

1. Since there are more wrong ways to do anything than right, reason predisposes us to assume that a particular way of "integrating" is probably wrong. Since our upper society at the present time predisposes us to use the medical model (i.e., the socio-model of highest respectability) on what goes wrong, most ways of "integrating" are to be viewed as "sick." Since being sick is more apt to be due to excess/defect than to any other category, "integrating" as sick should be viewed first as from having too much (hyper-) or too little (hypo-) of something. Since modern Western society, now the globe's dominant culture, is characterized by creative/destructive tension between too much ego [hyperindividualism] and too little ego [totalitarianism: the technocratic state expressing the technopsychic culture], "integration" as disease should be viewed first as Selbsthypertrophie/Selbsthypotrophie.
2. Those afflicted with Selbsthypertrophie "need not God nor priest," so aren't available to clergy influence: flag them for attention when they collapse. Bonhoeffer in prison dreamed of "reaching man in his strength," but other religions can do this better than the biblical religions, which insult the ego.
3. Clergy now tend to "cure" weak egos by strengthening, i.e. by inflicting persons who come to them--inflicting them with the diametrical disease, viz. strong ego. As this can better be done by others [e.g., Nietzsche], it should be left to them. More important: since the effect, when successful, self-cancels the clergy function [which is to lead in the convergence of justice and joy toward the "integration" of creation in the praise of God], the activity is stupid. Even more important: immoral, as the result is the opposite of what the clergy are paid to do, viz. make people creatively dependent on God. Still more important: blasphemous, as "giving birth to oneself" bypasses the action of divine grace and therefore the theocentric human action of gratitude, the biblical foundation (Exodus-Resurrection) to peace, mission, and joy. Helping people to self-importance through self-dependence toward self-realization ("self-fulfilment," "self-potential," etc.) moves them from God the equal and opposite distance from the self-depreciation, self-despair, etc., which occasioned their approach to clergy for help.
4. When church and parachurch thus do the devil's work of making God unnecessary to humankind, they do not succeed in prophetic mission against a culture that, in God-amnesia, has made mankind unnecessary to power: "alienation" in all the sociological senses is not even threatened, to say nothing of cured, when the individual mangles to "give birth to him/herself." As a rabbi yesterday--with whom I'm soon to teach a course on Isaiah--said to me, "no individual salvation without society."
5. An "integration seminar" should first examine the ways in which its participants are already [inauthentically] integrated, and look to their disintegration--and treat the culture--including the church--likewise. And of course celebrate the authentic integrations discovered in the process! Including Western man's marvelous correlation of neocortex and "natural resources," a correlation clergy tend more to fear than to celebrate....while of course noticing the current hypertrophy of this correlation.
6. Case method should include pathology, health, puzzles, biography, classics (esp. Bible). Certain historical characters have symbolic value for "integration." Take e.g. Max Stirner [act., Kaspar Schmidt], who lived three lives--by DAY, square [teaching in a Berlin girls' school]; by EVENING, radical [rapping with political dreamers, many of whom went on to shake European and world politics--but never getting himself into political action]; by NIGHT, solipsistic-idiosyncratic [authoring DER EINZIGE UND SEIN EIGENTUM (1845; later Englished as THE EGO AND HIS OWN)]. His late-night work gives us one end, the ego-cult end, of the individual/collective polarity--the end which in our time has been doctored into the "person"-cult [imperializing the collective by absorbing the interpersonal without repenting of individualism], which as pop Buber is now being pushed as the religion of dialog, which is the driving ideology within the small-group movement in and out of the Church. Note attack of Marx and Engels on this founder of theoretical anarchism. Work expands to fill time (Parkinson): ego expands to fill space, cosmos (Elliott)...from day into night.