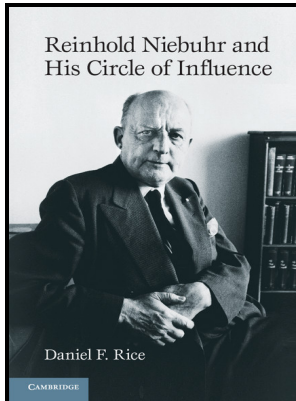


Young Reinhold Niebuhr - his early writings, 1911-1931

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President Obama is but one of the many American political leaders—including Jimmy Carter and Martin Luther King Jr. Flaws may bedevil us and our institutions, he wrote, but humans remain obliged to work to comprehend and enact justice and social progress.

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But Niebuhr attacked Social Gospel idealism so vehemently that he was usually construed as an opponent of the Social Gospel itself, and his later theology embraced Augustinian tropes about original sin and divine transcendence, such that he was usually construed as theologically neo-orthodox. This Library of America series edition is printed on acid-free paper and features Smyth-sewn binding, a full cloth cover, and a ribbon marker. Cambridge Journals publishes over 250 peer-reviewed academic journals across a wide range of subject areas, in print and online.

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Reinhold Niebuhr

The Self and Social Existence Niebuhr's interpretation of the salvific vista of history in relation to the Kingdom cannot be understood apart from his deep notion of the destiny of the individual human being. They simply work to make a living. Niebuhr admonished him to go further, preaching against racial prejudice and Jim Crow.

Niebuhr and Obama

The first words of Moral Man: The thesis to be elaborated in these pages is that a sharp distinction must be drawn between the moral and social behavior of individuals and of social groups, national, racial, and economic; and that this distinction justifies and necessitates political policies which

a purely individualistic ethic must always find embarrassing.

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