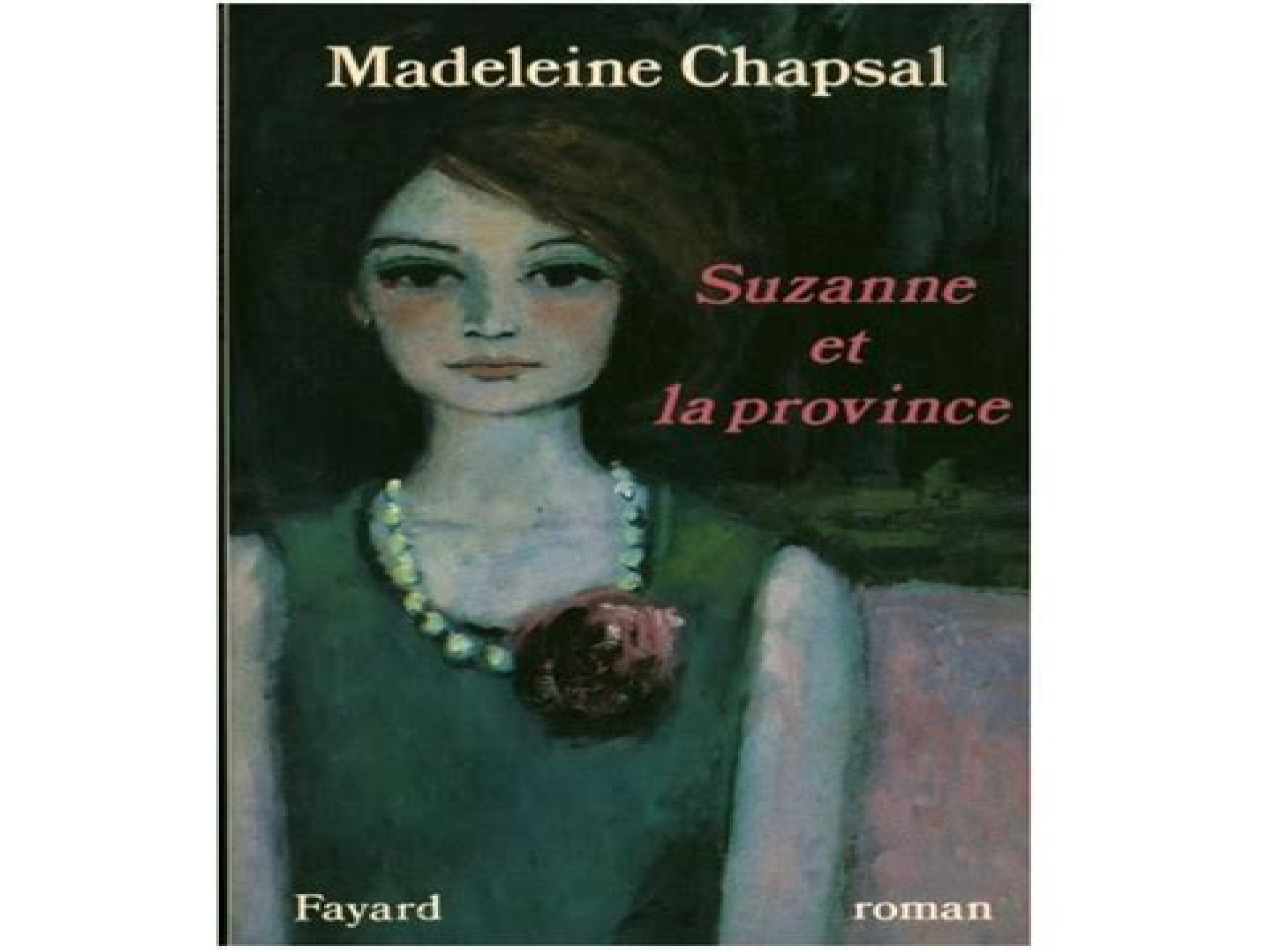




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Marceline forment un couple qui se croit enfin apais après bien des orages. Mais voici que le passé resurgit en la personne d'Antoine, ce bel homme dont Marceline a tant aimé. Que vient-il apporter, la chirurgie ou la sagesse ? Quant la belle et solitaire Marianne elle confie jour après jour son cahier, son amour frustré, douloureux pour Michel, mari père de famille, lequel la laisse cruellement chaque fois. Passe Fabrice, peintre célibataire amateur de femmes. S'abandonner une aventure sensuelle parce que la chaleur et le bonheur physique y invitent, est-ce trahir Michel ? A vrai dire, en cette brève saison, tous les lances voluptueux sont permis et aucun ne tire conséquence puisque les excès du corps et du cœur rentreront forcément dans l'ordre à la fin des vacances et avec le retour, la raison. Mais l'amour l'ache-t-il si facilement sa proie ? *La Maîtresse de mon mari* Madeleine Chapsal, 2014-04-01.

Qu'est-ce qui rend si proches depuis le premier jour ? Béatrice, la narratrice et la superbe Andréa qui fut pendant tant d'années la maîtresse de son mari. Une amitié, une complicité tacite ou le besoin qu'ont l'une et l'autre ces deux femmes pour parvenir à faire face à la personnalité dominante d'un même homme, Christian. Lépouse et la maîtresse vont réussir le tour de force de ne pas être des rivales, ni sembler-elles jalouses. Se tolérant réciproquement, elles s'entraident, travaillent même ensemble – sans jamais parler ouvertement, toutefois de leur arrangement. Au reste, du monde s'en accommoder. Béatrice, fatiguée, malade, se contente le plus souvent de regarder et d'observer Christian et Andréa, en revanche travaillent nuit et jour à la création du plus prestigieux hebdomadaire de l'après-guerre. Amoralité, cette double liaison courante, pourtant et même banale, même si il n'est pas d'usage pour une épouse de rendre en quelque sorte hommage à la maîtresse de son mari. Car la réalité le prouve beaucoup : d'hommes ont besoin de plusieurs femmes, en tout cas de deux pour arriver à donner le meilleur d'eux-mêmes. Dès lors, c'est avec fidélité qu'ils se donnent moins ces femmes – Christian finira par divorcer de l'une et par rompre avec l'autre – qu'est-ce qui est sans doute leur seul véritable amour, leur entreprise. *Apprendre à aimer* Serge Leclair, Madeleine Chapsal, 2007-10-10.

Quand Serge Leclair me convoqua et me dit : Je voudrais vous parler, nous étions en 1975, je venais de terminer avec lui une analyse qui avait duré près de dix ans. Me parler moi-même, son ex-analysante, alors que pendant nos si nombreuses séances, ce psychanalyste, la pratique lacanienne rigoureuse n'avait pratiquement pas ouvert la bouche, mon endroit. Surprise, bahissement. Et pour quoi me dire tout de suite ou presque nous parlâmes de l'amour ? M.C. *Catalogue of Printed Books*, 1882.

Un oncle à héritage Madeleine Chapsal, 2005-03-02. Dans le salon d'une belle maison de campagne, un homme d'un certain âge se tourmente. C'est le baron Robien de Condignac, riche oncle héritage. A qui va-t-il laisser tous ses biens, argent, collection, maison ? A Lauraine, sa nièce préférée qui n'a pas d'enfant ? A son neveu Charles, dont il n'aime pas la épouse et encore moins ses trois filles. Ou aux tortues des Galapagos pour éteindre cette descendance aux dents longues qui s'affaire avec tant de féroce autour de lui. L'oncle hésite quand une solution de rechange tombe du ciel par Internet, finit par se présenter. Est-ce la bonne ? Ces rebondissements autour d'un héritage prennent le tour d'une comédie, mais qu'elle semble réelle. Lequel d'entre nous ne l'a plus ou moins vue ? Et que d'amers souvenirs, ces fourberies nous rappellent avec malice. *Episcopal Networks in Late Antiquity* Carmen Angela Cvetković, Peter Gemeinhardt, 2019-02-19. Recent studies on

the development of early Christianity emphasize the fragmentation of the late ancient world while paying less attention to a distinctive feature of the Christianity of this time which is its inter connectivity Both local and trans regional networks of interaction contributed to the expansion of Christianity in this age of fragmentation This volume investigates a specific aspect of this inter connectivity in the area of the Mediterranean by focusing on the formation and operation of episcopal networks The rise of the bishop as a major figure of authority resulted in an increase in long distance communication among church elites coming from different geographical areas and belonging to distinct ecclesiastical and theological traditions Locally the bishops in their roles as teachers defenders of faith patrons etc were expected to interact with individuals of diverse social background who formed their congregations and with secular authorities Consequently this volume explores the nature and quality of various types of episcopal relationships in Late Antiquity attempting to understand how they were established cultivated and put to use across cultural linguistic social and geographical boundaries

British Museum Catalogue of Printed Books, 1883 *Nos enfants si gâtés* Madeleine Chapsal, 2002-06-05 Romancier journaliste dramaturge membre du jury du prix Femina Madeleine Chapsal a récemment publié chez Fayard *La femme sans La Maison Les Chiffons du rêve et Deux femmes en vue* Un grand et poignant roman sur les grands enfants leurs parents et l'environnement pré et périlleux que leur réserve le monde d'aujourd'hui **Ce que m'a appris Françoise Dolto** Madeleine Chapsal, 2014-04-01 Vous avez de la chance me dit-on d'avoir connu Françoise Dolto Ce fut l'un de mes plus forts désirs et celui-là contrairement d'autres ne me quitta jamais Ma chance si il en fut c'est que moi aussi je lui ai plu Elle m'a accepté parmi ses familiers puis ses proches Et même un tournant périlleux de mon existence comme consultante Pour mon compte il n'y avait qu'une chose que je pouvais lui donner de l'amour A toutes les femmes qui m'écrivent pour me raconter leur vie je dedicate ce livre _ qui dit la mienne M C **A qui tu penses quand tu me fais l'amour ?** Madeleine Chapsal, 2010-06-02 Georges et Fanny la quarantaine divorcés sont remariés ensemble depuis trois ans Ils s'aiment et leur vie de couple semble parfaitement parfaite ils ne parlent guère du passé n'ont que de rares accrochages pensent la même chose sur la plupart des sujets et même la politique C'est du moins ce qu'on voit et ce qui s'entend car ils sont loin de tout se dire Dans leur for intérieur un autre discours se poursuit en permanence souvent contraire celui qu'ils tiennent tout haut Fanny dans son discours intérieur se révèle soupçonneuse d'une jalousie persistante et Georges se laisse facilement mouvoir par une présence féminine Comme rien n'en est dit seulement pensent leur vie amoureuse peut continuer Jusqu'au jour où ce qui tait tu la vérité intime de chacun sort malgré eux Que va-t-il en résulter Une meilleure entente ou la fin du couple Le problème de Fanny et Georges est aussi celui du lecteur et de la société entière faut-il tout dire La transparence est-elle souhaitable tous moments Peut-on vivre ensemble sans se mentir Faut-il toujours dire ou non la vérité ne faut-ce qu'à soi-même D rangeantes questions

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