

Group to Healing: 8 Week Grief Therapy Support Group

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I start this text with an introduction. It is an introduction of the philosophy behind the support group curriculum, me, and stipulates questions for you introducing you to yourself. It is necessary before running the grief support groups I provide.

My father once told me a story in Buddhism. A lady came to the Buddha one day, desperate. She spoke to the Buddha, imploring, “Buddha, you are powerful. My son, whom I love dearly, has died. Please bring him back to life.” The Buddha then told her, “go throughout the village and find a home that has not experienced death. If you can find one, I will bring your son back to life.” The woman quickly went to the village, door to door, asking everyone if they had ever experienced death in the house. But she soon came to find that for every house she visited, death had visited too. She went back to the Buddha. “What did you find?” asked the Buddha. “I went to each house, and death had touched every one” the lady said. “That is because death is a part of life”, the Buddha replied.

The people that will be entering the grief support groups you are running are suffering. They have lost someone that they love. It is important that you do not approach groups with them as cookie cutter response assuming if they participate in the groups they will feel better. Healing is a painful process. Although we do not want to overwhelm our clients and leave them worse off than when we found them, to avoid their feelings and experiences is invalidating and does not allow for the natural flow of grief to occur while growth and healing is achieved. Pain is inevitable, it is only suffering that is optional in life. The groups presented are an eclectic

mixture of Expressive Art Therapy and Case Management using a Dual Process Model of Bereavement. Their goal is to allow individuals to both express and process grief in a supportive group setting, while providing coping mechanisms for difficult times and reintegration into life after their loved one has passed. As the group leader it is important to recognize that the goal of groups is not to lessen what people feel. That comes naturally through the process of grieving (Which is facilitated in these groups). It is to facilitate bereavement in a healthy way that both validates and brings awareness to the client and gives them tools to continue their life despite the pain.

As the woman in the Buddhist story found, death has visited every home. Years ago, my mother passed away while I was in my 20's. During that time I felt a profound sense of pain as there was much unfinished business between us. The way I dealt with it was slipping into a depression, watching Star Wars (the original trilogy) and sculpting Catrina dolls (for those of you who are unfamiliar with Catrina dolls, they are the skeleton dolls that you find during the Mexican Holiday Dia des los Muertos, which celebrates loved ones who have passed, and represent many things including, as I interpreted it at the time, the cycle of death and life). The year she passed I even built a ofrenda, or altar, during Dia des los Muertos, including pictures of my mother, food I had cooked and flowers in honor of my mother. It was a painful time in my life. It was hard for me to function. I did not do much besides play Star Wars on repeat and sculpt. To me I was not doing anything. Now that I have a background in social work I can see

that I was using expressive art therapy in the form of watching movies that held meaning to me, sculpting/painting and using ritual to heal. But at the time I thought I was in a pit. It was not unfruitful. Just as when you plant a seed and have to water it for a time before you see it's growth, that time of seeming "unproductivity" was the time when I as a seed was being watered but no growth was immediately visible. However, after that time of processing I grew to accept death as a part of life, be at peace with my mother's passing and decided that I wanted to live fully now. I am not pained by death now, I merely accept it. For me, the person is at peace, it is the people surviving that suffer from the loss. I do not share this story because I think that all one needs to do is watch Star Wars and make Catrina dolls to heal from a loss. Or that my views of death and life are correct. It is erroneous and potentially very harmful to over-generalize or over-relate to others as every person is unique. I share it to show that I am a case study that the process of expressive art therapy, utilizing coping mechanisms and processing emotions allows people to heal, and that this group is drawn from both theory and personal experience. Although the details of individuals differ, the core of human experience is the same.

I am comfortable running a grief support group because I have processed death. I accept pain as a natural process of grieving and I have accepted death. Now the question is posed for you to ask yourself. What are your thoughts on death? Are you comfortable with death? Have you ever experienced loss? How did you manage? Do you have fear, anxiety, grief or acceptance towards death or emotions grieving people experience that will influence the way you interact

with the people that are in your group? It is important that you take time to reflect on these questions. For example, if you are uncomfortable with sadness than if someone starts crying in your group you may have an instinctual response to do something that makes them feel better or stop the crying. While well intentioned this can be counter-productive as people are not allowed to feel there emotions and process them. Remember, when pondering these questions there are no wrong answers. Meditate, journal, draw, sculpt or talk to someone else about this. Do what it takes to come to an understanding of yourself before you attempt to come to an understanding of and support someone else.

Group to Healing, 8-Week Grief Support Group

Group to Healing approaches grief therapy using group work from the background of a Dual Process Model of Bereavement. Included in the group are Expressive Art Therapy (in the form of Drumming Circles, Poetry and Letter Writing, Visual Art and Ritual), Psychoeducation and case management techniques to allow members to creatively engage in both Loss Oriented and Restoration Oriented interventions for the purpose of grief processing in a group setting.

Theories Surrounding Grief

Older theories surrounding grief and bereavement utilize “grief work,” that includes processing feelings about the loss, circumstances surrounding the loss and the relationship between the bereaved and the person that has passed away. In addition, famously known as the

Stages of Grief, others have identified phases of grief for individuals diagnosed with terminal illnesses which has been applied to the grief experiences of those that have lost loved ones. However, it has been noted that individuals can experience different stages of grief simultaneously or in different sequences, as well as go for periods without experiencing grief symptoms (such as when visiting support systems). Individuals also show differences with the severity of grief symptoms, such as feelings of panic or anger, while still others “focus more on positive experiences they had with the deceased” (Richardson, 2007). In addition, some individuals may feel relief after a death, such as instances when the deceased was ill and the bereaved was a caregiver (Richardson, 2007).

To account for the discrepancies in earlier models, Stroebe and Schut created a Dual Process Model of Bereavement (DPM). DPM recognizes that a healthy grieving response incorporates both the processing of painful thoughts and feelings regarding a passed loved one (*Loss Orientation*) as well as taking a break from the Loss Orientation to deal with new changes and stressors in life as well as the development of a new identity (*Restoration Orientation*). (Solomon, 2024). Recommendations from Stroebe and Schut are that the grieving person process and accept the reality of the loss while still finding a place in a new and different world. (Richardson, 2007). In the DPM, it is important that individuals balance both Loss Orientation and Restoration Orientation during the grieving process. For people that live in a Loss Orientation paradigm, there is a chance of chronic grief characterized by “intense grief,

rumination and preoccupation with the deceased” (Solomon, 2024). On the other hand, individuals that focus only on a Restoration Orientation may still be impacted by the grief in their subconscious and an avoidance of pain which can lead the person to having unprocessed thoughts and emotions (Solomon, 2024).

Group-Work as a Method for Grief Therapy

Loneliness in grieving individuals is important to recognize and has been shown in multiple studies. Bereavement and being widowed “were associated with loneliness in older persons, and many older persons faced a pervasive sense of loneliness after spousal loss” (Tang, & Chow, 2017). Furthermore, national disasters also contribute to grief and loneliness. Indeed, higher levels of loneliness were reported in grieving survivors of earthquakes compared to their non-bereaved counterparts in China (Tang, & Chow, 2017).

Group work is a way to combat loneliness in grieving individuals by creating a community within the group. Compared to individual therapy, group work naturally lends itself to decreasing isolation in individuals as members interact with others in the group. As such, the Group to Healing works to both process grief as well as work as an intervention for loneliness and isolation from depression that can be a secondary effect of grieving.

Expressive Art Therapy in Grief Work

Expressive art therapy has been used in bereavement therapy across a range of populations. (Torres, Et. Al., 2014). But what is expressive art therapy? In art therapy, art is created for the purpose of analysis and diagnosis. In expressive art therapy, meaning, thoughts and emotions are expressed with the intention of expression being the end goal. Due to the fact that art and ritual is not strictly directed what is created is allowed to develop into complex layers that is different from person to person. Thus, expressive art therapy is a creative way for people to be seen and allow for others to be present with the individual, even if the person is unable to put there thoughts and feelings into a thought out sentence (Thompson, & Berger, 2022).

Case Management's Role in Grief Therapy

Losing a loved one is a painful process in itself, but many individual's situations are complicated by new life stressors that may occur when this happens. For example, the loss of a significant other may result in a great reduction of income that leads to worries of housing and food insecurity, or new responsibilities such as filing taxes, managing the household, caring for children alone, etc. The stress paradigm places an emphasis on the circumstances and coping mechanisms of individuals that are grieving. Following this perspective, researchers have shown that personality traits of individuals have less effect on bereavement outcomes than the way individuals are able to cope with new life stressors (Richardson, 2007). Groups to Heal works to assist in the stress associated with new life situations by making referrals to case management and individual therapy. Before members enter the group, an intake is done with each group

member individually to assess whether they need additional support. A generic referral form for working with older adults is included with the group to give guidance for this. It is important that social workers take the opportunity they are given of coming into contact with group members to provide referrals for additional support for clients that are struggling when necessary.

References

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Note on Group Facilitation and Size

It is important to take a note on things that are important for the success of Group to Healing. It is important that one follow the spirit of the group more than the law of the group. The purpose of each group is to allow members to creatively express themselves and interact with each other. Group lesson plans are set out as guidelines, but there is room to be flexible with them.

For example, in Session 7 (Poetry Writing) members should have the ability to free write if they choose. The fill in the blank letter and Haiku Poem are simply there to give more structure to people that are more comfortable with it. Lastly, for Session 8 (Rock Garden Memorial) members should be free to say something in remembrance of their loved ones if they wish, not simply state their name. The goal of these groups is healing and community. Anything in the creative process that fosters that is welcome.

In addition, there is a temptation in our world of efficiency and cost effectiveness to maximize reach. This can come in the form of having a large number of people in a group. Through my experience in groupwork I have found that there is a critical mass number in group size. If there are too many people in a group than people are rushed and there is no connection between members as they simply wait their turn and speak in the allotted few minutes that is given to them. As much as healing is a part of the spirit of this group, so is community. And I would argue that healing can not take place without community and connection. Thus, it is imperative that Group to Healing, in its set form, be no larger than 7 people. Any larger than this and the individual group members will not be given a space to become a part of the group and take place in the healing process. Instead they will be rushed and there will be a tendency for members to get lost in the crowd of participants instead of forming meaningful connections with the

facilitator and other group members. Although it is counterintuitive that the more people you are around may make you feel more lonely, I have found that in reality, this is the case. Exceptions to this size rule are extending group time for members so that they have time to talk during the discussion sections.

Also, as mentioned in the introductory section about how important it is to allow members to feel and process their thoughts and emotions, facilitators must be aware, not only of their own comfort with pain and emotions such as sadness and anger, but of group members. For example, if a group member begins to feel upset or cry, a natural reaction of fellow group members is to make the person feel better. If group members are uncomfortable with tears than they may try to say something that has the intent of being uplifting such as “everything happens for a reason” or the like to make the person experiencing the emotion feel better. This can be very invalidating, halt emotional processing or cause the person to become more upset. It is important to set group guidelines when the group is starting that highlight that emotions are valid and OK to be felt, and that group members, while allowed to give support, should allow individuals to feel their emotions.

Introduction to the Jazz Session and Group Guidance

The history of jazz and precursors to modern jazz music sound far different from what one would hear in a night club today. Precursing jazz, in 1819 at the Congo Square in New Orleans, one would have found African American slaves in a circle playing percussion and stringed instruments similar to those found in Africa. Musical sessions would have included song and dance by the entire group that were directly linked to traditional African Culture. Slaves during that time would meet on Sunday (their free day) and create music that was not based off of composition but emanated from within. These sessions in New Orleans were unique experiences for slave life in America, and were allowed in part because of the Latin American culture of New Orleans at the time. After the Louisiana Purchase, New Orleans was only about 1/8th Anglo American. Latin culture, which permeated New Orleans, had far more liberal views towards slaves, including allowing owners to free slaves without government permission, allowing slaves to own property as well as buy their freedom. In addition, Latin Americans, who themselves experienced discrimination, were far more tolerant of allowing "social hybrids" (Gioia, 1997, p. 6), allowing for slaves to have music sessions such as the Congo Square Dances. Indeed, whereas other areas in America prohibited African American Dances, the New Orleans City Council established an official site for slave dances in 1817.

Key elements of jazz music stems from African music's call and response and social integration, opposite of Western music (which separates the performers and audiences), but instead integrates the entire group to take part in the performance. In addition, jazz music focuses on rhythms, vastly rich, which has left people trying to describe it in its early days at a loss, due to its complexity (Gioia, 1997). In addition, jazz at its core rests in improvisation, "a process that brings into the music the joy of discovery, the magic of communication, and the uniqueness of both the moment and the individual" (Pressing, 2003). However, with improvisation at its core, there are a lot of "tensions" (Pressing, 2003) that must be dealt with. First is the balance between everyone improvising, yet playing together at the same time. One

way of handling this is for the majority of the instruments to set up a basic structure of the music while the soloist provides the main melody. Another tension is between being creative and improvising while still following the basic structure of the predetermined rhythm. Lastly, there is a tension between creating commercial music (one that appeals to audiences) vs. creative expression that is not made for the pleasure of the people that are listening (Pressing, 2003).

Playing jazz music is difficult to do and takes understanding. If people enter a jazz session without any experience and simply wishes to improvise without coordination with other instrumentalists they run the risk of producing noise instead of music (Pasmore, 1998). Due to the fact that one must assume that participants will have no musical experience, let alone jazz musical experience, it is suggested for the jazz session that only one person will improvise at a time for a given piece. The soloist group member picks an 'idea' for the piece, whether it is an emotion that they are experiencing, thought that they have, or life situation and becomes the leader of a completely original piece. The leader states the theme of the piece and each member, one by one, joins the music, playing their instruments in a way that is repetitive and creates a basic structure/rhythm for the group. The leader for the piece who picked the theme will then improvise in the style of free jazz, without worry about rules or structure, according to the 'idea' of the piece that they have chosen. This method allows for structure within the piece, making it easier for people to play, while empowering soloists to create their own unique form of expression according to what is important to them. Each piece is not only completely original but is unique to the session.

References

Gioia, T. (1997). *The history of jazz*. <https://ci.nii.ac.jp/ncid/BB06127537>

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Lesson Plans and Handouts

Participant Referral Form

Staff Completing Referral _____

Date _____

| | | |
|------------------|-------|-----|
| Participant Name | Age | DOB |
| | | |
| Address | | |
| | | |
| | | |
| | | |
| Phone | Email | |
| | | |

| | |
|-------------------------------------------------|---------------------------------------------------|
| Areas of Concern | |
| <input type="checkbox"/> Food | <input type="checkbox"/> Housing |
| <input type="checkbox"/> Transportation | <input type="checkbox"/> Health/Dental |
| <input type="checkbox"/> Employment, Vocational | <input type="checkbox"/> Mental Health Counseling |
| <input type="checkbox"/> Caregiver Needs | <input type="checkbox"/> Legal |
| <input type="checkbox"/> Financial Assistance | <input type="checkbox"/> Other: |

Additional Comments:

OK to leave a voicemail? Yes No

Grief Support Group Session 1: Memories

Activity: Group members bring in picture of loved one that has passed and share their relationship with the person.

Objectives: Group bonding and exploration of the relationship with the person that died.

| Time | Activity | Resources |
|--------|-------------------------------------------------------------------------------------------------------------|--------------------------------------|
| 10 min | Group Norms and expectation discussion | none |
| 10 min | Ice Breaker Question to group: What is your name and what is one interesting fact about you? | none |
| 20 min | Group Sharing: Each participant shares about a picture they brought of the person that has passed | Photos brought by group participants |
| 10 min | Closing Question: What is one thing you will do for self-care within the next 24 hours. | none |

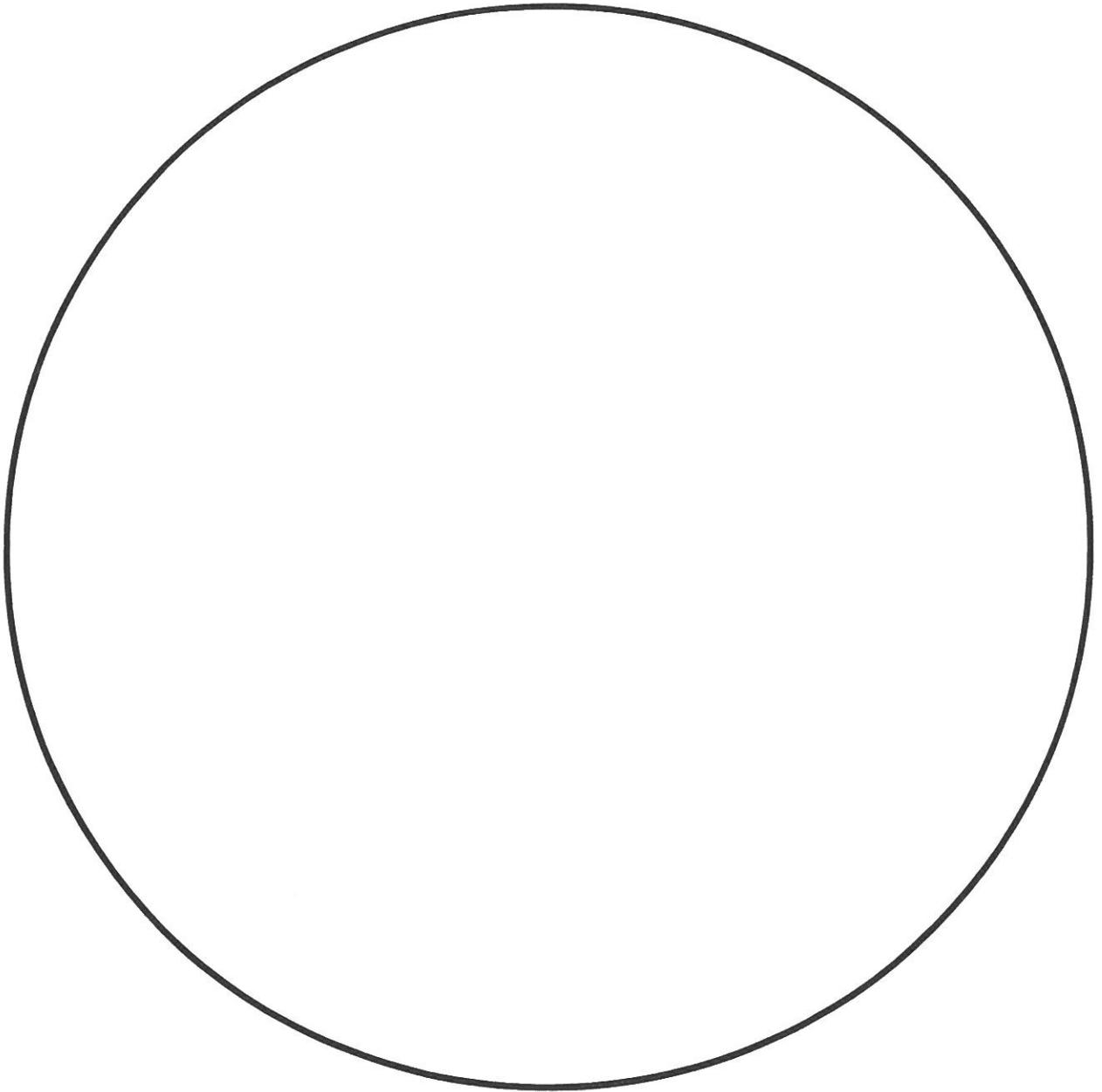
Grief Support Group Session 2: Sorting Out One's Feelings

Activity: Group members color and label diagrams describing feelings and physical symptoms they are having regarding grief.

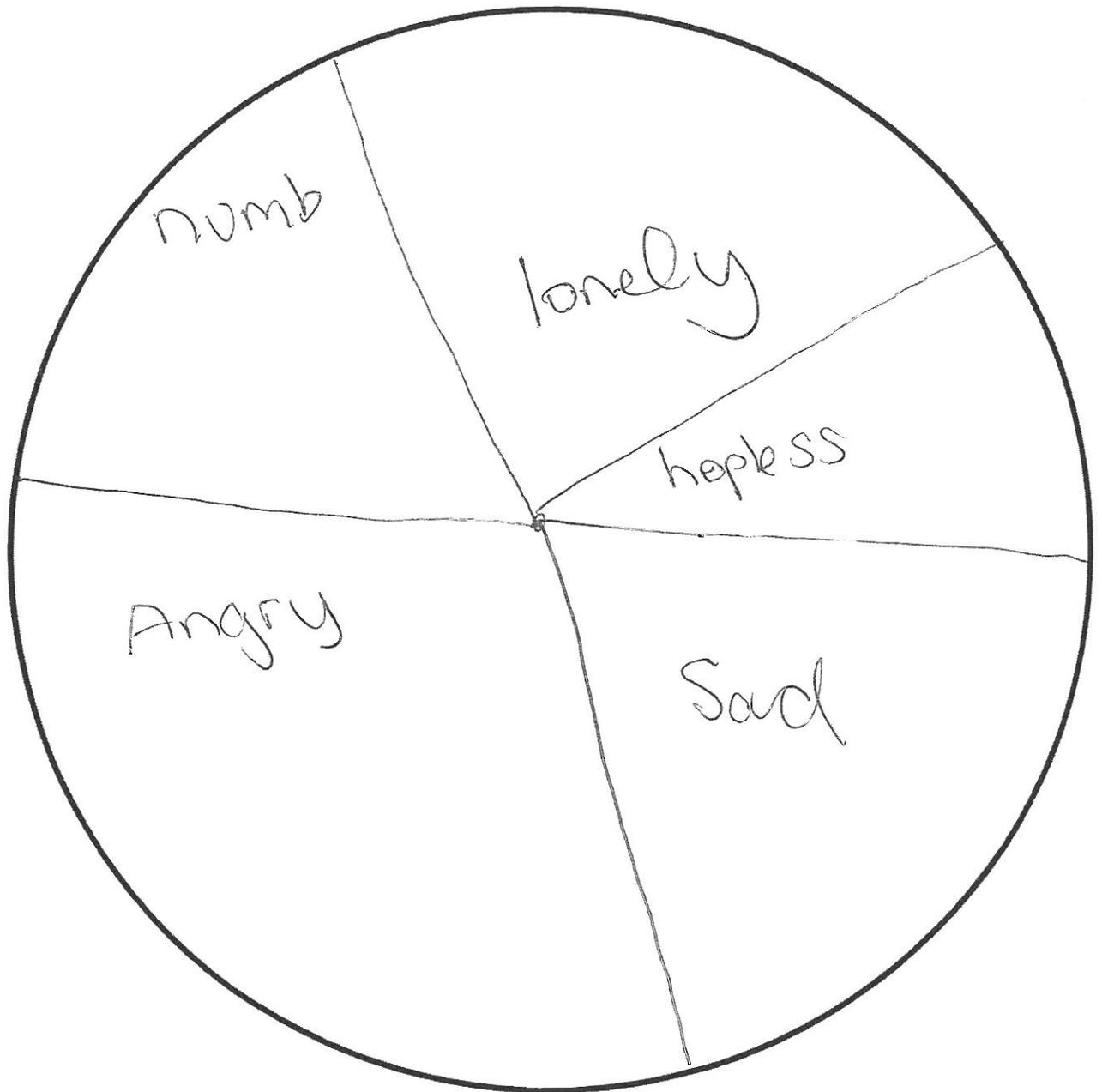
Objectives: Psychoeducation on grief. Psychoeducation on the physical symptoms of grief and identifying symptoms members are experiencing

| Time | Activity | Resources |
|--------|--------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------|
| 10 min | Ice Breaker Question to group: What is your name and what is something that brings you joy? | none |
| 15 min | Identifying Symptoms of Grief: Group members color handouts identifying feelings and physical symptoms they are having of grief. | Handout 1: Feelings Chart Handout 2: Where I Feel My Grief Colored pencils |
| 15 min | Self-care technique brainstorm and wellness toolbox creation | Member colored handouts pencil paper |
| 10 min | Closing Question: What is 1 thing your will do for self-care within the next 24 hours? | none |

My Feelings Chart

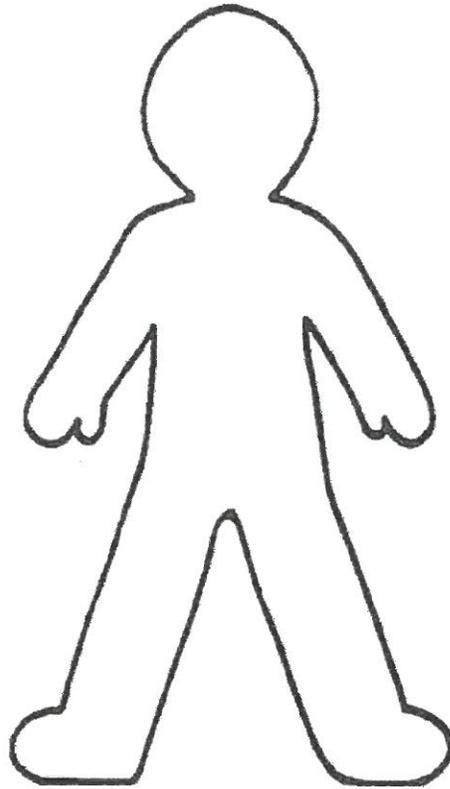


My Feelings Chart



Example

Where I feel my grief



Physical symptoms of grief can include:

Problems Sleeping, Headaches, Tiredness, Problems Focusing, Stomache Aches, Nausea, Weight Change, Pain
(Crna, 2022)

References

Crna, R. N. M. (2022, July 25). Understanding the physical symptoms of grief. Healthline.
<https://www.healthline.com/health/grief-physical-symptoms>

Grief Support Group Session 3: Jazz Session

Activity: Group members create music based off of thoughts, feelings or life experiences.

Objectives: Grief Processing

| Time | Activity | Resources |
|--------|---------------------------------------------------------------------------------------------------------------------|---------------------------------|
| 10 min | Ice Breaker Question to group: What is your favorite type of music? | none |
| 30 min | Jazz Session: See facilitator notes for guidance | Jazz session instruments |
| 10 min | Closing Questions: Each group member states one thing they will do for self care within the next 24 hours | none |

Grief Support Group Session 4: Letter to a Loved One

Activity: Group members write a letter to the person that has passed away and discuss experiences with the group.

Objectives: Explore un-addressed feelings.

| Time | Activity | Resources |
|-----------|--------------------------------------------------------------------------------------------------------------------|------------|
| 10 min | Ice Breaker Question to group: What is an animal that best describes you? | none |
| 10-15 min | Letter writing activity: Group members write a letter to the person that has passed away. | Pen/Pencil |
| 15-20 min | Member share: Group members have a discussion about their experiences writing the letter. | none |
| 10 min | Closing Question: Each group member states one thing they will do for self care within the next 24 hours | none |

Grief Support Group Session 5: Room In Your Heart

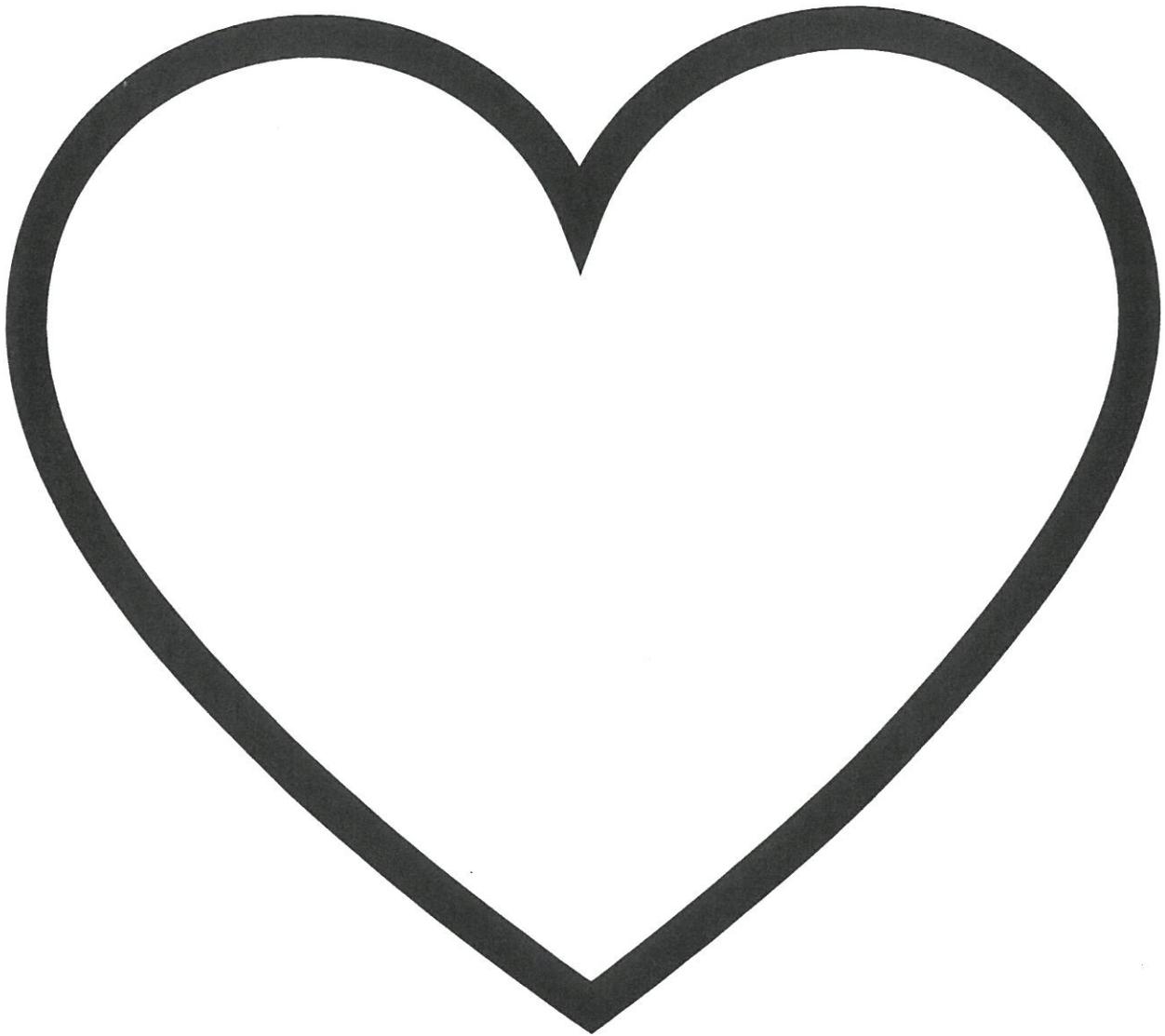
Activity: Group members fill out worksheet describing special things they can do with the people in their lives, as well as special things they did with the person that has passed.

Objectives: Remembering the person that has passed while still identifying current supports and activities.

| Time | Activity | Resources |
|-----------|-----------------------------------------------------------------------------------------------------------------|-----------------------------------------------|
| 10 min | Ice Breaker Question to group: What is your name and what is something that brings you joy? | none |
| 15 min | Room in Your Heart Activity Group members complete Room In Your Heart activity. | Handout: Room In Your Heart Pen/Pencil |
| 15-20 min | Member share: Group members share what they have written from Room in Your Heart activity. | none |
| 10 min | Closing Activity: Each group member identifies one person they can reach out to within the next week. | none |

Room in Your Heart

Your special person will always have a special place in your heart. But your heart is big enough for a lot of other special people too! In the heart below, write down the names of all your special people (including the person that has passed) and things that you can do with them.



Grief Support Group Session 6: Where Are Our Loved Ones Now?

Activity: Group members create art that expresses their spirituality and thoughts on what happens after death.

Objectives: Exploring spirituality

| Time | Activity | Resources |
|-----------|--------------------------------------------------------------------------------------------------------------------|--------------------------|
| 10 min | Ice Breaker Question to group: What is your name and what are your thoughts on the word Peace? | none |
| 10-15 min | Art Activity: Members create art about their spiritual beliefs on life and death | Paper Colored Pencils |
| 20 min | Art Sharing: Members share their artwork with the group and discuss their views on life and death. | Member created art |
| 10 min | Closing Question: Each group member states one thing they will do for self care within the next 24 hours | none |

Grief Support Group Session 7: Poetry Writing On New Life Roles

Activity: Group members write poem about their new roles in life.

Objectives: Identify new roles moving forward after the passing of a loved one

| Time | Activity | Resources |
|-----------|---------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------|
| 10 min | Ice Breaker Question to group: What is something you like about yourself? | none |
| 15-20 min | Poetry Writing: Group members write poem about their new life roles. Poem can be own creation or Haiku | Poetry Handout Paper Pen/Pencil |
| 20 min | Poetry Recital: Group members share poetry with group and if they wrote a Haiku discuss why they chose each word for their Haiku. | Member created poem |
| 10 min | Closing Question: Each group member states one thing they will do regarding their new life role within the next week. | none |

Life After a Passing, Haiku Poem

A Haiku is a traditional Japanese poem with a very specific structure. It is a 3-line poem that has a set number of syllables for each line. To create a Haiku about your new roles in life and life after the passing of your loved one, make a list of words about what you want your life to look like. It can be difficult to think about creating a new life for ourselves after a loved one has passed. Remember that living your life is not diminishing your loved one's memory. It is honoring them by carrying on their memory in this world.

After you have finished creating a word list pick words to fill in the lines of the Haiku. Don't worry about rhyming for this type of poem.

Words I may want to include in my Haiku:

Now, write your Haiku:

Line 1: (5 syllables) _____

Line 2: (7 syllables) _____

Line 3: (5 syllables) _____

Grief Support Group Session 8: Rock Garden Memorial

Activity: Group members paint rocks remembering their loved ones and a ceremony is held where members place their rocks in a memorial garden.

Objectives: Ritual honoring person that has passed away.

| Time | Activity | Resources |
|--------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------|
| 10 min | Ice Breaker Question to group: How do you honor somebody? | none |
| 20 min | Rock Painting Activity Members paint rocks honoring the person that they are remembering. | Rocks Paint pens |
| 20 min | Memorial Service: Members go to Memorial Garden. Memorial Poem about a loved one passing is read by facilitator. Each member states the name of the person they are honoring as well as anything they would like to say and places the rock they have created in the garden. | Memorial Poem Member created rocks |

Memorial Poem

Those special memories of you, will always bring a smile.
If only I could have you back, for just a little while.
Then we could sit and talk again just like we used to do,
You always meant so very much and always will do too.
The fact that you're no longer here will always cause me pain,
But you're forever in my heart, until we meet again.

In truth, those we love can never be more than a thought away,
For as long as there's a memory,
They live in our hearts to stay.

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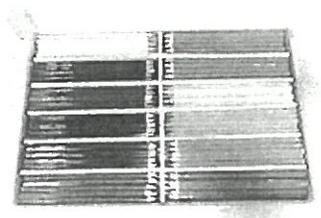
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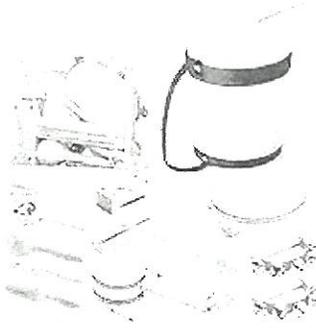
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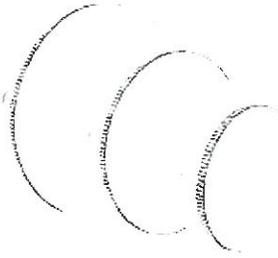
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