

### Prayer for the Artistic and Musical Soul

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**SUMMARY:** In this session we will experience creative Jewish prayer using song, art, and mindfulness.

**GOALS:**

- Participants will feel calm, reflective, and peaceful
- Participants will be able to identify two ways to help campers wind down at the end of the day, plan reflective moments to process the events of a day, and reflect on contemplative/prayerful experience
- Participants will know the importance of thoughtful reflection for personal growth and wellbeing, how to lead meaningful Ma'ariv or bedtime *tefillot* without a ton of liturgical knowledge, and how to make adaptations to create meaningful moments of closure at the end of a programming day

**AUDIENCE:** Cabin Group (12-15 participants). The suggested activities can be modified to meet the needs of any age group.

**TIMING:** 45 minutes

**MATERIALS:**

- Bluetooth speaker
- Playlist or guitar for music
- Siddur or *Tefillah* Journal/Sketchbook

**SET-UP:** This program is designed to be run at the beach or another outdoor location, so ensure that you have anything required to make the space comfortable (bug spray, flashlights, ground mats/towels). The key to the program is to be able to create a calm space. You should plan for a location where it is unlikely that you will be interrupted by other campers or by loud environmental noises. The program can be adapted to be indoors with slight changes. This program is well suited to adaptation as a nightly ritual. The more often that the program is done, the easier and more meaningful it can become.

## SESSION TIMELINE

00:00 - 00:05 – *Music and Initial Doodles*  
00:05 - 00:10 – *Introductions, the importance of closure (Siyyum)*  
00:10 - 00:25 – *Songs, Tefillah Journal work*  
00:25 - 00:35 – *Gallery Walk / Sharing*  
00:35 - 00:45 – *Bringing it back to camp (how else might this look?)*

## SESSION OUTLINE

### **00:00-00:05 – Music and Initial Doodles**

Participants come into the space without explanation. Music is playing/being played (Niggun maybe), spaces for each participant are delineated in the sand and sticks (or other materials for drawing/writing) are accessible for everyone to draw, write, etc. A prompt is written in the sand: “My day was filled with .....

### **00:05-00:10 – Introductions, the importance of closure (Siyyum)**

Session leaders introduce themselves and invite participants to introduce themselves. Leaders talk about the importance of opportunities for closure and reflection for growth and learning from Jewish and secular perspective. Here is a link that offers some text and framing: [Shema and forgiveness](#)

### **00:10-00:25 – Songs, Tefillah Journal work**

Leaders invite participants to continue music and visual work and explain that there will be opportunities to share (optionally) at the end. This is a process of creating our own tefillah. The group sharing at the end is like a “cabin siddur” or a gallery walk of *brachot*. A key component is that while everyone can be doing the activity in their own way, everyone should be doing it in some way. It’s a whole group participating in an individual-type activity. Participants can draw in sand, write in journal, join in song etc.

### **00:25 - 00:35 – Gallery Walk / Sharing**

Participants share an idea, drawing, or *Bracha* (of their own creation, or a traditional one) with the group. When participants share, the group is invited to respond with Amen, as an acknowledgement/affirmation.

### **00:35-00:45 – Bringing it back to camp (how else might this look?)**

Reflection/debrief to bring back to camp (see questions below). Leaders facilitate a conversation to focus on elements for participants to bring back to camp. This is a time to brainstorm and ask each other questions, as well as reflect on aspects of the experience that they would like to replicate and translate successfully to their camp environment. See sample scenarios below.

## BRINGING IT TO YOUR CAMP

How might you make modifications to this program for: A camp that doesn’t have regular Tefillot? A counsellor or specialist who doesn’t have confidence in singing or playing guitar? A counsellor or specialist who doesn’t have confidence in drawing? Campers who aren’t familiar with Hebrew of Tefillah? Working with specific age groups (older/younger)? What if campers don’t take it “seriously”? Does Tefillah have to be “Serious” Who might not be able to participate? Who might feel excluded/marginalized? How might we modify to better accommodate all participants?