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**Class: Integration of psychology and theology**

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**1.** Concerning the experiences of the worshipers, I can say there was a misunderstanding of the situation because when we are at church during a service, we have this trend to associate the inconvenience with a bad presence. This attitude comes from the fact that we see that situation in a spiritual way. So, if the members were paying attention to the situation, they would understand it is a scientific matter and, in this case, it would be wiser to evacuate the people.

**5.** The author wrote that the crucial integrative question is, "*What tangible difference does it make in one's life and practice to be a psychologist who is a devoted follower of Christ?*" In what ways should being a follower of Christ make a tangible difference in how one approaches psychology?

The difference is the approach psychology will serve others and to prove how the central purpose is to love humans. Also, one thing the author said that I admire a lot is the calling to do all things should be done honestly, humbly, to the best of our ability.

**8.** The word "Integration" as a noun means a connection between two or more things here he takes an effort to find that. As a verb, it means to combine things. So we can see integration as a connection or as a combination.

**9.** For me when I heard this term "Christian psychology", people want to talk with a professional in this domain but he or she is a Christian who shares the same faith or spiritual matter. I think in a certain part It useful because for the person who would like to share his or her problem, It would be for him or her a sort of confidence to express better his or her feeling. Another part it is not useful because it sounds like discrimination. Sometimes our solution does not come from to a Christian, God can use a pagan to help us.