



Introduction to the Science of Mental Health

Chad Ripperger

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This paper book version includes all three of the following volumes in on book: Vol. I: Philosophical Psychology This text, the first of three volumes in the "Introduction to the Science of Mental Health" series, treats the science of mental health and illness and is based on the writings of St. Thomas Aquinas. The text is divided into three parts: What constitutes a valid science of psychology; The principles one must know in order to discuss mental health and illness; What is mental health and illness according to St. Thomas and what are the causes of mental health and illness from a Thomistic perspective. The Forward and imprimatur for the text are by His Excellency, Fabian Bruskewitz, bishop of the Diocese of Lincoln, Nebraska. Vol. II: Sacred and Other Spiritual Causes This second of the three volumes addresses the various aspects of Catholic Theology as they affect mental health. Some of the areas covered are: Relationship of psychology to theology; Sin as it affects mental health; Infused Virtues, Sacraments, Gifts of the Holy Ghost and Prayer; Demonic Influences. Vol. III: Quodlibetal Issues and Practica The third text in the series, this volume addresses the various aspects of psychology which are not covered in the prior two volumes as well as the practical application of Thomistic psychology. Some topics included are: Music; The Subconscious Dreams; Hypnotism; Self Knowledge; Personality and Temperaments; Addictions; Developmental and Educational Psychology; Diagnosis and Counseling; The Role of the Empirical in Psychology.

Introduction to the Science of Mental Health Details

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From Reader Review Introduction to the Science of Mental Health for online ebook

Jesse De Costa says

An absolute must read for aspiring psychologists or those simply wanting a deeper understanding of mental health.

By having its basis in Thomistic philosophy, the perennial philosophy, it builds a solid and holistic framework for the proper understanding of what constitutes mental health and its inverse, mental illness. The book avoids the pitfalls of modern psychology, which is largely based on materialistic philosophy and therefore doomed to not only be insufficient but sometimes even detrimental to true mental health.

In the end, only a psychology which takes into account the true ontological structure of man, his relation to God, the reality of sin and its subsequent effect on mental health, and the indispensable importance of virtue as opposed to vice in regards to mental health will have any hope at successfully treating those with mental illness.

John Schneider says

tldr version: Every so often I read a book that profoundly changes how I look at the world. Such is this magnum opus of Rev. Fr. Chad Ripperger. Faithful and insightful this three volume series examines mental health through the lens of St. Thomas illuminating what true mental health is: virtue.

Full version: Ever since I learned about Catholic spirituality at St. Mary Seminary, I wondered why St. Thomas was not more integrated into the material. Integrating modern psychological and counseling approaches into traditional spirituality, my teachers attempted to put new wine into old wineskins. They did so with the absolute best of intentions, but also, with an ignorance of traditional Catholic philosophy. Although Ripperger's work is not meant for spiritual direction, it provides an essential grounding to all truly Catholic counseling. Consequently, it is essential reading for priests.

In the first volume of the work, Ripperger clarifies how people think, will, and act. I have read a third of the "Summa Theologiae," and I did not possess nearly a complete understanding of how the possible intellect relates to the common sense, imagination, memory, passive intellect, and memory before reading this work. I do now! Moreover, Ripperger's analysis shows how sin, especially mortal sin, can deform people's intellect and cause *per se* mental illness. Understanding how virtue and vice effect how one thinks is essential to giving sage counsel to people struggling with sins and compulsions.

Having established a Thomistic psychology, the second volume examines what causes mental health in the spiritual realm. Scales fell from my eyes as I read how grace perfects the intellect and will. Also, this volume clarifies how the demonic can cause not only temptations but also mental illness. Reading this volume has enabled me to perceive much more clearly what graces to pray for in particular for people who seek my help as a priest.

Lastly, in the third volume Ripperger tackles a variety of miscellaneous issues and practical matters related to psychology. For example, he debunks the myth of the subconscious as a modern misunderstanding of how

the appetites interact with the passive intellect. He also goes over what a good psychologist and good directee should strive to be. For psychology is not merely a method that can be applied but relies principally on the mental health and goodness of the psychologist as well as the directee. Just as a person who does not want to be cured will not be, a psychologist who is not mentally healthy can not help others become mentally healthy.

This work advances the Kingdom of God by providing all who read tremendous insight into how the human person thinks. Since man is a rational animal, such knowledge allows one to grow in true human excellence, which is virtue. I cannot recommend this book more. I only hope that Fr. Ripperger continues to write. May God bless him and his ministry.
