

Although the terminology of TA may seem strange to a theological readership, the general issues raised in Hedman's analysis are of prime importance both for the theology of pastoral care and for more general discussions of the doctrine of man. In a quite specific way, the themes of authority, rationality, love and responsibility are exposed to interdisciplinary critique. The main problem, however, is the appropriateness of the author's method. Certainly Hedman succeeds in meeting the TA theorists on their own ground, demonstrating by use of their own case studies the effectiveness and limitations of the approach. But the difficulties begin when he attempts a theological critique. How is this to be done without an oversimplification of both disciplines? And from *which* theological perspective is TA to be judged? Hedman adopts a recognisably Lutheran stance, with evidence of strong influence from Tillich, but he does not allow himself space to justify this choice.

Admittedly methodological problems will always be encountered at the growing edge of theology. The great merit of this book is that it ventures into a contemporary field outside the safe territory of academic theology and initiates a dialogue about goals and pre-suppositions. One may confidently hope for a refining of method and an infusion of fresh ideas from Hedman's pioneering study.

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