

JBC Book Clubs Discussion Guide

Created in partnership with Sarah Abrevaya Stein
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An Overview: People and Places

Below is a very brief overview of the world of the Levy family. The people, language, places and history are addressed at greater length by author Sarah Abrevaya Stein, but are helpful to know a bit about before delving into the book.

Sephardim

Jews of Spanish or Portuguese descent. When Jews were expelled from Spain in 1492, many families resettled in Amsterdam, North Africa, and the Mediterranean.

The “eastern” Sephardic Jews who clustered in Ottoman southeastern Europe preserved their own language, Ladino, and had many customs, traditions, foods, melodies, and artistic style that traveled with them out of Spain and across the globe. While Ladino is no longer considered a living language, many families and communities retain a smattering of words, along with their ritual, musical, culinary and communal traditions.

For more information:

[Encyclopedia of Jews in the Islamic World: Sephardim](#)

[My Jewish Learning: Who Are Sephardic Jews](#)

Ashkenazim

Descendants of Jews who settled along the Rhine River in Western Germany and Northern France, and later moved to Eastern Europe. The majority of Jews in the United States are Ashkenazim.

Ladino

Ladino is the Judeo-Spanish language spoken by Sephardic Jews from Southeastern Europe and Anatolia in their daily lives (similar to Yiddish for Ashkenazi Jews). It is based on medieval Spanish, with influences from Portuguese, Hebrew, and Arabic. As Ladino speakers spread out to other countries, those languages left their mark as well, so words from French, Italian, Greek and Turkish appear as well.

For more information:

[My Jewish Learning: 9 Things to Know About Ladino](#)

[JBC review: Modern Ladino Culture: Press, Belles Lettres, and Theater in the Late Ottoman Empire by Olga Borovaya](#)

[JBC review: Ora de Despertar by Sarah Aroeste](#)

Ottoman Empire

Around 1300, a nomadic Turkmen chief, Osman, established the beginnings of what became the Ottoman Empire. By the 15th and 16th centuries, it had grown to be one of the most powerful states in the world. The empire at one point encompassed most of Southeastern Europe, parts of the Middle East, and the Arabian peninsula and spreading into North Africa. The Ottoman empire existed for 600 years, ending in 1922.

Although the Ottoman Empire was Muslim, other religious groups were given freedom to live and practice. Under Sultan Mehmed II in the late 1400s, major religious groups were allowed to establish their own self-governing bodies under the sultan’s protection. As a result, Jewish communities in the Ottoman empire flourished.

For more information:

[Britannica: The Ottoman Empire](#)

[Encyclopedia of Jews in the Islamic World: Ottoman Empire](#)

Ottoman Empire and the Jews

When the Ottoman Empire began expanding into Byzantine territory, they found communities of

native Jews, who became the first Ottoman Jews. The Ottomans were tolerant of other religions, and Jews escaping persecution or seeking opportunity from countries like France, Hungary, and Italy began finding refuge there. Starting in 1453, Sultan Mehmet II began actively encouraging Jews to come to Ottoman lands, and accepted a large number of refugees after the Spanish expulsion.

Jews living in Ottoman lands were predominantly Sephardic, and were able to live freely and comfortably, particularly in urban areas. They benefited from the protection and welcome afforded to them under the Ottomans and expressed loyalty to the Empire.

For more information:

[Encyclopedia of Jews in the Islamic World: Sephardi Jews in the Ottoman Empire](#)

[Daily Sabah: Jewish Community in the Ottoman Empire](#)

[Jerusalem Online: A Time When Turkey Was a Safe Haven for Jewish Refugees](#)

[My Jewish Learning: The Sephardic Exodus to the Ottoman Empire](#)

[Jewish Women's Archive: Turkey: Ottoman and Post Ottoman](#)

[Tablet Magazine: Urban Sephardic Culture in the Ottoman Empire](#)

[Stroum Center for Jewish Studies, University of Washington: Jews of the Ottoman Empire](#)

[JBC review: Extraterritorial Dreams: European Citizenship, Sephardi Jews, and the Ottoman Twentieth Century by Sarah Abrevaya Stein](#)

[JBC review: Becoming Ottomans: Sephardi Jewish and Imperial Citizenship in the Modern Era by Julia Philips Cohen](#)

[Article: Fashioning the "Mother of Israel": The Ottoman Jewish Historical Narrative and the Image of Jewish Salonica by Devin Naar](#)

Salonica

Salonica—now Thessaloniki, Greece—is a major port city that was under the Ottoman Empire from 1430 to 1912. Under the Ottomans, it was a multi-ethnic, multicultural city that was, at one time, home to the

largest and most dynamic Ladino speaking community in the world. It was the only city in Europe that had a Jewish majority, and was called the “Jerusalem of the Balkans.”

During the Balkan Wars, Salonica was conquered by Greece, and the demographics of the city began to change, with Jews losing their majority. The Holocaust decimated the city’s Jewish population, though a few community buildings and a tiny community still remains.

For more information:

[JBC review: A Jewish Voice from Ottoman Salonica: The Ladino Memoir of Sa’adi Besalel a-Levi edited by Aron Rodrigue and Sarah Abrevaya Stein](#)

[JBC review: Jewish Salonica: Between the Ottoman Empire and Modern Greece by Devin Naar](#)

[JBC review: An Ode to Salonika: The Ladino Verses of Bouena Sarfatty](#)

[My Jewish Learning: Salonican Shavuot Traditions](#)

[NY Times: 36 Hours in Thessaloniki](#)

[NY Times: Preserving the Jewish Cooking of Greece](#)

[Forward: The Small but Mighty Jewish Community of Thessaloniki](#)

[Cosmos Philly blog post: We Are Still Here: The Jews of Thessaloniki](#)

[Greece Is article: 10 Stops in Jewish Thessaloniki](#)

[Haaretz: Thessaloniki Strives to Revive Its Jewish Past, but Encounters a New Form of Anti-Semitism](#)



Ottoman Salonica, c. 1860s (p. 15)

About: Book and Author

Historian and author Sarah Abrevaya Stein used her “ferocious research talents” (*NY Times* book review), linguistic capabilities, and scholarship in the field to piece together *Family Papers*.

Author biography:

Sarah Abrevaya Stein is the Sady and Ludwig Kahn Director of the Alan D. Leve Center for Jewish Studies, as well as Professor of History and the Maurice Amado Chair in Sephardic Studies at UCLA. She is the author or editor of nine books, including *Extra-territorial Dreams: European Citizenship, Sephardi Jews, and the Ottoman Twentieth Century* and *Plumes: Ostrich Feathers, Jews, and a Lost World of Global Commerce*. The recipient of the Sami Rohr Prize for Jewish Literature, three National Endowment for the Humanities Fellowships, a Guggenheim Fellowship, and two National Jewish Book Awards, Stein lives with her family in Santa Monica, CA



Learn more about Sarah at www.sarahstein.com or follow her on Twitter, [@sarahastein](https://twitter.com/sarahastein).

Reviews for *Family Papers*

“The account of this one Mediterranean clan, like the best micro-histories, contains much more than a family story, illuminating the forces that shaped the world we live in now... Stein, a UCLA historian, has ferocious research talents [...] and a writing voice that

is admirably light and human... All of this has produced a superb and touching book about the frailty of ties that hold together places and people.”

—[The New York Times](#)

“A fascinating history . . . [with] incomparable sources . . . A masterful multigenerational reconstruction of a family’s life.”

—[Kirkus](#) (starred review)

“Stein delivers a tour de force... a moving, wonderfully written history of a fascinating family.”

—[Library Journal](#) (starred review)

“In Greece’s second-largest city, the Jewish past is visible only in the flickering light of remembrance... Stein skillfully draws a map of this memory-scape and poignantly traces its travails.”

—[Wall Street Journal](#)

“A remarkable book.”

—[Los Angeles Review of Books](#).

“A fascinating history . . . [Stein’s] spirited account, which is greatly enhanced by its many photos, makes a fine contribution to the field of modern Jewish studies.”

—[Publishers Weekly](#)

“Stein’s masterful book about the Levy family...is a remarkable recovery of history.”

—[The National Book Review](#)

Q & A with Sarah Abrevaya Stein

Sarah Abrevaya Stein came upon the memoir of Sa'adi Besalel a-Levi by chance, a discovery which eventually led her to the archives of the Levy family. Here, she answers questions about finding the archive, and using thousands of documents to reconstruct the family history.

This book is based on the Levy family archives. How did you come to find them? What was the process of digging into the archive like? When did you realize there was a book in the letters?

Sarah Abrevaya Stein: Writing history involves so much detective work! This book emerged from the shadow of another: I became interested in the Levy family after finishing a translation of the memoir of Sa'adi Besalel a-Levi, who wrote the very first Ladino memoir, in the nineteenth century (*A Jewish Voice from Ottoman Salonica*). After spending so long with Sa'adi's life story, I became curious to learn what happened to his descendants.

The first (and largest) collection I found was the papers of Leon Levy, Sa'adi's grandson, in Rio de Janeiro. But this was only the beginning! Over the years that followed, I identified family papers in England, France, Spain, Portugal, Canada, South Africa. To fill holes and tell secrets that these papers could or would not, I also consulted thirty "official" archives.

Sometimes family archives are meticulously maintained, but more often than not they are a jumble—dusty or moldy, in no particular order, and (especially in the Sephardic case) written in many languages. It takes a lot of patience to read through and understand them: and, no less, to map relationships between different collections and historical figures across the world.

The first collection I found (in Rio) was voluminous. But I don't think I was sure there was a book there until I came to understand the characters involved: not only how they were related, but who they were as individuals, the hopes they harbored, the traumas they suffered, and the journeys they traveled. Those very

intimate, human stories—far more than documents themselves—drove me as a historian, and provide the narrative engine of *Family Papers*.

How did you piece together the stories of the family members? How did you go about taking the subjective, emotional contents of family letters and turning it into an objective, historical narrative?

SAS: *Family Papers* is a work of non-fiction; but, like any historian I've made subjective choices about how to tell this family's story, and what to leave out. The book maintains fidelity to history as I am able to reconstruct it, and as it was experienced by the Levy family. But it is an intentionally intimate history, even if it has a vast temporal and geographic reach.

Piecing together the stories of the family members was incredibly challenging. The letters this family wrote revealed a great deal, but like all private letters they also overlooked a lot of history: and sometimes intentionally concealed it. This required me to flex my historians' muscles—not only by digging into so many "formal" archives, but using all the tools in my professional toolkit to understand the local and global contexts of which this family was a part.



Sari Michael, a Levy cousin, on her honeymoon visit to Salonica, 1937 (p. 99)

Where was the farthest you had to travel to find the story? What was your favorite connection or discovery?

SAS: The farthest I traveled was to Rio de Janeiro: but email and phone allowed me to carry on a seven-years'-long conversation with Esme Solomons, whose mother is a character in my book and who herself lives outside Johannesburg, in an elder-care facility. Esme is not only a kind soul, but a wonderful story teller with an amazing memory.

There were so many extraordinary connections and discoveries, it's truly hard to choose one. But I am very grateful to Rosy Saltiel of Thessaloniki, Greece, a survivor of Bergen-Belsen and a woman of incredible perception, for speaking with me about the people and events she experienced personally, and which I knew only through documents. Rosy also helped me locate Liliane Hasson, whom I had been searching for (without success) for several years. I had wanted Liliane to be a character in my book—she is the only living character represented in its pages—but it was very important to me that she have a voice of her own. Rosy facilitated this and Liliane made it possible, which was an enormously brave choice.

What was the hardest part of writing the story? What decisions did you have to make?

SAS: The hardest decision I made was to tell the horrific story of Vital Hasson, a great-grandson of the family patriarch, Sa'adi, whom I mentioned earlier. Hasson was a war criminal who helped the Nazis terrorize and ultimately deport the Jews of Salonica: in time, he proved the only Jew in all of Europe to be tried by a state, Greece, and executed for the crime of collaboration with the Nazis. I agonized over whether the weight of this story would dominate the book, and struggled to portray Vital's intimates (his siblings, father, wife, and daughter) with accuracy and compassion. In the end, I determined that ignoring this horrific chapter of the family's history was to sanitize the past, which I was not willing to do.

Was there a family member that you felt more connected to?

SAS: I'm really compelled by the women in this book, especially Vida, whose story required a lot of work to tease out, given her illiteracy; Estherina, whose life was marked by so much yearning and suffering; and Julie, who maintained grace in the face of astonishing trauma.

As we move away from handwritten letters, what do you think we are losing? Do you see anything taking their place?

I reflect, in *Family Papers*, that “in an era of expanding family trees, digital relationships, and instantaneous communication, writing or receiving letters is something few of us do—or have ever done, depending on our age. It is uncommon, in today's world, to anticipate a letter, to relish its arrival, to stain it with tears, or to pass it to children or grandchildren as an inheritance.” Certainly families today generate lots of historical traces—I can only marvel at how future historians will manage to sift through our emails, tweets, snapchats, website comments, blogs, DNA charts, even our reams of trash!—but I do think there is something we have lost along with handwritten letters.

The letters the Levys exchanged over a century and global migration required time, reflection, and patience. They could take weeks or even months to reach their recipient, and, as a result, dialogues between parents and children, siblings, or cousins extended over seasons, years, and decades. Families are still families without letters, of course, but with their disappearance I do think we've lost something irreplaceable: not just the objects, but the rituals, emotions, and value that surrounds them.



Salem family at home, 1899 (p. 58)

What do you see as your role in this family history?

SAS: One thing that has surprised me is that the globally-sprawling Levy family members whom I've discovered in the course of my research have not asked to be put in touch with one another. This leads me to wonder if the family's history might mean as much to me (or, indeed, to readers) as it does to them.

I did experiment with narrative versions of *Family Papers* in which I played a more visible role. In the end, I concluded that the historical stories were much more compelling than the story of their discovery! I will leave it to Rachel Kadish's wonderful *The Weight of Ink* to dramatize the passions of the (fictional) Sephardic historian.

Is the family excited to read the book?

SAS: Most are excited, though others are understandably trepidatious.

As a historian, you have many years of experience and expertise in working with archives and historical documents. For those who might have old letters or documents in their basements or attics and want to investigate their family history, what advice would you give?

SAS: If you are lucky enough to have family papers, consider them as treasures! The National Archives has [advice for how to preserve family archives](#) which is very concise and helpful. Some families want (and have the space and ability) to preserve their materials, which is wonderful. But for many others, family documents are a kind of curse—we respect them, but we might not be able to read the languages they are written in, or find ourselves unable to protect them from weather or decay, or simply don't have the space to keep them. In that case, I urge families or individuals to consider reaching out to a local archive, historical association, museum, university, or library. There are so many worthy places to entrust family papers to, and online cataloging allows scholars and students of genealogy to discover and read these sources from across the world.

JBC Book Clubs

Discussion Questions

1. Do you see this as a Sephardic story or a more broadly Jewish one (or both)? In what ways is it a more universal Jewish story, and in what ways is it more specific to a Sephardi family? If you come from a Sephardi background, what aspects of this family felt familiar? If you come from an Ashkenazi background, in what ways is this family similar to yours and in which ways is it different?

2. Sa'adi a-Levi was open-minded and progressive. In what ways was this apparent in *Family Papers*? Were the women in the book more or less independent than you expected? What societal shifts were taking place over the three or four generations profiled in the book?

3. In what ways does the origin of this book — the family's archive — affect the final story?

4. The book is peppered with pictures from the Levy family archive. Did you take note of the photos as you read? How did the visuals impact your reading? Did the photos alter your understanding of the family members?

5. Salonica plays a significant role in the family and in the book. Why do you think it remained so influential, even after the Levy family dispersed to other countries and cities? Does your extended family have a connection to a particular city or place?

5. Was there a family member that you would have liked to learn more about? Who did you feel the most connected to?

6. Author Sarah Abrevaya Stein grappled with the question of whether to include the story of Vital

Hasson in the book (p. 8). Why do you think this was such a difficult decision? What would you have done as the author of the book? If it was your family history that was being told, would you have wanted that chapter included?

7. In the penultimate paragraph of the book (p. 267), Stein asks a number of questions relating to the Levy family. Go through each one — how would you answer them?

8. As Stein points out at the end of the introduction (p. 9), letter-writing is not common in today's world. How has the changes in communication affected how families interact? How do you think modern technology and communication practices would have affected the story of the Levy family? Do you think our current forms of communication are as rooted in time and place as past letters and other documents?

9. The book ends with these lines: "But letters are an inheritance. Their value, and the meanings we derive from them, are limitless. The longer we save them, the richer they become. The longer we save them, the better we understand one another, and ourselves" (p. 267). Do you agree? Why does time increase the value? In understanding the past, do we learn more about our current state?

10. Think about the use of language in this book. Where was language an intentional decision, either on the part of the author or of the family members? What did the family's use of language demonstrate? Being multilingual, how did they select which language to use when? Did the chosen language alter the tone or feeling of the communication?

Burekas

Recipe and picture courtesy of Marcia Israel Weingarten and Kaye (Hasson) Israel, www.bendichasmanos.com

Bendichas Manos is a blog and Facebook page run by Marcia Israel Weingarten and Kaye Hasson Israel about “living, cooking and caring in the Ladino tradition.” Marcia and Kaye share their Sephardic recipes passed down from Kaye’s family. Find out more about them [here](#) and on [Facebook](#).

Burekas are a popular Sephardic filled pastry that members of the Levy family would likely have made and certainly would have eaten.



Ingredients

Rice/Cheese Filling:

5 cups water

1 tsp salt

8 oz cottage cheese

2 cups rice

1 cup feta cheese

1 1/2 cups romano cheese (or parmesan)

1/2 to 1 cup shredded mozzarella cheese

4 large eggs (5 to 7 if smaller)

Dough:

3 cups ice water

2 1/2 cups oil

1 tsp salt

10 – 12 cups flour

1. Make the filling: Put water and salt in a pot, and bring to a boil. Add the rice, cover and simmer until the water is absorbed (about 25-30 minutes). Remove from flame and allow to cool. Once cool, mash the rice with a potato masher, then add cheeses and eggs. Mash until mixed thoroughly. The mixture should be damp.

2. Make the bureka dough: Fill a measuring cup with 3 cups of ice cubes, and then add water to the 3 cup mark. In a large mixing bowl, add water and ice, oil and salt. Let stand for a few minutes, then begin to add flour. Continue to mix until the dough becomes elastic. Remove remaining ice cubes. Knead until the dough is no longer sticky and has the consistency of pie dough.

3. Divide the dough into four portions. Pinch off a ball of dough, about the size of a walnut shell. Work each ball in the palm of your hand, and use the other hand to tuck the dough under and into itself to make a smooth ball. Place each ball on a parchment lined baking sheet.

4. All the dough to rest for a few minutes. Then place 6 balls on a work surface. Press the dough ball flat, then use a rolling pin to roll out an oval. Use a tablespoon or small scoop to put filling in the middle of the oval. Fold the dough over the filling to make a half circle and pinch the edges shut. Crimp or roll the edges to seal them (see the [video on Bendichas Manos](#) for a beautiful rolling technique). Repeat with all of the dough.

13. Whisk up one egg with a few drops of water and egg wash the burekas. Then sprinkle with grated cheese.

14. Bake at 350 degrees on parchment lined baking sheets for approximately 30 minutes, until golden brown. Recipe makes about 84 burekas.

Biscochos

Recipe and picture courtesy of Marcia Israel Weingarten and Kaye (Hasson) Israel, www.bendichasmanos.com

Biscochos are a sesame cookie, similar to a tea biscuit, mandelbread or biscotti. They are a bit sweet and baked twice, so extra crunchy!

Ingredients

1 cup of eggs

1 cup sugar

3/4 cup oil

3 teaspoons baking powder

1 teaspoon vanilla

5-7 cups flour

sesame seeds*

1 egg

*alternatives to sesame seeds include cinnamon and sugar or sprinkles.

1. Preheat the oven to 350 degrees F, and line two baking sheets with parchment paper.
2. Measure out 1 cup of eggs (the number will vary depending on the size of your eggs). Add eggs to a mixing bowl or the bowl of a stand mixer. Add in the oil.
3. With an electric mixer, beat the eggs and oil together. Add sugar and vanilla, and beat until well blended. Add 5 cups of flour and baking powder in slowly. Place dough on a floured work surface and knead it until it is no longer sticky, adding flour as needed.
4. To shape the cookies, take a walnut-sized piece and roll it into a rope about 5 inches long and 1/2 inch wide. Using your fingers, press a channel into the middle



of the rope. Fold the rope over and cut slits into the edge. Join the two ends to make a bracelet shape. (see [Bendichas Manos for pictures](#))

5. Brush egg on the top and dip into sesame seeds (if using cinnamon and sugar, no need for the egg wash). Place on the lined cookie sheets.
6. Bake for 12 minutes until lightly brown. Remove the cookies from the pan and allow them to cool. Lower the oven temperature to 200 degrees.
7. After the cookies cool, return them to the pans and bake in the 200 degree oven for an hour.

Family Papers: A Snapshot of Life

So much of what we know about history has come from inherited collections of documents. We asked American Jewish Historical Society's director of collections, Melanie Meyers, to share about archives' interest in these family papers.

Family papers are frequently the bedrock of archives and special collections, and some of the earliest materials in certain repositories. The papers of people and families have long been of interest to researchers of all levels, professional and amateur alike. Professional scholars and authors have always valued the historical insight to be gleaned from examining family and personal papers, but in recent years these materials have also been increasingly used in curriculum design, classroom settings, and by genealogists. Personal and family papers often give us a window into a certain time period—a snapshot of what life was like for the individuals whose lives are illuminated through these documents.

Years ago, repositories primarily collected the papers of individuals and families who were prominent in some fashion—wealthy, politically connected, or important artists or creators. As such, the lives documented in these early papers were not necessarily the lives of everyday people; they were not a representative example of most communities. Papers and photographs illustrated the lives of the factory owners, not those who worked the assembly line. But in this day, archives are increasingly collecting papers documenting everyday people, in order to expand that window of historical understanding to include a diversity of voices. For example, some of the most interesting items can be letters, correspondence from everyday people writing about their local communities but also their perception of national events. Or, what looks to be an album of typical family vacation photos takes on new meaning when you realize that the pictures were taken during the 1950's, and document the Jim Crow era South.

For those who are looking to preserve their own personal or family history, there are some online resources available to help in the early stages of that process. The National Archives has a wonderful website to give some basic facts on family papers, and how to preserve and organize them: <https://www.archives.gov/preservation/family-archives>. The Society of American Archivists also has an excellent page on family papers, available here <https://www2.archivists.org/publications/brochures/donating-familyrecs>. And should you believe that you are in possession of papers that can provide a researcher with that critical window or perspective on life in a specific community, your local historical and/or genealogical society can help you discern what organization would be a good fit for your collection. Family papers are an important part of community memory on multiple levels, and there is room in every repository for many voices.

Melanie Meyers
Director of Collections,
[The American Jewish Historical Society](https://www.ajhs.org)



AJHS | American Jewish
Historical Society



Your Family Papers: Past, Present, Future

After reading *Family Papers*, think about your own family papers. Enhance your book group's conversation by creating and sharing personal archives.

Family Papers ends with a wistful tribute to letters (p. 267), and the reconstructing and retelling of the Levy family story was made possible because of a trove of family papers. We might think of letters as just sharing family news and gossip, but, in fact, they are windows into communities, cities, and cultures of the past. What does your family archive look like? What will you pass along?

Past: Share Your Family Archive

What have you inherited? Is your family archive mostly pictures? Do you have letters or documents? Have family papers been dispersed among branches of the family? Do you know where to find disparate troves? What have you learned about your own family from items and personal papers that you've inherited? What can you learn about the world your family lived in from the pictures or letters?

Choose a small collection (4 or 5 maybe) of family papers, photographs, documents to bring in or photograph and share with the group.

Think about what you know from these papers. What do you not know about the story that they tell? Is there anyone who might know more about the story?

As a group, go around and talk about your chosen items. Who is this about? From what year and how old were the family members at that time? Where were they living? Do you know anything about what came before or after? Why did you choose these items? Did you learn anything about your family in this activity?

If you do not have a collection of family papers, what

do you wish you had inherited? Is there some document or picture that would answer a question you have wondered?

Present and Future: Create an Archive of Your Own

What do you think will be passed onto future generations? What papers or objects would you leave to tell the story of your life so far? If you are on social media, would you include aspects of your feeds into your archive? How would that shape your choices? What would you want descendants to know about you?

Make a list of what you would include in your personal archive. How did you decide what to include? Was there anything specific that you left out? Did you include any mundane items?

Choose 4 or 5 items on your list to share with the group. Tell them what this tells about your life, and why you chose it.

For more on creating and preserving family archives:

[Article: Family Archivist Creating a Digital Archive](#)

[Blog: The Family Curator](#)

[App: Collectionaire](#)

NY Times: [How to Preserve Your Family Memories, Letters, and Trinkets](#)

[App: RootsTech: 10 Apps for Capturing and Sharing Your Family's Story](#)

JBC Book Clubs, a program of Jewish Book Council, provides resources and support for book clubs interested in reading books of Jewish interest. On the Jewish Book Council website, find thousands of book reviews, discussion questions and discussion guides, thematic reading lists, and more. JBC Book Clubs is a one-stop shop to build and enhance your book club's conversations—let us guide you on your literary journey.

Jewish Book Council, with roots dating back to 1925, is the only nonprofit dedicated to the promotion of Jewish-interest literature. For nearly 70 years, we have supported and celebrated Jewish authors and books, and used literature to bring people together for meaningful discussions around Jewish life, identity, and culture.

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