

".. turne up this croked wey." }

"Til he cam to that tree, and ther they founde
Of florins fine of gold ycoined rounde."

"No lenger thane after Deeth they sought,
But ech of hem so glad was of that sighte,
For that the florins been so faire and brighte."

"But mighte this gold be carried fro this place
Hoom to myn hous – or ells unto youres
(For wel ye woot that al this gold is oures)-
Thanne were we in heighe felicitye."

"This tresor moste ycaried be by nighte
As wisely and as slyly as it mighte."

"And thanne shal al this gold departed be,
My deere freend, bitwixen me and thee.
Thanne may we bothe oure lustes all fulfille,
And pleye at dees right at oure owene wille."

"And atte laste the feend, oure enemy,
Putte in his thought that he sholde poison beye."

"Now lat us sitte and drinke, and make us merie,
And afterward we wol his body berie."

"And drank, and vaf his felawe drinke also,
For which and they storven both to yow."

"So that ye offren, alwey newe and newe,
Nobles or pens, whiche that be goode and trewe."

Context:

Thomas Aquinas wrote, "Greed is a sin against God, just as all mortal sins, in as much as man condemns things eternal for the sake of temporal things."

The Pardoner's character contrasts to the character of the Parson, while the character of the Pardoner takes money from the poor, the Parson gives what little he has to them.

Contemporary medieval Christian thinking and ethics strongly disapproved of wealth and the pursuit of worldly pleasure:

- The word *cupiditas* (cupidity in English) means 'desire' and in particular desire for worldly things
- The opposite of this – *caritas* (love of God and desire for godly things) - is what the Bible says humans should really be filled with.

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Page 12 of 12