

Radiant and Unfading

A Catholic Journey Through the Book of Wisdom

Session 9: Give Me the Wisdom That Sits by Your Throne

Wisdom 8:2-9:18 • about 100 minutes • Leader Edition

Part 1: Leader Preparation Guide

Session Overview

Discovery Aim: Participants discover that wisdom is loved like a bride, that her labors are the four cardinal virtues the Church still teaches, that she cannot be self-acquired but only asked for, and that the greatest prayer in the book is one they can pray tonight in their own name.

Catholic Touchstone: When the Catechism teaches the four cardinal virtues, prudence, justice, fortitude, and temperance, it quotes tonight's text by name: Wisdom 8:7 (CCC 1805). The Church's names for the virtues walk straight out of this verse (CCC 1805): every Catholic catechized on them has been using this book's words without knowing it.

What You Need to Know

After last week's summit, tonight descends into intimacy. Chapter 8 opens with the language of courtship: I loved her and sought her from my youth, and I desired to take her for my bride, and I became enamored of her beauty (8:2). The bridal image should not be softened into metaphor management; the author means it. Wisdom is not a subject to master but a person to love, and the difference decides everything about how one pursues her. God is not recruiting auditors; he is courting lovers. The mystical tradition has talked this way from the Song of Songs onward, through St. John of the Cross, and your young adults, fluent in romance and starved for its meaning, will hear this chapter at a frequency older audiences sometimes miss.

Then the verse whose names your group has been using all their Catholic lives without knowing it. If any one loves righteousness, her labors are virtues; for she teaches self-control and prudence, justice and courage; nothing in life is more profitable for men than these (8:7). There they are: temperance, prudence, justice, fortitude, the four cardinal virtues, named as a set, in Scripture, in this book. The Catechism's article on the cardinal virtues quotes this very verse (CCC 1805). St. Ambrose, whom we met in Session 4, gives one of the earliest Christian uses of cardinal for them, from *cardo*, hinge: the four hinges on which the whole moral life swings. Note the text's order of operations carefully, because it is the session's doctrinal center: the virtues are her labors, wisdom's works in a soul, not a self-improvement program run on willpower. The hinges are forged in practice, by education, deliberate acts, and perseverance (CCC 1804), and hung by her hands: grace precedes, accompanies, and crowns the work (CCC 1810-1811).

Two honesty notes before the prayer. First, 8:19-20 will catch a sharp reader: as a child I was by nature well endowed, and a good soul fell to my lot; or rather, being good, I entered an undefiled body. It can sound like the pre-existence of souls, and tonight's steelman moment takes that objection at full strength; read your answer in advance. Watch the text's own movement: the or rather is a *correctio*, a controlled rhetorical figure, and wherever it points, the author sets the whole question down for the verse that actually matters: but I perceived that I would not possess wisdom unless God gave her to me, and it was a mark of insight to know whose gift she was, so I appealed to the Lord and besought him (8:21). That is the chapter's destination: even the best-endowed nature cannot self-generate wisdom; she is gift, and knowing she is gift is itself the beginning of having her. Second, 9:15, a perishable body weighs down the soul, can sound Platonic, body-

hating; the second Dig Deeper handles it. The same book called creation wholesome (1:14); this is the idiom of burden, mortality's drag, not a doctrine of escape, and Christianity's answer is not shedding the body but resurrecting it.

A leader's note before chapter 9. The book never names its speaker, and it was written in Greek generations after Solomon died. The royal voice is a deliberate Solomonic persona: the author prays in Solomon's name the way chapter 9 rewrites Gibeon, claiming the tradition rather than the birth certificate. The Church has never defined Solomon as the author, so when you say Solomon tonight, mean the speaker the book gives us. Nothing is lost. The prayer is inspired Scripture either way, and the persona is part of why your group can pray it in their own name, which is exactly tonight's Send.

Then chapter 9, the summit of prayer in this book: Solomon's great petition, and the model for every prayer for wisdom since. Read its architecture. It opens with praise anchored in creation: O God of my fathers and Lord of mercy, who have made all things by your word, and by your wisdom have formed man (9:1-2), word and wisdom in parallel, a pairing your group will chase into the New Testament tonight. It proceeds through radical humility: I am your slave and the son of your maidservant, a man who is weak and short-lived, with little understanding; even one perfect among the sons of men will be regarded as nothing without the wisdom that comes from you (9:5-6), a king praying like a beggar. It makes one request: give me the wisdom that sits by your throne (9:4); send her forth from the holy heavens (9:10). And it closes on the pairing again: who has learned your counsel, unless you have given wisdom and sent your holy Spirit from on high? (9:17), honoring both faces of last week's reveal, and then the hinge into Part III: and thus the paths of those on earth were set right, and men were taught what pleases you, and were saved by wisdom (9:18). Saved by wisdom: next session the author proves that claim with a history exam, and every name on the exam has been removed. Tease it exactly that much and no more.

Old Testament Roots and Fulfillment

Roots. The bridal pursuit of wisdom continues Proverbs 4:6-8, love her, and she will guard you; prize her highly, and she will exalt you, and stands in the tradition the Song of Songs made canonical: covenant love spoken in courtship's tongue. The prayer of chapter 9 is Gibeon (1 Kings 3) expanded into liturgy, with Solomon's temple-dedication humility (1 Kings 8:27) in its bloodstream. Word and wisdom in parallel at 9:1-2 gathers Psalm 33:6, by the word of the LORD the heavens were made, and Proverbs 3:19, the LORD by wisdom founded the earth.

Fulfillment. John 1:1-3 is tonight's discovery: the Church heard 9:1-2's parallel lines, word and wisdom, converge at John 1 on one person, the Word through whom all things were made, whom Paul calls the Wisdom of God. The wisdom sent from the holy heavens (9:10) is answered twice over in the New Testament: the Son sent in the fullness of time (Gal 4:4) and the Spirit poured out at Pentecost (Acts 2:1-4), promised in Luke's closing words as the promise of my Father, stay in the city, until you are clothed with power from on high (Lk 24:49; see Acts 1:4-5, where Luke names that promise as the Holy Spirit). St. James describes the wisdom from above, first pure, then peaceable, gentle, open to reason, full of mercy (Jas 3:17), the second discovery, and repeats the book's whole method in one line: if any of you lacks wisdom, let him ask God (Jas 1:5).

Voices of the Church

VOICES OF THE CHURCH

St. Ambrose • *Exposition of the Gospel of Luke V.62; compare On the Duties of the Clergy, Book I (4th century)*

We met St. Ambrose blessing consecrated virgins in Session 4; tonight he stands behind the very phrase cardinal virtues. The fourfold grouping is older than he is, inherited from the Greek philosophers, but commenting on the Beatitudes in Luke he gives one of the earliest Christian uses of the term, embracing prudence, justice, fortitude, and temperance as though they were the cardinal virtues, from *cardo*, hinge, the four hinges the whole door of the moral life turns on. He found them practiced by the patriarchs long before the philosophers cataloged them. Greece described the hinges; God, as this study would put it, had been hanging doors on them since Abraham.

VOICES OF THE CHURCH

St. John of the Cross • The Spiritual Canticle, stanza 1 (16th century)

The Church's mystical Doctor wrote his greatest poetry in exactly tonight's key: the soul as bride, seeking the Beloved, wounded by his beauty, where have you hidden, Beloved? (stanza 1, as usually Englished). For St. John, the courtship language of Scripture is not decoration but precision: the end of the spiritual life is a union so close only marriage can describe it. The study's application: a person who pursues God as information will plateau; a person who pursues him as the Bridegroom will be pursued back.

VOICES OF THE CHURCH

St. Catherine of Siena • *The Dialogue*, and *Raymond of Capua's Life of Catherine* (14th century)

Her biographer Raymond of Capua records the word Catherine said she received at the foundation of her whole spiritual life (*Life of St. Catherine*, Part I, ch. 10): You are she who is not; I am he who is. Her *Dialogue* returns to that seed as a constant refrain, the cell of self-knowledge (its opening chapters), teaching that self-knowledge and the knowledge of God grow together, the soul discovering its nothingness precisely inside his fullness. It is Wisdom 9:5-6 in a Dominican tertiary's voice: I am your slave, weak and short-lived; even the perfect are nothing without the wisdom that comes from you. Catherine, who counseled popes, prayed from that nothing, which is why her prayers moved so much.

Catechism Connection

CATECHISM CONNECTION

CCC 1805. Four virtues play a pivotal role, and accordingly they are called cardinal: prudence, justice, fortitude, and temperance. The Catechism then quotes tonight's verse: if anyone loves righteousness, Wisdom's labors are virtues; for she teaches temperance and prudence, justice and courage (Wis 8:7).

CCC 2559. Humility is the foundation of prayer; man is a beggar before God. Solomon's posture in chapter 9, the greatest king praying as a slave with little understanding, is this teaching enacted.

Thread Watch

THREAD WATCH • LEADER ONLY

Thread 1, The Face of Wisdom: resolved; tonight is the afterglow. Two texts tonight quietly confirm last week's both-and. At 9:1-2, word and wisdom stand in parallel, and the group will watch them converge at John 1. At 9:17, wisdom is paralleled with your holy Spirit, honoring St.

Irenaeus's reading (Against Heresies IV.20.1-3). If someone connects these aloud, celebrate the catch; the text is ratifying the reveal. One guard: personified Wisdom is fulfilled in the Son and echoed in the Spirit's sending, two persons honored by one poem, not one figure who is both.

Thread 3, The Missing Book. Fed twice tonight without any pressing: CCC 1805 quotes Wisdom 8:7 when it names the cardinal virtues, and the steelman moment shows the Church reading a hard verse honestly rather than hiding it. Bank both for Session 14, now five weeks out.

New watch, Saved by Wisdom. 9:18 is the hinge into Part III: men were saved by wisdom. Next session the author proves it with seven unnamed case studies from Genesis and Exodus. Close tonight by pointing at the Live It reading list; the list is the assignment, and beyond the list, say no more. The secrecy guards the removed names.

Session Goals

1. Let the bridal language land as precision, not decoration: wisdom is loved, not merely studied.
2. Reveal Wisdom 8:7 as the verse CCC 1805 quotes when it names the four cardinal virtues, hinges hung by grace.
3. Face the pre-existence objection at 8:19-20 at full strength and answer it from the text's own self-correction.
4. Lead the group to discover John 1 behind the word-and-wisdom parallel of 9:1-2, and James 3:17 behind the wisdom from above.
5. Pray chapter 9 together, and set the hook for next week's unnamed-heroes hunt.

Time Note (about 100 minutes)

Welcome and opening prayer, 8 minutes. Win questions, 10. Build on 8:2-18, the bride, the virtues, and the king's hopes, 28. Build on 8:19-21, 10. Steelman moment, 8. Build on 9:1-12 with the John 1 discovery, 18. Build on 9:13-18 with the James find, 8. Send and Live It, 5. Closing: pray Wisdom 9:1-6 and 10-11 aloud together, 3.

If you are running long, cut in this order: first convert Question 9's James 3:17 hunt into a stated parallel (keep the beggar-posture discussion), then drop the first Dig Deeper (on the hinges). Do not cut the steelman, the John 1 discovery, or the closing prayer of chapter 9; praying the text is tonight's Send.

Part 2: Discussion Guide

Opening Prayer

Leader prays aloud, all respond Amen.

O God of our fathers and Lord of mercy, who made all things by your word and by your wisdom formed us, we come tonight the way Solomon came: weak, short-lived, with little understanding, and asking anyway, because you love beggars who know whose gift wisdom is. Teach us her labors, prudence and justice, courage and self-control, and hang our lives on those hinges. Through Christ our Lord. Amen.

Win: Opening Questions

1. What is the best gift you have ever received that you could never have gotten for yourself? What made receiving it different from earning it?
2. How do you know when admiration has turned into love? What actually changes in you?

Transition: Last week we saw Wisdom's face. Tonight the author tells us what he did about it: he courted her. And buried in his courtship is the verse whose names every one of you has been using since your first catechism class without knowing where they came from.

Build: Wisdom 8:2-18, The Bride and the Hinges

Have someone read 8:2-18 aloud, the whole run in order.

3. Verse 2: I loved her and sought her from my youth; I desired to take her for my bride; I became enamored of her beauty. Why courtship language? What is the difference between pursuing wisdom as a subject and pursuing her as a beloved?

ANSWER • SHARE AFTER THE DISCUSSION

A subject you master on your schedule and put down when bored; a beloved rearranges your life, and you do not graduate from her. The romance language is precision: wisdom is a person to be loved, so the pursuit runs on desire, fidelity, and time together, the mechanics of every love, and it explains why mere study plateaus while lovers keep growing. The mystical tradition talks exactly this way, and after last week's answer the image sharpens further: the gift is courted like a bride, and the Giver, the tradition will say, is the Bridegroom. The Church is called the Bride for a reason.

4. Verse 7: she teaches self-control and prudence, justice and courage; nothing in life is more profitable for men than these. Where has every Catholic in this room heard those four before? What are they called, and what does calling them her labors change?

ANSWER • SHARE AFTER THE DISCUSSION

They are the four cardinal virtues, temperance, prudence, justice, and fortitude, and when the Catechism teaches them it quotes this very verse (CCC 1805). Cardinal is from *cardo*, hinge, in one of the earliest Christian uses, St. Ambrose's: the four hinges the whole moral door swings on. Now the phrase that matters: her labors. The virtues are wisdom's works in a soul, not a willpower program. Grace does not replace effort, but it precedes, accompanies, and crowns it (CCC 1810-1811). The hinges are forged in practice, by education, deliberate acts, and perseverance (CCC 1804), and hung by her hands: you work the metal alongside the carpenter who hangs the door.

5. Verses 10 to 15 list what the young king hoped wisdom would win him: glory among the multitudes and honor before the elders though young (v. 10), keenness in judgment (v. 11), governing peoples (v. 14), courage in war and capability among the people (v. 15), and, because of her, immortality and an everlasting remembrance (v. 13). None of his ambitions disappears; each one now depends on her. What does it mean that wisdom reorders ambition rather than erasing it, and which of his hopes would you admit to wanting?

ANSWER • SHARE AFTER THE DISCUSSION

Wisdom does not delete his ambitions; she reorders them under her. Honor before the elders though young, keen judgment, the admiration of rulers, capability among the people and courage in war, the governing of peoples, and, because of her, immortality of remembrance (8:10-15): every hope is public, and every hope is staked on her rather than on connections or force. Notice what has happened to the wish list of Gibeon: the things he did not ask for are now expected as her gifts, which is 7:11 again. Immortality in verse 13 is, in the first instance, an everlasting name; the book has already promised more (3:4), and the chapter will end on its knees. The text does not shame ambition; it asks whose hands it is in.

Leader: Let the group admit their ambitions out loud.

6. Verses 9, 16, and 17-18: he takes wisdom to live with him, finds rest with her, and in kinship with her there is immortality. What is the picture of the wise life here? Is it strain?

ANSWER • SHARE AFTER THE DISCUSSION

It is companionship: sharing a home, taking counsel, finding rest, when I enter my house, I shall find rest with her, for companionship with her has no bitterness (8:16). The wise life in this chapter is not clenched moral athleticism; it is living with someone. Friendship with God (7:14), abiding in love (3:9), rest at home (8:16): the book keeps describing the same destination from new windows. Holiness, at cruising altitude, feels less like white-knuckled effort and more like fidelity: still costly, no longer foreign.

Build: Wisdom 8:19-21, The Pivot to Gift

7. Read 8:19-21 slowly. What happens between verses 20 and 21, and where does the author finally arrive? Why does he call knowing it a mark of insight?

ANSWER • SHARE AFTER THE DISCUSSION

He perceives that no natural endowment, however good, can generate wisdom: I would not possess wisdom unless God gave her to me. And knowing whose gift she was is itself insight, indeed the doorway, because the person who thinks wisdom is self-made will never ask, and asking is the only door (7:7; Jas 1:5). After this realization his verbs change: I appealed, I besought, and all of chapter 9 follows. The smartest move intelligence can make is discovering its own poverty; the hard sentence in 19-20 is handled head-on in a moment, in tonight's hard question.

A Question Worth Facing

Present this at full strength before answering.

A careful reader, Catholic or Protestant, objects: "Read 8:19-20 again: as a child I was by nature well endowed, and a good soul fell to my lot; or rather, being good, I entered an undefiled body. Notice that the correction makes it worse, not better: he sharpens toward the soul-first formulation, an I that was good and then entered a body. A soul that enters a body is a soul that existed before it. That is the pre-existence of souls, a Platonic

doctrine the Church herself condemned in the Origenist controversies. So here is the problem in one sentence: inspired Scripture cannot teach condemned doctrine, and this verse appears to. Is this not evidence the book never belonged in the canon?"

Respond from the text: Take the objection seriously; it is the strongest textual challenge in the book, and the answer has three layers. First, read where the author arrives. Whatever 8:19-20 sketches, 8:21 is the sentence he builds on: I perceived that I would not possess wisdom unless God gave her to me. His point is the opposite of Platonic self-sufficiency: nothing native to him, body or soul, produces wisdom; she must be asked for. Second, read the verse inside the book that contains it. The same author calls creation wholesome (1:14) and says God made man for incorruption (2:23); he is no dualist who thinks souls fall into bodies as into prisons. The Church reads what a sacred author asserts through his literary forms and idioms (CCC 106-107, 109-110), within the whole canon and the analogy of faith (CCC 112-114). A courtly flourish about a well-endowed childhood does not assert a metaphysics of the soul. And the doctrine stands independently of the verse: the Church teaches that each spiritual soul is created immediately by God (CCC 366), so 8:19-20 is read, as the USCCB note reads it, as the priority of a good soul over bodily advantage, not as pre-existence. Third, notice the shape of the objection: it asks whether this book meets the standard of inspired Scripture. That is the right question, and it is Session 14's question. On the merits, the Church, which condemned soul pre-existence in the Origenist controversies, kept this book in her canon and saw no contradiction, because, read whole, the verse teaches that even the best-born soul is a beggar before God. Which is where the author arrives, on his knees, in chapter 9.

Build: Wisdom 9:1-12, The Great Prayer

Have your best reader read 9:1-12 aloud, as prayer, not as text.

8. Verses 1 and 2 run two lines in parallel: who have made all things by your word, and by your wisdom have formed man. Live discovery: the New Testament opens one of its books by taking the first of those lines and unveiling it as a person. Find it; you already know where to look after last week.

ANSWER • SHARE AFTER THE DISCUSSION

John 1:1-3: in the beginning was the Word, and the Word was with God, and the Word was God; all things were made through him. Solomon's parallel lines, word and wisdom, run through the Old Testament like twin rails, and the Church heard them converge at John 1 on one person, the same person Paul names the Wisdom of God (1 Cor 1:24). Last week's answer was not a private discovery of this study; it is the architecture of the New Testament's most famous page. In Christian retrospect, the prayer of chapter 9 was addressed to the Father about the Son.

9. **Verses 4 to 6: the king prays, give me the wisdom** that sits by your throne, and do not reject me from among your servants, for I am your slave and the son of your maidservant, a man who is weak and short-lived, with little understanding. What is Solomon doing to his own resume, and why does the Catechism call this posture the foundation of prayer? Then find where St. James describes the wisdom from above, in his third chapter.

ANSWER • SHARE AFTER THE DISCUSSION

He is refusing to rely on his own credentials: king, yet slave; wise, yet of little understanding; even one perfect among men is nothing without the wisdom from God (9:6). Humility is the foundation of prayer; man is a beggar before God (CCC 2559), and the beggar posture is not self-hatred but accuracy, the accuracy that makes asking possible. St. Catherine of Siena heard God put it in one line: You are she who is

not; I am He who is. And James 3:17 sketches what arrives when the beggar asks: the wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits. Compare that list with the twenty-one attributes of 7:22-23; the family resemblance is unmistakable, because the gift resembles the Giver.

Build: Wisdom 9:13-18, Sent from On High

Have someone read 9:13-18 aloud.

10. Verses 13 to 18 close the prayer: who has learned your counsel, unless you have given wisdom and sent your holy Spirit from on high? And thus the paths of those on earth were set right, and men were taught what pleases you, and were saved by wisdom. What two sendings does the New Testament answer this prayer with? And what enormous claim does the last line make?

ANSWER • SHARE AFTER THE DISCUSSION

Two sendings, honoring both faces of last week's answer. The Son was sent in the fullness of time (Gal 4:4). The Spirit was promised as the Father's promise and power from on high, stay in the city, until you are clothed with power from on high (Lk 24:49), and poured out at Pentecost (Acts 1:4-5; Acts 2:1-4). The prayer on Solomon's lips, send her forth from the holy heavens, was answered beyond anything its author could have drawn. And the last line, men were saved by wisdom (9:18), is the boldest sentence in the chapter: not just instructed, saved. Next week the author defends that claim with evidence: seven case studies from Genesis and Exodus, with a twist. Come with your Genesis knowledge warmed up; there will be a hunt.

DIG DEEPER

Hinges and their carpenter. The cardinal virtues are natural virtues, acquired by education, deliberate acts, and perseverance, says the Catechism, and then adds the Catholic completion: they are purified and elevated by divine grace (CCC 1810-1811). Aristotle could describe the hinges; only grace hangs the door true. This is the Church's whole teaching on nature and grace in a doorframe: grace does not bulldoze your nature and habits; it takes the hinges you have been faithfully oiling and hangs on them a door you could never have built.

DIG DEEPER

Does 9:15 hate the body? A perishable body weighs down the soul sounds, at first, like Plato's tomb-of-the-soul talk. Read it inside the book instead: this author has already declared creation wholesome with no destructive poison in it (1:14) and man made in the image of God's eternity (2:23). Verse 15 is the idiom of mortality's drag, the honest weight every praying person feels at the end of a long day, not a doctrine of escape. Christianity's answer to the heavy body is not to shed it but to raise it: we await the redemption of our bodies (Rom 8:23).

Send: Closing Questions

11. Which hinge is weakest in your door right now, prudence, justice, fortitude, or temperance? What would asking wisdom's labor on that hinge, rather than only your own, look like this week?

12. Solomon prayed as a beggar on purpose. What is the one honest sentence about yourself, your version of weak, short-lived, of little understanding, that belongs at the start of your prayers this week?

Live It This Week

- **Pray the chapter.** Once each day this week, pray Wisdom 9:1-6 and 9:10 aloud, slowly, in your own name. It is the book's own school of prayer; let the inspired words train yours.
- **Oil one hinge.** Pick your weakest cardinal virtue and choose one small, repeatable practice for it this week: one act of prudence before a decision, one act of justice owed, one brave conversation, one appetite told to wait.
- **Lectio with James.** Sit with James 3:13-18 once this week. Ask which mark of the wisdom from above, pure, peaceable, gentle, open to reason, full of mercy, is most missing from your speech online and off.
- **Warm up your Genesis.** Before next session, skim Genesis chapters 1-12, 19, 22, 27-28, and 37-41, and Exodus 14-15. You will be glad you did. That is all we will say.

Closing Prayer

Tonight, close by praying the text itself. Invite the group to stand and pray Wisdom 9:1-6 and 9:10-11 aloud together from their Bibles, slowly, as one voice. Then the leader concludes:

Father, you have heard us pray your own word back to you. Send wisdom from beside your throne to labor in us, that she may guide us wisely in our actions and guard us with her glory. Through Christ our Lord, your Word and your Wisdom. Amen.

Memory Verse

“Give me the wisdom that sits by your throne, and do not reject me from among your servants.”
(Wisdom 9:4)

Part 3: Leader Reference Card

Every passage used or referenced in Session 9, grouped by role.

Primary Text

- Wisdom 8:2-9:18 (read in movements: 8:2-18, 8:19-21, 9:1-12, 9:13-18)

Discovery Passages (found live by the group)

- John 1:1-3 (word and wisdom converge; the session's key discovery)
- James 3:17 (the wisdom from above; second discovery, or stated if time is short)

Supporting References (leader's pocket)

- Proverbs 4:6-8 (love her, and she will guard you)

Wisdom 1:14 and 2:23 (creation wholesome; made for incorruption; the steelman's second layer)

Wisdom 3:9 and 7:14 (abiding in love; friendship with God)

Wisdom 7:7 (Therefore I prayed; the asking method)

Wisdom 7:22-23 (the twenty-one attributes; compared at Q9)

James 3:13-18 (the wisdom from above, in full; Lectio in Live It)

- 1 Kings 3 and 1 Kings 8:27 (Gibeon; temple-dedication humility)
- Psalm 33:6 and Proverbs 3:19 (by his word; by wisdom he founded the earth)
- 1 Corinthians 1:24 (Christ the wisdom of God)
- Galatians 4:4; Luke 24:49 with Acts 1:4-5 and Acts 2:1-4 (the two sendings)
- James 1:5 (ask God, who gives generously)
- Jeremiah 1:5; CCC 107; CCC 112-114; Dei Verbum 11 (the steelman's answer, in place)
- Romans 8:23 (the redemption of our bodies; Dig Deeper 2)
- CCC 1810-1811 (virtues purified and elevated by grace; Dig Deeper 1)

Catechism

- CCC 1805 (quotes Wisdom 8:7 on the cardinal virtues)
- CCC 2559 (humility, the foundation of prayer)

Voices of the Church

- St. Ambrose, Exposition of the Gospel of Luke V.62 (an early Christian use of “cardinal virtues”); compare On the Duties of the Clergy, Book I
- St. John of the Cross, The Spiritual Canticle, stanza 1
- St. Catherine of Siena, The Dialogue, and Raymond of Capua, Life of Catherine (Legenda Major)

Memory Verse

- Wisdom 9:4