

Silence in the Process of Human Maturity

John Kennedy

Dharmaram Vidhya Kshetram, Bengaluru

Abstract

Silence acts as a fundamental mechanism for human maturity and spiritual integration. This multifaceted exploration synthesises existential psychology, patristic theology, and mystical traditions ranging from Viktor Frankl's logotherapy to the ascetic insights of St. John of the Cross to position silence not merely as the absence of noise, but as a substantive 'climate' essential for personal growth. A critical distinction exists between 'negation silence,' rooted in egoic closure, and 'welcoming silence,' which facilitates authentic dialogue with the self, the other, and the Absolute. Through the lenses of interiority, conscience refinement, and the '*poustinia*' tradition, quietude enables the transition from superficial existence to a unified life of purpose. Mastery of silence remains a prerequisite for genuine love and maturity; it functions as the 'homeland language of heaven' that directs human action toward harmony. In a modern culture characterised by 'feverishness' and auditory pollution, silence serves as an indispensable therapeutic and spiritual discipline for the 'living person.' Achieving this internal equilibrium allows the spirit to rest and the 'mystical mind' to flourish, reinforcing the understanding that silence speaks louder than words. This stillness provides the necessary space for revelation, communion, and the discovery of one's true identity, transforming the human heart into a living dwelling place for the Divine.

Keywords: Silence, Human Maturity, Interiority, Spiritual Integration, Solitude, Contemplation

Introduction

"Silence is the beautiful fruit of prayer. We must learn not only the silence of the mouth, but also the silence of the heart, of the eyes, of

the ears and of the mind, which I call the five silences. Say it and memorise it on your five fingers” (Mother Teresa of Kolkata). Silence is an unfathomable phenomenon - an experience defined paradoxically by the fact that it cannot be heard. It is often identified with a state of profound peace - a form of internal equilibrium that allows the spirit to rest. It is for this reason that concentration and meditation were so strongly encouraged by St. John of the Cross and St. Teresa of Avila. One may ascribe silence to the human person from the beginning of his existence, and, therefore, it should not be limited or destroyed by anyone. The concept of a social contract - the foundation of our common life - requires a deep respect for this silence. It must be understood as a process of calming down - a detachment that leads to harmony and a settled peace of mind.

Silence can also be identified with the Absolute, with God. The limits of silence are defined by autonomy, that is, being subject only to those laws that we set for ourselves (Olearczyk, 2020: 55). In *Man's Search for Meaning*, Victor Frankl (2011), the founder of logotherapy, posited that “happiness is the unintended byproduct of a meaningful life or a ‘good deed.’” However, meaningful action does not emerge from a vacuum. To act with purpose, one must first reflect. This requires a specific kind of silence - one that is inextricably connected to thinking, understanding, and the power of concentration. The strength of maturity is understanding that silence often speaks louder than words. As we grow, we learn that sometimes, saying nothing is the most powerful response. In a world that often rewards noise, silence is a quiet act of confidence. It is not about proving a point, but about knowing when to listen, reflect, and let actions speak for themselves. There is a quiet strength in not feeling the need to be heard all the time. What will you choose to remain silent about today, and why? (Frankl, 2011). Hence, this article focuses on the positive influence of silence and omits its negative aspects, as they do not serve the integral development of the person. It focuses primarily on the meaning of silence, the basic types of silence, the importance of silence and the effects of silence in the process of human maturity.

Silence and Human Maturity

“Silence is a science that is learned, a wisdom that is acquired, an experience that is lived, but above all, a love that gives itself. Human beings are inherently called to peace, deep joy, love, and a constant celebration of life” - a reality summarized well by St. Irenaeus, who

noted that “the glory of God is the ‘living person,’” or one who lives the fullness for which Jesus came: “I came that they might have life and have it to the full” (Jn 10:10). Unfortunately, however, few people understand their lives fully; one need only look around, even at a superficial level, or look within themselves to realize how unhappy we often are (Cotta, 1999:15). The human person is not a simple being but is composed of various elements - summarized as body, mind, and spirit - and the degree of integration among these elements determines whether one experiences the joy of life or the frustration of disgust. The road to such integration is complex, yet experience tells us with certainty that those who have learned to love - those whose ‘house’ is indwelt by Love and who live in a relationship of love - are the ones who find true happiness. It is only this relationship of love that gives meaning to human life, because only those capable of developing and living this connection achieve genuine human maturity (Olearczyk, 2020:56).

To live is to love, and to love, it is necessary to know and accept one’s human condition, including the solitude that is congenital to it, despite a modern culture that tries to deny this truth. The human heart does not change in response to external influences; it remains elusive and incommunicable. Today’s philosophers, writers, and scientists illustrate this fact: even though one may be incapable of living alone, the moment one seeks to communicate, they meet the same problems found in solitude. One must confront the path of solitude, which leads to oneself, to the other, and to God (Jones, 1920:512). To be alone means to accept oneself and the other in their ‘otherness,’ which also requires allowing for differences. Solitude, in this sense, must not be mistaken for isolation - the inability to open oneself to another, to ‘communicate oneself,’ or to listen to the other in their unique individuality. Only those who have arrived at true solitude are capable of a true relationship of love, for love demands an understanding dialogue, a sharing of life, and authentic communication. Indeed, to love is to share, and to share is to communicate. Dialogue - transparent, purified, and true speech - is the giving of oneself or the receiving of the other into one’s life (Cotta, 1999:15-16).

No man is an island signifies the necessity of living together, where silence and solitude - essential forms of the interior life - play a crucial role in a person’s growth and their interrelationships. To achieve perfect communication, an authentic relationship of love, and a dialogue of reciprocal giving, one must prioritise the mastery of silence

and solitude - facts unfortunately manipulated by propaganda, consumerism, and the false promises of modernity. Silence is a crucial factor in personal growth, regardless of one's vocation; only through it can one search their interior life, understand their mystery, and find real truth (Jones, 1920:513). Without silence, our dialogue becomes superficial, lacking the possibility of understanding the mystery of the other or listening carefully. Silence activates our ability for solidarity; it is not about retreating to an airtight room to avoid others, which is anti-social, but about creating the conditions to 'be more.' Experience of solitude is a guarantee of love and a trial that the spouse, the friend, or the mystic must endure to be authentic. Silence promotes human maturity - without it, one remains in sterile emptiness and confusion - and it remains the climate of creativity that endows our words with their deepest meaning. As a prescription for an extremely sick world, one must follow the doctor's orders: Create Silence (Cotta, 1999:16).

Meaning of Silence

Generally, dictionaries present only the physical aspect of silence, defining it as "the state of one who abstains from speaking, interruption of noise....secret....dignified demeanour" (Augé, 1904: 714). These definitions do not capture the full meaning of silence, which is not only the absence of words or noise, but also the emptiness that occurs when activities cease. Today, the science of language teaches us that to explain the values of a term, it is necessary to look at its opposite terms. However, silence is much more than that and has its own substance; it is the special climate in which the interior life of a person blooms and grows. It is rare, if not impossible, for a 'hardened chatterbox' to be someone of worth, someone to be trusted, or mature, as much talk has always been considered a sign of weakness and of flightiness (Cotta, 1999:17). St. Ambrose says, "He who speaks much is like a flawed vessel which cannot keep the secrets of the King" (Patrologia Latina, 15:1246). Because a person is built from the inside outwards, silence is an indispensable condition for gathering and purifying the images, impressions, and feelings that gradually form the person to be. As Psichari says well, "Silence is the great teacher of truth....the teacher of love, affecting both the conscious and subconscious in a person" (Psichari, 1920:72).

It is silence that gives meaning to the word, enriching it and making it an authentic expression of one's being. It is the light of dialogue, and if such is its power in every person, much more will it be powerful for

the one who seeks the Absolute as a partner (Cotta, 1999:17). Silence exists to create space for revelation, for communion, and for covenant: “Yahweh will give strength to your bones, and you shall be like a watered garden, like a spring of water whose waters never run dry....Yahweh will lead you triumphant over the heights of the land....” (Isa 58: 11, 14). In the spiritual life, silence becomes an indispensable ‘attitude’ to listen to and know God, as Elisabeth of the Trinity wrote: “O! eternal Word, Word of my God, I want to spend my life listening to you” (Elisabeth, 1984:93). St. John of the Cross reflected that “the Father uttered only one Word which is his Son, and he uttered it in eternal silence, and it is in silence that one can communicate with it” (John, 1991:85). Only one who is capable of silence goes to their own roots to be purified and unified, with the possibility of penetrating to the centre of life to enter into a communion of love with God. Silence is the indispensable substance that accompanies a person along the way to growth until they truly become formed according to the will of God (Cotta, 1999:17). Every heart needs to practice silence, a dimension sought after by the hermits of the past, of whom Olivier Clément says:

In every watchful person, the hermit is present. A hermit no longer needs to run to the exterior desert, because this place of silent peace is in him/her in the most profound dimension, in his/her most secret inner self, transformed for him/her into a living dwelling place, where nothing is differentiated in the heart in the unity of these nuptials between silence and the word, between action and contemplation (Clément, 1993:211).

From this way of living, one experiences a ‘state’ where the being is submerged, discovering the root of one’s being and finding oneself in ‘the truth that liberates.’ If life is not immersed in silence, it is impossible to acquire that interior insight which allows one to live in justice, with the necessary just relationship with oneself, history, nature, and God (Cotta, 1999:18).

Importance of Silence

In the spiritual life, every means - including silence and solitude - is relative; that is, silence and solitude are not ends in themselves nor do they guarantee the attainment of an end. Even though silence is always important and indispensable as a means to attain that which one seeks, by itself it is no guarantee of the spiritual life and of the maturity of the person. Nevertheless, without silence, a person will find it difficult to attain fullness of life. Silence, therefore, is relative to the growth of a

person at one's deepest level. It is not the substance of the spiritual life, but it is bound to it in such a way that it becomes a prerequisite to conquer and live the spiritual life. It reveals to persons the reality of the spirit and of their inner life (Jones, 1920:515). Even though there are not sufficient 'wells of silence' for humanity, especially since silence must begin within oneself, yet silence guarantees depth of life, both so that everyone may attain to the fullness of the interior life (integration, unity, happiness, holiness), and so that it may give meaning to one's works or expression to one's talents (artistic, scientific, intellectual, mystical). Many psychological experiences use silence to help people seek peace and heal from diseases. This is 'silence-therapy,' a form that may help harmonise psychology to attain personal integration (Cotta, 1999:18). However, the silence that the spiritual person must seek is not born of psychological necessity, but of an intrinsic need of their being. Only through silence may one attain: knowledge of one's own mystery (the search for one's own identity); a meeting with reality (to recognise values, their hierarchy and discernment in their practice); and an experience of the Absolute (discovering the root and sense of one's own life) (Jones, 1920:516).

It is impossible to achieve human fullness without discovering these things and without living the dimensions they propose. Now, let us allow silence to work. It is a great master of truth. To these spaces of silence that cross my soul, I really owe all that is good in me... Pity those who have not known silence. Then I rested full of love and respect, because silence is also the master of love (Psichari, 1920:73). I wish to write for you a hymn on silence, watchfulness of God over our feverishness, mantle of God on our human clamour... It is good to meet God, who is eternal silence, silence, haven of ships, silence in God, haven of every ship. "Love begins where there is no expectation of reward. Love is above all the exercise of prayer, and prayer is the exercise of silence. They and I were no other than prayer which dissolved into the silence of God" (Exupery, 1950:232). Although these reflections were not written by a religious, but by people who experienced something in their interior depths, in reality they express Jesus' invitation: "In your prayers do not babble as the pagans do, for they think that by using many words they will make themselves heard" (Mt 6:7). Silence is of capital importance for the spiritual life. It allows for the concentration of one's whole being - the intellectual, affective and volitional faculties - in a single centre. If we have to seek Truth with all our being, silence is the condition that permits this, helping one

to free oneself from the dispersion of energies to settle in Love, in God (Cotta, 1999:18).

Gradually, one will learn to take root in God, using all one's energies to perceive true life. "His mother stored up all these things in her heart" (Lk 2:52). "Her husband Joseph, being a man of honour and wanting to spare her publicity, decided to divorce her informally" (Mt 1:19). The fulfilment of life demands this keeping of silence which leads to maturity of heart and fulfils the person: "So I tell you this, that for every unfounded word people utter they will answer on Judgement day" (Mt 12:36). The ancient Fathers of the Church, such as Clement of Alexandria, the pseudo-Dionysius, Basil, John Climacus, and Ambrose, recommend silence as a fundamental element of the spiritual life. For example: "The silence of human reason is necessary for the knowledge of God, grace alone enlightens the spirit" (Clement of Alexandria, 1885) and "The silent praise of God is the only thing which is adequate to his infinite being" (Gregory of Nazianzen, 1894). The revelations of God recounted in the Bible have silence as background (together with the desert and solitude). For us, this is an important thought that we shall take up again later. Suffice it to recall here the torrent of Karith where Elijah drank the water of contemplation that enabled him to discern the difference between the living and true God and the false gods, idols that he fought vehemently. The desert, seen as a form of more absolute Silence, is also for us 'the place to drink the water' of intimacy with God, the 'place' which allows us to purify our desires, our motivations, our means. To purify one's motivations means to penetrate the depths of one's heart, that is, the unconscious. Elijah, our Prophet, reveals to us the importance of Silence for this purification and for life in the presence and service of God (Jones, 1920:517).

Types of Silence

Silence is of great value for human maturity in all its aspects. But, as in all matters human, even silence, contaminated and polluted by selfishness, may atrophy rather than mature the person. There is a silence, which is attentive to the Word of God in us, and there is a silence that is the negation and closure of the Word in our hearts. One can be silent externally (dumb!), but without the silence that comes from the heart and, therefore, purified. We then have two types of silence: the silence that is a negation of the Word and the silence that welcomes the Word (Cotta, 1999:18).

The silence that negates the Word closes the person off from love and communication. It is inspired by selfishness and takes on various forms, according to the passion from which it takes its origin:

- Silence of indifference: as though the other did not exist.
- Silence of contempt: as though the other were inferior.
- Silence of pride: as though the other were worth nothing.
- Silence of rancour: not accepting or giving forgiveness.
- Silence of weakness: fear of commitment, flight.
- Silence of complicity: covering up culpable situations.
- Silence of betrayal: refusing to witness to the truth (Cotta, 1999:19).

The silence that welcomes the Word is the silence that gives proper space to persons. It provides one with the opportunity to listen to oneself, to the other, and to God. It harmonises the mind with eternity, leaving room for Love. This is the silence that purifies, silencing the dissonant voices of selfishness that pollute Love. This is the silence that brings the fullness of life (Cotta, 1999:19). As Catherine de Hueck Doherty (1975:32) wrote: “Silence, a school of love and of death where the soul finds life. Key-silence, which opens the immense furnace of the heart of God. Word-silence, phrase, discourse of passionate love which is consumed in the embrace of God. Silence, more than union, is oneness with the Lord.” The right use of the Word and of Silence requires attention to the material aspects, to the manner of speaking or keeping quiet, to opportunities, and to the purpose of silence. As the scriptures teach: “Guard against foul talk; let your words be for the improvement of others” (Eph 4: 29). “The blessings of Yahweh are on the head of the virtuous one, premature mourning stops the mouths of the wicked. The lips of the virtuous drip with kindness, the mouth of the wicked with deceit” (Prov 10: 6, 32).

Effects of Silence

Silence produces profound and beneficial effects in the person who learns to cultivate it genuinely. Even from a natural point of view, if properly understood, silence produces admirable fruits: it calms, purifies, comforts, enlightens, frees, leads to unity, and strengthens communion. Those who live it may say that they are happy, because “Happy are they who listen to the voice of God in their hearts and receive from his mouth words of love, happy the ears that capture divine melodies purified from the deafening coarse sounds and noises

that render one ugly” (Kempis, 1955:103). The practical effects of silence are manifold:

Silence reveals one’s identity: This is the first effect of silence: it allows one to know oneself, one’s very self. This knowledge of self is indispensable for one’s maturity. In all of us, there are fundamental questions that need to be answered: Who am I? From where do I come? Where am I going? These are existential questions. Then there are essential questions: How am I? Why am I like this? Why is my personal history this and not another? Only one’s personal experience with the Other, made possible through silence (internalisation), will provide satisfactory answers. Only in the deepest silence is this search possible (Doherty, 1975:32-33). An Arabic proverb says: “Your best friend is yourself, listen to yourself more than to others; it is yourself who will tell you the truth” (Abdallah, 2004:82). To listen to one’s heart is to seek the truth written there, and it is one of the gifts of silence.

Silence refines the conscience: Silence brings one to the truest perception of reality, making one capable of perceiving values, of responding creatively and justly (with rectitude) even to the subtlest demands of personal and social reality. The major effects of such perception are:

- Purification that frees the soul from all ties that impede one from loving.
- The ability to see and love the world as God sees and loves it.
- Detachment that implants one exclusively in Love.
- Discretion that makes one moderate.
- Peace that gives an interior strength born from God.
- Joy that expresses the fullness achieved (Cotta, 1999:19).

Silence leads one to intuit the presence of God in oneself: If this truth must enlighten the whole of life, guiding one on one’s journey, only silence will allow us to perceive it and be guided by it. It is impossible to discover God in noise and confusion. The more the heart is tuned in, the greater the perception; for a deeper perception, there needs to be greater silence. Words, images, and thoughts become ‘dross’ which intervenes between God and ourselves when we try to communicate with God. Silence is the most powerful form of communication and union - a direct form that dispenses with other mediations such as symbols and signs because Communion is the most perfect communication (Cotta, 1999:20). Those who do not love and

understand the beauty of silence will find it difficult to understand matters divine.

Silence makes the ‘heart’ grow: Silence gathers the person in all their aspects (physical, psychological, and spiritual); it favours the growth of the ‘heart’ or of the ‘mystical mind.’ Gradually, or suddenly if God so wishes, we perceive our ‘re-creation.’ We discover new nourishment, enjoy a deep sense of well-being, and feel an inexplicable sense of consolation. We enter a life that no longer needs any search, any labour to placate our feelings, thoughts, words, or any effort to live in silence. Such persons have reached the depths of life. They contemplate reality in its true light. They have attained the harmony of their being, the most stable unity: “It is not I who live, but Christ lives in me” (Gal 2:20). They live more from the essence than from the appearance of things; Peace and Joy are their permanent ‘habitat.’ They are ecologically perfect because there is no pollution in their inner selves or in their vision (Cotta, 1999:20).

Only those who recollect themselves in the deepest silence are awake, and only those who are awake live truly in the full sense of the word, because they are aware that God is contemplating them. They live in anticipation of the glory to come. This is the dynamism of silence; it is the opposite of passivity and gives the experience of the ardent desire expressed by Elisabeth of the Trinity: “To forget myself completely to gaze on You, immobile, peaceful as though I were already in eternity” (Elisabeth, 1984:93). St. Francis de Sales says that “to reform a monastery, it is sufficient to regain seriously the observance of silence” (Francis de Sales, 1906:42). The same may be said of the heart of each person. Silence, practised responsibly and fully, educates the person in the difficult art of speaking, making one weigh well one’s words and say only that which is according to God’s will. “In silence... lies your strength” (Isa 30: 15).

Conclusion

Silence is of great value in our lives because it helps us become sensitive to the voice of God (*ob-audire*) and build the deepest relationship of Love with Him. This life in silence becomes a full reality through the integration of our entire being. By means of the intelligence, we understand what is useful to fulfill the Beloved and ourselves; through the will, we seek and love what pleases God, liking whatever He likes while remaining free; and through the memory, we remain solicitous for those things that are of service and are pleasing,

leading to the enjoyment of Peace and Joy (Cotta, 1999:20). Even the body - with its external senses, passions, and actions - becomes habitually and spontaneously directed towards God. The intelligence, will, affections, memory, and senses are purified in the 'new person' who lives according to the 'dream' of God. Silence, as the fruit of Faith, Hope, and Charity, serves as the guardian of these virtues in our hearts. It leads us to experience the beauty of the 'delicate touch of the Word,' a contemplative sensibility that serves as the only valid motivation for the Carmelite commitment to our brothers and sisters and to the redemptive mission of the world (Cotta, 1999:20).

This profound internal transformation is beautifully captured in the mystical theology of the saints. St. John of the Cross (1991:666-667) describes this union with the Divine:

O enkindled love, with your loving movements you are pleasantly glorifying me according to the greater capacity and strength of my soul, bestowing divine knowledge according to all the ability and capacity of my intellect, and communicating love according to the greater power of my will, and rejoicing the substance of my soul with the torrent of your delight by your divine contact and substantial union, in harmony with the greater purity of my substance and the capacity and breadth of my memory! And this is what happens, in an indescribable way, at the time this flame of love rises up within the soul. Since the soul is completely purged in its substance and faculties (memory, intellect and will), the divine substance which, because of its purity, as the Wise Man says, touches everywhere profoundly, subtly and sublimely (Wis 7: 24), absorbs the soul in itself with its divine flame. He continues to describe the Word: O You, then, delicate touch, the Word, the Son of God, through the delicacy of Your divine being, You subtly penetrate the substance of my soul and, lightly touching it all, absorb it entirely in Yourself in divine modes of delights and sweetnesses unheard of in the land of Canaan and never before seen in Theman! (Bar 3:22). O, then, very delicate, exceedingly delicate, touch of the Word, so much the more delicate for me insofar as, after overthrowing the mountains and smashing the rocks to pieces on Mount Horeb with the shadow of might and power that went before You, You gave the prophet the sweetest and strongest experience of Yourself in the gentle breeze (1 Kings. 19: 11-12)!

Ultimately, the soul that experiences this touch is withdrawn from the world, becoming mild, bringing the mild into harmony with the Divine. As St. John of the Cross (1991:668) notes:

But they, O my God and my life, will see and experience your mild touch, who withdraw from the world and become mild, bringing the mild into harmony with the mild, thus enabling themselves to experience and enjoy You. You touch them the more gently the more You dwell permanently hidden within them... You hide them in the secret of Your face, which is the Word, from the disturbance of men (Ps 30:21).

Those who learn this silence - in God and for God - are always ready to leave their solitude to serve God in their neighbours. Their zeal for others is not the result of ideology or passion, but a real act of love. Happy are we if we understand that: “To keep silence is not to choke and inhibit the word and the gesture, but it is to learn to take everything in hand to direct everything properly. In this view, silence is love, ‘homeland language of heaven’” (Longeat, 2010:75).

References

- Abdallah, F. (2004). *The Book of Arabic Wisdom: Proverbs and Sayings*. New York University Press.
- Ambrose. (1844–1845). *De Officiis Ministrorum* (On the duties of the clergy). In J. P. Migne (Ed.), *Patrologia Latina* (Vols. 14–17, pp. 22–1946). Ateliers Catholiques. (Original work published ca. 391).
- Antoine de Saint-Exupéry. (1950). *The Wisdom of the Sands* (S. Gilbert, Trans.). Harcourt, Brace & World. (Original work published 1948).
- Augé, C. (Ed.). (1904). *Nouveau Larousse illustré: Dictionnaire universel encyclopédique* (New Illustrated Larousse: Universal Encyclopedic Dictionary) (Vol. 7). Librairie Larousse.
- Clement of Alexandria. (1885). *The Stromata, or Miscellanies*. In A. Roberts & J. Donaldson (Eds.), *The Ante-Nicene Fathers: Vol. 2. Fathers of the Second Century* (pp. 299–567). Christian Literature Publishing Co. (Original work published ca. 200).
- Clément, O. (1993). *The Roots of Christian Mysticism: Texts from the Patristic Era with Commentary* (T. Hummerstone, Trans.). New City Press. (Original work published 1982).
- Cotta, C. A. D. C. (1999). *Silence in the Life of Carmel*. Carmelite Communications.
- Doherty, Catherine de Hueck. (1975). *Poustinia: Christian Spirituality of the East for Western Man*. Ave Maria Press.
- Elizabeth of the Trinity. (1984). *The Complete Works of Elizabeth of the Trinity: Vol. 1. I Have Found God: General Introduction and Major*

- Spiritual Writings* (C. De Meester, Ed.; A. Kane, Trans.). ICS Publications.
- Francis de Sales. (1906). *The Spiritual Conferences of St. Francis de Sales* (Abbot Gasquet & Canon Mackey, Eds. & Trans., p. 42). Burns & Oates. (Original work published 1629).
- Frankl, V. E. (2011). *Man's Search for Meaning* (Człowiek w poszukiwaniu sensu). Wydawnictwo Czarna Owca. (Original work published 1946).
- Gregory of Nazianzen. (1894). *Theological Orations*. In P. Schaff & H. Wace (Eds.), *A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church: Second Series, Vol. 7* (C. G. Browne & J. E. Swallow, Trans., pp. 288–301). The Christian Literature Company. (Original work published ca. 380).
- John of the Cross. (1991). *The Collected Works of St. John of the Cross* (K. Kavanaugh & O. Rodriguez, Trans.; Rev. ed., p. 85). ICS Publications. (Original work published ca. 1591).
- John of the Cross. (1991). *The Collected Works of St. John of the Cross* (K. Kavanaugh & O. Rodriguez, Trans.; Rev. ed.). ICS Publications. (Original work published ca. 1591).
- Jones, R. M. (1920). Silence. In J. Hastings (Ed.), *Encyclopedia of religion and ethics* (Vol. 11, pp. 512–513). T. & T. Clark.
- Kempis, T. (1955). *The Imitation of Christ* (H. C. Gardiner, Ed.). Image Books. (Original work published ca. 1418–1427).
- Longeat, J-P. (2010). *Twenty-four Hours in the Life of a Monk* (J. Terry, Trans.). Liturgical Press.
- Olearczyk, T. (2020). Silence and human development. *Pedagogia Christiana*, 45(1), 53–64. <https://doi.org/10.12775/PCh.2020.004>
- Psichari, E. (1920). *Les voix qui crient dans le désert* (Voices Crying in the Wilderness). Louis Conard.