactics of the Protestant party, its founders, and its defenders. The representativeness of his views and his popularity with his readers make him particularly significant for students of the Reformation and Counter (or Catholic) Reformation. In the not distant past scholars tended to dismiss polemical history as unreliable and hence uninformative. Modern readers who study religious history in the present age of increasing ecumenicism and fluctuating social values may have more patience and tolerance for polemical idealists like Raemond and his Protestant critics. The latter were often as polemical and just as fearful of adjusting to a world in which truth was hotly contended and losers in the contest risked not merely their reputations and livelihoods, but their very lives. The last chapter treats of Raemond's Nachleben, or literary afterlife, and illustrates the dynamics of historical criticism in a period marked - even crazed - by misplaced religious zeal and a near absence of tolerance and historical objectivity.

This history tells the story of how the English, over three generations, adapted to the religious changes forced upon them by the Reformation and, in doing so, radically reconstructed their culture.

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