

PLEASANT VIEW 14TH WARD

MA AND PA HANDBOOK

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ROLE OF MA'S AND PA'S

Your Trek Family

You will be assigned your Trek families with whom you will spend your time at Trek. You will be notified of who will be part of your family a couple of months before we leave for Trek. This information should be kept confidential until the day Trek begins. We would like you to be aware of who will be in your families well in advance so as to allow you plenty of time to learn what you can about each of your “children” and prepare as the Spirit directs you.

Objectives of Trek

By participating in the Pre-Trek Preparation and the Trek Experience, adults and youth will:

1. Strengthen their relationships with the Savior they walk the path of discipleship.
2. Develop a deeper appreciation for those who paved the path before them (pioneers, ancestors, parents, parents, etc).
3. Learn the importance of family history, temple work, and how to participate in it.
4. Learn they can do hard things.

Your Duties in Helping Meet Trek Objectives

Objective 1: Strengthen their relationships with the Savior they walk the path of discipleship.

Perhaps your greatest responsibility is to foster an environment where each of our participants will have an opportunity to experience the peace, hope, and joy that comes from living as a disciple of Christ. Please help the members of your family feel and recognize the spirit whether it is from a planned event or an unplanned / spontaneous occurrence. Be ever watchful for these opportunities as you go throughout the day.

Objective 2: Develop a deeper appreciation for those who paved the path before them (pioneers, ancestors, parents, parents, etc).

Find your own Pioneer hero. Study their life. Think about how this person’s example or faith can influence your own life. Share with the youth how this individual has had an impact on your faith and your actions. If you sacrifice the time to truly learn about individual pioneers, when you share their stories about their lives, the youth will feel the spirit.

Objective 3: Learn the importance of family history, temple work, and how to participate in it.

As we prepare for trek, we will have activities focused on family history, temple work, and have the opportunity to participate in taking names to the temple. Shortly after our Trek experience, we will have a reunion activity in which we will be taking the youth (as trek families) to do baptisms for individuals you and the youth have identified through their family history research. As part of this objective, we ask that you do your own family history research and bring names of your own when you take the youth to the temple.

Objective 4: Learn they can do hard things.

Be an example. Throughout the Trek experience, be positive in your interactions. Be an enthusiastic participant in pre-trek and trek activities. As you tell your pioneer stories, find ways to emphasize how through their faith and courage those pioneers continue to inspire us all. Liken ourselves to them and how we can be a light for those around us as well as for our posterity.

To your family you are a resource, not a servant. Teach the importance of work. Delegate responsibilities. Give instructions. Expect help and participation from those in your families. Your job is to help the young people by letting them help themselves.

SPECIFIC GUIDANCE TO CONSIDER

Study and Know Pioneer Stories

Do some research. Find stories that are important to you. See the end of this manual and the Trek Handbook for resources.

Be a Good Example

Be positive, enthusiastic, and help motivate participants through your attitude. You should help your family have joy as they experience trek. Smile and encourage family members to stay positive even in the most challenging tasks. (This is also a great opportunity to show off your excellent partnership with your spouse.)

Strive to be an Effective Teacher

Our time at Trek will be limited. It is, therefore, important for you to focus on a few things that you might teach during the brief time you have with your trek family. Remember that teaching is always more effective where there are strong relationships. It will be important for you to work hard to establish a substantive relationship with members of your family. Strive for equity of treatment in relationships that you build with the members of your family. Remember that substantive relationships are not necessarily based on being "their best friend" or a "cotton candy" approach to friendship, but on genuineness, true interest, effective listening, and being there when they need you. It is also important to rely on sound doctrinal principles when you teach. The combination of effective relationships and true doctrine can have a powerful impact on individual lives. As you approach the teaching opportunities you have, please consider the following:

1. Be effective at asking and answering questions:

Elder Eyring has emphasized that questions are at the heart of all learning and teaching. He said, "The Master answered and sometimes chose not to answer questions in his ministry. The most effective questions invite inspiration. Great teachers ask those." This may take just a small change of words or inflection in the voice.

For example, try changing a question such as "How is a true prophet recognized?" into something similar, but perhaps more personal such as, "Have you ever felt that you were in the presence of the prophet?" This may invite individuals to search their memories for feelings. After asking, you might wisely wait for a moment before calling on someone to respond. Even those that do not speak will be thinking of spiritual experiences that will invite the Holy Ghost. Then, even if no one should speak, they will be ready to bear quiet testimony and witness that we are blessed to live when God has called prophets to guide and teach us.

2. Use Music Effectively

Music can be an effective tool in teaching. You will have many opportunities to sing during Pioneer Trek. Included in this training manual are several fun songs to sing while you are on the trail. There will be those times such as morning devotional or "contemplation reflection" settings where songs may also be used effectively.

There will be special musical numbers prepared in advance which will be performed at Trek. These youth and adult leaders have made a special effort to share their talents with us. Please help the youth listen and be respectful during performance.

There will also be times when the entire group will be asked to sing, such as during group meetings. Please participate and help the youth to participate in worshipping our Savior through song.

Love Your Trek Family

As with your own family, it is important for you to uniformly love every member of your trek family. Do not show favoritism. Look for positive attributes in each member and seek for opportunities to reinforce them. Each participant is unique and yours is the task to give love and support as he or she overcome their own personal challenges. For some the challenge is pulling the handcart, for others it is offering a hand of support to someone in need. Your love for your Trek family will be your greatest resource.

Guide Your Family throughout the Trek

You will guide your family throughout their Trek experience. Delegate responsibilities to the youth and support them in those responsibilities; for example: in all family prayers, family scripture study, discussions, group assignments, meals and activities.

Gap-Fillers

There will be gaps in the schedule. Use gap-fillers and games to keep things interesting. This may also be a good time to tell those pioneer stories you have studied. See references from the Trek Handbook.

Allow Creativity

Allow the young people to show their creative skills. More often than not, they will find a new and better method for accomplishing the goal. When you tell them exactly how to do everything, step-by-step, or when you do everything for them, you are depriving them of the opportunity to grow and

discover. You might be surprised to find how much easier and more rewarding your job becomes when you shift responsibility to the young people and allow them to develop their potential.

Create Unity in Your Family

When looking back on Trek, your family members should remember the family and their experiences together rather than just remembering their Ma or Pa. Another of your duties will be to establish and maintain love and unity among your fellow Ma's and Pa's, the Trail Boss, the support staff, and the other leaders. Please respect the other adult leaders and missionaries who have dedicated their time to plan make this experience happen. Consult with them and the other leaders when you are not sure what to do.

Every incident, problem, challenge and idle moment can be turned into something positive and meaningful for the young people and yourself. You have a great resource available -- the family. You are the key! Being a Pa or a Ma on Pioneer Trek is a lot like going on a mission. If you prepare yourself and give your greatest effort, you will have one of the best experiences of your life.

May the Lord bless you as you endeavor to accomplish this challenging, though rewarding, task you have been given.

MA AND PA PREPARATION

Spiritual Preparation

While pioneer trekking usually makes us think of a physical activity, it requires special attention to individual spiritual preparation. Please make a special effort as Ma's and Pa's to align your lives with the Spirit. Here are some preparation suggestions:

- . • Personal and family prayer each day
- . • Pray to listen to the Spirit -- then follow promptings
- . • Pray specifically for your trek family members
- . • Personal regular study of the Book of Mormon and other scriptures
- . • As you read the scriptures, think of Trek while you ponder
- . • Attend the temple regularly
- . • Study about your ancestors and the handcart pioneers

Determine Yourself to Participate Wholeheartedly and Challenge the Youth to do the Same

- . • It is important for all participants to be engaged in the Trek activity. Set the example.
- . • Be firm, yet loving and humble in helping the youth accept the Trek experience.
- . • Your initial efforts as a family to establish family rules and procedures will assist in this fulfillment.
- . • While we cannot force the youth to do anything against their will, encourage their participation and do not let them disrupt the experience of others.

Family Dynamics

- . • Remember, all families do not need to be the same. Numbers and personalities will vary.
- . • Each family will have its own personality and will develop at its own pace. As you work together to understand the objectives of Trek, your family will grow in strength. Some families may appear to be more outgoing and livelier; some will be more sedate and reserved. You will need to guide your family development according to the personalities of those in your family and with the assistance of the spirit.
- . • Take opportunity to share your feelings and personalities with them individually and collectively.

Physical Preparation

Pioneer Trek requires physical stamina. This will require physical preparation. It is important for you to start now. As with spiritual preparation, physical preparation cannot be completed in a short period of time. The following are some general guidelines that you might consider:

- . • The day we walk the trail, we will be walking at least 6 miles.
- . • Take time prior to trek to be sure you are physically able to perform the required tasks. Consider starting a weekly walking and physical exercise routine months before your assigned pioneer trek dates.

CONTEMPLATION AND REFLECTION ON TREK EXPERIENCES

As a Ma or Pa, you will have the opportunity to conduct a group activity called —contemplation and reflection. It is an essential part of the Trek experience, and its success will, to a great extent, make the difference between a good and a bad experience for the participants. Usually, you will follow the same general guidelines for each session.

Reflecting is a lot like a family council. It is the exchange of spiritual insights by the members of the group. It provides a vehicle to internalize the gospel as its principles are related to various Trek activities.

A good reflection session does not happen automatically; it requires considerable preparation and reflection on your part. As you participate in the Trek, keep in mind the events and how they relate to gospel principles. This offers the youth a chance to ponder what is going on both spiritually and physically and how it affects everyday life.

Remember that the youth should have their agency and not be forced into a situation where they feel they have to share their feelings. We want them to remember the spirit rather than leave feeling embarrassed or mad because they were forced to talk.

Guidelines for Contemplation and Reflection

- . • Involve the complete family.
- . • Use personal Trek experiences.
- . • Use gospel parallels and analogies.
- . • Sit or stand in a Circle: The family should be in a circle or comfortable pattern. You can use your chairs or sit on the ground. No one should be on the outside or singled out on the inside. All should face towards each other / the center. Each person should sit close to the one next to him. This lends to a feeling of belonging and togetherness to the experience. Equally important, it permits each person to look into the eyes of the other participants.
- . • Setting the Stage: After the circle is formed, ask them to think about the recent/ previous day experiences [or the experience you want to discuss]. Invite them to think of a parallel to life, their relationship with their Father in Heaven, their Savior, their own families, or any gospel principle.
- . • Getting Started: One way to get the discussion going is to start at one point on the circle and have each participant respond in turn to the question: "If you could choose one word to describe how you felt last night, what would it be?" Some of them will be very negative, and some positive. Next you might ask certain individuals why they said what they did. You can continue this process, asking for details and changing the topic where necessary.
- . • The Focus: Remember that this is a time for sharing and expressing feelings and ideas about the experience, life and the gospel. Your responsibility is to initiate the sharing. You can do this by asking thought-provoking questions, or at times by sharing some of your own feelings. However, if you just

open the time up for discussion you may have complete silence, so you need to structure the sharing a little.

. • Reinforcement: For many of the youth this will be a new experience. Try to encourage everyone to share, but don't force anyone to do it and don't force the parallels. The participants should come up with them. This is not a time to preach to the youth, but instead, can often lead to the sharing of beliefs, feelings, and gospel testimony similar to a testimony meeting. After you ask a question, you should sit back and listen.

. • No Right Answers: You may need to ask additional questions to help the youth think about what has happened to them, or to help them to understand their feelings. However, you should never ask a question that looks for a specific answer. Don't force your feelings on them. There is no pre-determined right answer, just their insights and feelings.

It is often hard to implement new changes and thoughts in our lives, but it is all part of life and the process we must go through to become like Christ. On the last day of Trek, we encourage you to challenge the youth to take home what they have learned and to —really change, become like Christ and walk the path of discipleship.

Caution: Please take note of the following issues that may arise:

- Occasionally a participant will be very open, honest, and sincere about a member of the family who perhaps did not give 100 percent of himself/herself during an activity. If this type of situation arises, it is important to take control of the group and let them know that the purpose of processing is to express personal insights in feelings about oneself, (and others if those feelings are edifying) not to criticize, judge, or blame others.

- Don't let the participant's laugh at each other or talk while someone else is sharing. You should listen carefully to each participant.

- The techniques or ways in which you conduct your processing of contemplation and reflection is your own choice. It is left up to your own choice, experience, personality, and preparation. Follow the spirit and help your family search for insights as they learn from their actual Trek experience.

TREK RULES

Dress Code

We have decided this year to not require pioneer attire for the entire trek experience. We will still dress in traditional pioneer clothing on day 2, the day we walk the trail with handcarts. The dress code is not to be compromised. Each family member (adults and youth) must abide by the rules of this code. The clothing worn should be:

Day 1- Regular/ Casual Clothes

Bottoms must be pants. No shorts. Due to the nature of where we will be located, weather and insects require the use of long pants. The top may include either a regular T-shirt, or a long-sleeved shirt. No tank tops, straps, or sleeveless shirts allowed. Long-sleeved shirts are highly recommended, again for protection against weather insects. The Martin's Cove website states "it is recommended that participants wear natural-fiber, lightweight clothing that cover the arms and legs to protect them from the sun and from bugs. Cotton, linen, and wool are best because they allow the skin to breathe. Synthetic fibers can cause the wearer to sweat more, which increases the chance of dehydration. Hats offer protection even if participants use sunscreen. Shoes should be closed toed and appropriate for walking several miles."

Individuals not wearing appropriate casual dress code attire will be asked to wear their pioneer attire instead. After all, we are at trek!

Day 2- Pioneer Attire

Authentic: Participants will wear pioneer clothing. They should look like a pioneer.

Sturdy: Make sure all articles of clothing you bring will last and function under the most vigorous conditions.

Comfortable Shoes: Do not bring new shoes or new boots – these are guaranteed to wear blisters. Broken-in hiking shoes or boots will work best. Sturdy running shoes will work fine if hiking boots are not available. No sandals or open toed shoes are allowed for trekking.

Day 3 – Regular casual clothes (same guidelines as Day 1)

Acceptable Behavior

Romances are not tolerated. Be cautious of romances beginning or taking place. For concerns, contact the Trail Boss. This rule will not be compromised.

Respect

It is important for Trek participants to have respect for one another. The Trek experience is an opportunity to teach some fundamental principles of respect with young men and young women. For example, you may want to have a policy that no boys eat until all girls are served.

Handcart Rules

When pulling the handcart, please observe the following guidelines:

NEVER RUN WITH THE HANDCART.

Family members must stay away from the wheels as they walk and keep dresses and tarps away from the wheels.

No one is allowed to ride in the handcarts at any time. If someone is seriously ill, contact the Trail Boss or Medical Specialist.

The handcarts stop and start only when the Trail Boss indicates that it is time. The whole handcart train will stop together for breaks, and start again, together.

Watch for potential wear and breakdown on the handcarts. Avoid jarring the carts by going over large rocks or into holes. Also avoid pulling the handcarts on a slanted plane (i.e., where one wheel is consistently lower than another.) If all the weight of the handcart is shifted to one wheel, it may break.

Whenever a cart stops, it needs to be pulled as far as safely possible to the side of the trail to allow for passing vehicles. Put rocks behind the wheels or turn handcarts sideways on hills to prevent carts from rolling down hills.

Sleeping Arrangement

The youth will sleep as quorums and classes in large group tents in a central location. This is different from years past when we have slept in family groups. This may take extra attention to make sure youth are where they need to be, when they need to be there. You will need to check on your family's youth prior to your departing to bed. You will need to help wake them in the morning, and bring them back together as a family unit for morning meetings and meals.

It is important to know where your family members are and that they are accounted for at important critical times. This is important for both safety and experience reasons. Please consider the following:

As a Ma and Pa, you will be responsible for your own sleeping arrangement / tent and sleeping gear.

Toilet Issues on the Trail

There will be formal potty breaks along the trail. It will be important for the Ma and Pa to encourage everyone to take advantage of this time to minimize the need for interim personal needs stops. Please encourage the Trek participants to wash their hands after each potty break.

Ma's should be aware of the circumstances of the female members of your family to see that their needs are appropriately taken care of.

Trash

"No Trace Camping" is the policy. "Pack it in, Pack it out" means that everything brought in must be taken out, including left-over food or peelings, cores, etc., charcoal briquettes, plastic and/or paper products, firewood, etc. All trash goes into trash bags so it can be hauled out. No trash is buried including food, briquettes, or plastic products. If trash is left by others, please put it into bags and haul it out.

MEDICAL ISSUES

Health and safety are essential to a successful trek experience. Please pay special attention to the following information and instructions:

Medical Specialists

Each trek group is required to have emergency health care professionals with them throughout the trek. The medical staff will be prepared with all the necessary medical equipment, medicine, shelter, transportation, release forms, and communication needed to handle any medical emergencies.

Medical Information

During the registration process, each participant will be required to complete a personal medical information form, which includes any special medical conditions or medication needs. That information is held by the Medical Specialists for reference. Medical information about each youth assigned to your Trek family will be given to you before the Trek so you can be advised ahead of time of any unique medical situations.

First Aid Kits

You should have a basic first-aid kit as part of your family equipment. Use it as needed. If you need advice, or additional supplies, check with a Medical Specialist.

Water Use and Guidelines

Only drink water that is provided for you from the water trailer or at the base camp. Never drink rainwater, stream water, lake water, pond water, or water from puddles or creeks. Serious sickness can occur from drinking impure water. Giardia is a common parasite in impure water; it can cause flu-like symptoms and cramps.

Dehydration

This is one of the most frequently encountered medical issues along the trail. Each handcart should carry 10 gallons of water and the opportunity to refill if necessary.

It is important for the whole train of carts to stop frequently for water breaks.

Watch for signs of dehydration. (If you are thirsty, you are already dehydrated) Drink enough water to avoid dehydration.

Dehydration and heat exhaustion often go hand in hand, so make sure water goes in, but also keep the outside cooled down with wet bandanas around the neck and/or by using a spray bottle.

Food

Each of the Trek participants will be asked to eat a good breakfast the day we depart for the trailhead. In addition, we will have a lunch at some point throughout the trekking day. Other meals will be organized throughout the course of the Trek. Supplementary nutrition bars and other food items will be available that can be given to family members who appear to be overly stressed because they are too hungry. You will need to utilize this supplementary resource with inspiration and with prudence.

Trail Sickness

This may look like headache pain, flu-like symptoms, dizziness, depression, always weak and tired. It is caused by physical exhaustion and dehydration.

Blisters

Blisters can ruin the Trek experience for some people. It is important that individual Trek participants take preventive measures to make sure that their feet are adequately protected. It is a good idea to have a periodic foot inspection to identify blisters and see that they are treated by the medical team. This is another good reason for the pre-trek hikes—so their feet will —toughen-up.

OTHER MEDICAL AND SAFETY ISSUES TO CONSIDER

During the course of the Trek experience you may encounter insects, vermin, animals, snakes, and environmental hazards such as rainstorms, lightning, and wildfires. Inform the Trail Boss and Medical Specialists immediately if any serious issues arise regarding the health and safety of your trek family. Please study the following information as a part of your preparation:

Insects: Your insect repellent should take care of mosquitoes and other similar bugs.

Ticks: There may be ticks in the area of the Trek--both Rocky Mountain Ticks and Sheep Ticks. Each family member should check himself/herself twice a day. The ticks may carry Rocky Mountain Spotted Fever or Lyme Disease.

Ticks climb weeds and branches along paths and trails waiting for a host to come along, then they climb on board as a host brushes by the vegetation. They prefer the groin, armpit and neck areas.

Tick Avoidance

Trekkers should wear light colored clothing, both because it is cooler and because it is easier to see ticks. They might also tuck their pants or bloomers into their socks. Spray insect repellent on shoe tops, socks and lower pant legs. Make sure you have adequate repellent.

Symptoms of a Tick Bite

If bitten by a tick, one symptom may be a red painless rash; the rash is usually a bull's eye rash which is a ring with a clear center. The victim may also have flu-like symptoms; fever, chills, headache, joint pain, and swollen glands. After four to six weeks, a blood test usually confirms or negates the infection of Lyme Disease. It is important to know that Lyme disease is TREATABLE WITH ANTIBIOTICS IN THE EARLY STAGES.

Tick Removal

Have a Medical Specialist remove the tick if it has become imbedded in the skin. Avoid even touching ticks with your bare hands. Ticks secrete a toxic solution that gets into a cut, eyes or mouth, and could cause Lyme disease or Spotted Fever. They should be removed with tweezers while wearing rubber gloves. Do not use a hot match to cause an imbedded tick to back out. This method has the possible danger of causing the tick to burst. After removing a tick, thoroughly disinfect the bite area. Save the tick in a jar for possible lab examination. Follow all instructions of the Medical Specialist.

Lightning

Since lightning usually seeks out objects which are more highly elevated, the best advice seems to be to make yourself as low a profile as possible. In other words, if you are caught out in an open area spread out and crouch down. If you are in the woods, don't position yourself close to any tree trunk.

Hypothermia

There is always the possibility of rain during the Trek. Storms--especially in mountainous or wilderness situations, are not just a nuisance to be tolerated but, in a very real way, can be life threatening. The two greatest dangers from rain result from lightning and hypothermia. If rain is expected, precautions should be taken to keep all people dry. Have the youth keep their ponchos close (in trek bag) so they can be easily reached if they are needed. Use them as needed. Tents and shelters should be used if rain is threatening while camping. During rain, keep the cover tarp in place over the handcart to keep the gear dry until the gear can be moved into a tent or other protected place.

If it rains heavy, we will take cover under a shelter. These shelters may need to be created. Note: if you are on a ridge when a storm approaches, get to a lower elevation as quickly as possible.

Some campers feel that there is a "right" and a "wrong" way to tie knots or set up shelters. They may be right, and you should have some basic knowledge of shelter-building and knot tying; your goal is not to build the best shelter possible--it is to put the group in a situation where they can develop their own leadership, where they learn by doing instead of being told, and where they win or lose on their own initiative.

If it begins to rain, your family may look at you, waiting for some sort of instructions. It is important that you lead the family in quickly taking shelter.

FIRE SAFETY

The importance of safe fire building cannot be over-emphasized. The following guidelines will help:

- Keep water handy and keep the fire small. Never leave a fire unattended, as it may spread with a sudden breeze. Quick action will prevent fire from spreading to surrounding areas.
- Keep dresses, loose clothing, boots, sleeping bags, eyes, and hair away from fire.
- When putting a fire out, make sure the last spark is extinguished. Pour water on the embers. Turn the logs and sticks to drench both sides with water.
- Stir the ashes with a stick until everything is wet, extinguished and cool. Feel the sticks and coals to make sure they are cold, even those that are deep down. Make sure no roots are burning.
- When everything is cold and wet, cover the spot with dirt and bury the wet ashes.

MAJOR ACTIVITIES AND EVENTS THAT WILL OCCUR ALONG THE TRAIL

After the first day there are several major events that have been scheduled. It is very important that all family members fully participate in these activities. Part of your responsibility will be to assist in seeing that this happens. The following is a general description of some of the things that you might anticipate:

Pioneer Square Dance

There will be square and line dancing! There will be an excellent sound system to make it possible for the caller to be heard and to make it so the music can engage the ears of all those in attendance. You may find there will be some that will hold back from participating in the dancing. Please use kind, gentle methods to ensure there is full participation of everyone in the square dance experience.

Pioneer Games

We will have a couple hours to play pioneer games. You may be asked in advanced to lead one of these game stations. The youth will have other times that are “free,” but during the pioneer game time we would like the youth to participate in the structured activities instead of wandering around on their own.

Solo experience

The solo experience another important events of the Trek experience. As a part of the family time near the end of the second day, you will want to set the tone for the solo experience. You want them to realize the sacrifices and trial the early saints went through and how they endured. You may want to talk about how this relates to the trials and hard choices that will come into their lives and how they can make lasting positive changes in their own life. The following is a general outline of what will happen during solo experience:

- Fireside speaker: There will be a group meeting with a special fireside speaker who will introduce solo time and attempt to create a special spiritual feeling with respect to the solo experience.
- After the speaker, you will gather in families and distribute journals and pens. During this time we encourage the Mas and Pas to use this time to write a short note to each family member highlighting positive observations about that individual. This can be distributed during the Pioneer Express time along with the letters from their real parents.
- Time to be alone: Solo time is intended to be what it says. It is intended to be a time for the individuals to get by themselves where they can reflect and contemplate on the Trek experience, on their lives, and what they might have learned through the Trek experiences that apply to their lives in the future. We will organize it so families can experience solo in the same areas. We want the individuals to be alone but not out of sight. It would be nice if they are far enough apart so they cannot hear other people. You may need to work a little to see that this appropriately happens. The solo experience will last about 30 minutes. As they are spread apart be mindful of wild creature’s habitat and the environment.

- Family discussion: At the conclusion of solo time there will be a family discussion that will be conducted by the Ma's and Pa's. This will provide an opportunity to share feelings about what happened during the solo experience. Again, during this time use the guidelines that are provided in the *contemplation and reflection* section of this document. Their musings during solo time may be very personal and intimate. Don't require them to share such feelings if they are hesitant.

Testimony meeting

In the evening of the second day after the solo experience, family discussion, and evening meal, the entire Trek Company will gather in a large group area designated for testimony meeting. This experience will include the following:

- The Bishop will provide a message and introduction that will set the tone for the testimony meeting.
- After the Bishop's remarks, the time will be turned over for a testimony meeting wherein all Trek participants will have the opportunity to express their testimonies, if they choose to do so.

GAP FILLERS / OTHER GAMES TO PLAY

We often claim that everything done on Pioneer Trek has a purpose. One of these purposes is to have good old-fashioned fun. The pioneers certainly had fun when they could. There are occasions on Trek when you will find extra time on your hands. These "gaps" often occur between meals and scheduled events, or when there is some unforeseen holdup in the scheduled events. Rather than sending your restless family off to find trouble, you can initiate one of several activities. The following is a list of some games and activities that can be used as "gap-fillers".

"Wink-um"

Pairs of players form a circle with the girls sitting and the guys kneeling behind them (or vice versa). There is one empty spot where there is the person behind but no person in front. The person kneeling without anyone in front winks at one of the sitting people. The person sitting then tries to run to the empty spot while the person kneeling tries to detain her. If the person escapes, there is a new winker. If the person sitting does not escape--the same person winks again.

The people kneeling behind must keep their hands down to their sides until the person sitting in front moves. The people behind cannot watch the winker, only the head of the person in front of them.

"Do You Love Your Neighbor?"

Players stand in a circle formation with one person in the middle. The middle person is "IT". IT asks one of the people in the circle, "Do you love your neighbor?" If the player answers "YES", the players on each side of him must switch places before "IT" can take their place. If the player answers "NO" he must then say whom he does love. He will say something like "NO, but I love everyone wearing blue." Then, everyone wearing blue must switch places before IT can take their place. The person left without a place is the new IT.

"States"

Players sit in a circle and everyone chooses a state (or a fruit or a famous person, etc.). Go around the circle twice, having each person name their state so that the players can memorize them. IT stands in the middle with a hat or bandana and approaches a player who must name another state (belonging to another player) before IT hits them on the head with the hat or bandana. IT must hurry to the person whose state was named and try to hit them before they can name another state. Whoever is hit on the head before naming another's state is IT. If a player says his own state or a state not included in the game, he becomes IT.

"Tangle"

Players stand in a tight circle. Have everyone put their right hands in the middle and instruct them to join their left hands with someone else's right hand. No one should join two hands with the same person. Now, without letting go, the group must become "untangled".

"Mingle"

Have the group wander around in a close area while you yell "Mingle, Mingle". At a good point, yell out a number under 10. The young people must then get in groups of that size. Anyone not in a group of that size is out and must wait till the game is over to participate again. Continue mingling and yelling out numbers until only two remain. These are the winners.

"Person to Person"

Everyone has a partner. Players mingle about the area until the leader calls a command. When a command is given, the players must find their partner and follow the command. For example, if the leader calls "Nose to hand", players must find their partner and touch their partner's nose with their hand. Any combination of body parts (within reason) may be called. The last pair to find his partner and follow the command is eliminated. Play is continued until only one pair remains.

"Strengths and Fears"

Each person in a circle shares one of their greatest fears. When everyone has shared a fear, you should go around the circle again and ask everyone to share one of his greatest strengths. This is an activity that can be processed.

"Champion the Cause"

Begin with everyone in a circle. One person shares a peak experience that they have had—something that has meant a great deal to them for some reason or another. When he/she has completed sharing the experience, the other members of the group share their observations about that person's outstanding characteristics. This is continued until everyone has had a chance to be "championed".

HANDCART PIONEER STORIES

Note: The information for this section is taken from Handcarts to Zion by LeRoy R. Hafen and Ann W. Hafen.

The sun burns mercilessly overhead. The cloudless sky gives no hint of relief. Dust chokes cracking lips. Swollen tongues ache for rationed water. And the pioneers walk and walk and walk and walk... and... ask questions. On the trail your family will often ask questions about the "real" pioneers. "How far did they go?"; "How many were there?"; "What were their wagons like?" Whether their questions are sincere inquiries, attempts to decrease boredom, or mischievous attempts to distract your attention, your answers should come quickly, easily, and accurately. The following is a brief history of the Mormon Handcart Expedition.

The Perpetual Emigration Fund, established in 1850, brought 50,000 saints to Zion. The funds were contributed by American saints and used to bring foreign converts to the West. The emigrants then settled in Utah and worked to repay the Fund.

In 1855, cricket clouds replaced rain clouds and the harvest was cut in half. Tithing and Perpetual Emigration donations were reduced to a mere trickle. Brigham Young announced that a lack of funds should not, and could not limit the passage of saints to Zion.

This proclamation, coupled with the prevailing economic situation, created a demand for a cheaper mode of transportation.

In 1855, the Church leaders officially introduced the handcart plan.

"Let all things be done in order, and let all the saints who can, gather up for Zion and come while the way is open before them. Let the poor also come, let them come on foot, with handcarts or wheelbarrows, let them gird up their loins and walk through, and nothing shall hinder or stay them."

Brigham Young estimated that the saints could cover 15 miles a day initially, and would increase their mileage to 20, 25, even 30 miles per day, completing the journey in 90 days. Brigham Young went on to assert that:

The system of ox-trains is too slow and expensive, and must give way to the telegraph line of handcarts and wheelbarrows. It would be much more economical both in time, labor, and expense. On the arrival of a company of saints on the frontier, they could have the necessary handcarts ready and load them and be 200 or 300 miles on their Journey, with the same time and labor that would otherwise be expended in getting started. It is only to those who have traveled the plains with ox-teams that the advantages of doing without them will appear in all their force. They alone can realize what it is to get up on a sultry morning, spend an hour or two in driving up and yoking unruly cattle, and while waiting to start, hear that some brother has an ox missing, then another hour, or perhaps half a day is wasted and finally, when ready to start, the pleasant time for traveling is past, during which a company of handcarts would have performed the greater part of an ordinary day's journey.

Showered with promises, the plan was also soaked in reality. President Richards warned the saints that:

"It is our constant desire not to mislead the saints concerning the difficulties of the journey to Utah. We wish them calmly to make up their minds that it is not an easy task, and to start with faith, trusting in Israel's God of success, and seek of him constantly, by prayer and supplication.

The plan was implemented in 1856. Saints spent 38 to 65 days at sea and then traveled by train to Iowa City where they received their handcarts. The handcarts, used by the different companies varied in size and construction, but the general pattern was uniform. The open handcart was made of hickory or oak, the shaft and sidepieces of the same material, and the axles were generally hickory. The side pieces and shafts were about six or seven feet long, with three to four binding crossbars spaced intermittently from the front to the back. At the front there was a three to four foot single tree or front bar yoke. The cart bed was about nine inches deep and four feet wide. The wheels, often constructed without metal, were four feet in diameter. Approximately five people were assigned to each cart and each person was allowed to bring 17 lbs. of luggage (this included clothing, bedding, and utensils).

The first two companies left Iowa City two days apart, but arrived in Salt Lake City simultaneously. Combined they had 100 handcarts, 5 wagons, 24 oxen, 4 mules, and 25 tents. Averaging about 21 miles daily, they traveled 32 miles in a single day on two separate occasions. The saints arose to a 5:00 a.m. whistle and after prayer and breakfast, began pulling. At night, the handcarts circled. Smoke from fires built outside the cart circle provided a mosquito deterrent.

Five handcart companies crossed the plains in 1856. The first three experienced few deaths and, though difficult, were considered successful. The last two, the Willie and Martin Companies, started from Florence in August. They experienced tragic suffering, sickness, and loss of life when their late start, combined with an early winter, caught them unprepared in icy mountain passes. In 1857, two more companies successfully traversed the plains. Threats from Johnston's Army temporarily halted the treks in 1858, but 1859 saw yet another handcart train cross the wilderness. In 1860, the last two companies crossed the plains. Incredibly, the last train did not report a single death.

By 1860, Salt Lake Valley had blossomed and it became economically feasible to send teams from Salt Lake, across the plains and back in a single season. They were called the Down and Back Companies. This gave employment to Utah saints and saved the enormous amount previously invested in the purchase of wagons and oxen. This system was used to gather the saints until the coming of the railroad in 1869.

From 1856 to 1860, nearly 3,000 emigrants traveled to Zion by handcart. They employed 653 carts and 50 wagons. The eight trains that left Missouri in June or July came through without undue casualties. Without a doubt, handcart travel was an exacting ordeal, for both the body and the spirit. Concern for material welfare alone could never have produced the handcart migrations. It took consecrated resolution strengthened by the sustaining conviction of a deeply religious faith.

Note: Most of the following stories can be found in the CES publication entitled The Mormon Pioneers.

The Lost Child

The incident of the Parker child lost on July 1st, which is mentioned in both the Walters and Birmingham diaries, is given elaboration in the recollections of the Parker family. Robert and Ann Parker were traveling in McArthur's Company with their four children: Max--12, Martha Alice--10, Arthur--6, and Ada--1 year old. One day, little Arthur sat down to rest, unnoticed by the other children. A sudden storm came up and the company hurriedly made camp. Finding that Arthur was not with the children, an organized search was begun. It continued a second day, but without success.

Ann Parker pinned a bright shawl about the thin shoulders of her husband and sent him back alone on the trail to search again for their child. If he found him dead, he was to wrap him in the shawl. If alive, the shawl would be a flag to signal her. Ann and her children took up their load and struggled on with the company, while Robert retraced the miles of forest trail, calling, and searching and praying for his helpless son. At last he reached a mail and trading station where he learned that his child had been found and cared for by a woodsman and his wife. He had been ill from exposure and fright, but God had heard the prayers of his people.

Out on the trail each night, Ann and her children kept watch and, when on the third night, the rays of the setting sun caught the glimmer of a bright red shawl, the brave little mother sank in a pitiful heap in the sand. All slept for the first time in six days.

A Mighty Hunter

James Jensen tells of a meat offer that was not relished. An old man, devoid of a sense of smell, was walking some distance from the handcarts, when he saw an animal that might be suitable for food. Creeping cautiously upon it, he proceeded to lambaste it with his cane until it was lifeless. Then he threw the little striped animal over his shoulder and headed for the handcart caravan. As he approached, his friends retreated. The gift was vociferously declined, and even the giver was considered unbearable. With no change on clothing available, the kind man was ostracized. Happily, the company soon reached Deer Creek Station. At this supply depot, the unhappy man remained for the rest of the season and probably found new wearing apparel. By spring, he was able and fit to go on to the Salt Lake Valley.

Painful Experience

Brother Jensen also tells of a personal experience with the prickly-pears that covered sections of the Wyoming high country. One dark night, the 16-year old boy was out in search of water, when he ran into an extensive bed of these cacti. His feet, covered only with canvas-soled socks, were soon filled with the sharp spines. When he could bear the pain no longer, he sat down to pull out the thorns, but he jumped up quicker than he sat, for he had squatted on a healthy bed of prickly pears. The impressions remained deep in his memory.

Buffalo Meat

"Our provisions began to get low. One day a herd of buffalo ran past and the men of our company shot two of them. Such a feast as we had when they were dressed. Each family was given a piece of meat to take along. My brother, John, who pushed at the back of our cart, used to tell how hungry he was all the time and how tired he got from pushing. He

said he felt that if he could just sit down for a few minutes, he would feel so much better. But instead, father would ask if he couldn't push a little harder. Mother was nursing the baby and could not help much, especially when the food ran short and she grew weak. When rations were reduced, father gave mother a part of his share of the food, so he was not so strong either.

"When we got that chunk of buffalo meat, father put it in the handcart. My brother, John, remembered that it was the fore part of the week and that father said we would save it for Sunday dinner. John said, "I was so very hungry and the meat smelled so good to me while pushing the handcart, that I could not resist. I had a little pocketknife and with it, I cut off a piece or two each half day. Although I expected a severe whipping when father found it out, I cut off little pieces each day. I would chew them so long that they got white and perfectly tasteless. When father came to get the meat, he asked me if I had been cutting off some of it. I said, 'Yes. I was so hungry I could not let it alone.' Instead of giving me a scolding or whipping, father turned away and wiped tears from his eyes."

Frozen Ground

Elizabeth Horrocks Jackson with the Martin Handcart Company told this story of her husband Aaron Jackson's death:

"At about 9:00 o'clock I retired. Bedding had become very scarce, so I did not disrobe. I slept until, as it appeared to me, about midnight. I was extremely cold. The weather was bitter. I listened to hear if my husband breathed, he lay so still. I could not hear him. I became alarmed. I put my hand on his body, when to my horror, I discovered that my worst fears were confirmed. My husband was dead. I called for help to the other inmates of the tent. They could render me no aid, and there was no alternative but to remain alone by the side of the corpse till morning. Oh, how the dreary hours drew their tedious length along. When daylight came, some of the male part of the company prepared the body for burial. And oh, such a burial and funeral service. They did not remove his clothing--he had but little. They wrapped him in a blanket and placed him in a pile with thirteen others who had died, and then covered him up with snow. The ground was frozen so hard that they could not dig a grave. He was left there to sleep in peace until the trump of God shall sound, and the dead in Christ shall awake and come forth in the morning of the first resurrection. We shall then again unite our hearts and lives, and eternity will furnish us with life forever."

The Miracle

This somber story is told by Myrtle Wilcox Kennington:

Great was the concern of the little band of pioneers when dysentery spread through the company and little Annie was stricken. "Sister Petersen, the Lord giveth and the Lord taketh away. He has called your baby home. We have been delayed too long now. We haven't time to dig a grave and, besides, if the Indians found a newly dug grave, they would know how recently we have passed and follow us. Wrap your baby in a blanket and place her under this bush so she cannot be seen and hurry

along", commanded the company leader.

The grief-stricken parents did as they were told and journeyed on. At the night camp, friends tried to console the bereaved couple who had started out with such glorious anticipation for this new land but now had lost not only their newborn son, but loving, gentle Annie. As the camp members sang the much-loved song "Come, Come, Ye Saints," despair was in her heart and her voice refused to join in "and should we die before our journey's through, all is well, all is well. . .". One by one, the Saints retired to their wagons leaving Oli and Marn still seated by the campfire. Suddenly, Marn spoke, "Oli! I can't feel that our baby was dead!" "I know, dear, we had so many plans, but she was and there is nothing we can do about it but pray that we will be able to raise a family when we settle in Zion. Come to the wagon so you will be refreshed for tomorrow's travel." Wearily Marn started for the wagon.

"Oli, listen to those wolves, and our baby is lying back there all alone, not even a grave for protection. How can we stand to go on?" "We must make up our minds to go and trust in the Lord for the rest," he replied. "I can't Oli, I can't!" Gently, but firmly, Oli took her by the arm and led her to their wagon.

Sometime in the early dawn Oli awoke. Marn's place in bed was empty. Fear grasped Oli. He sprang out of bed and ran among the camp frantically calling, "Marn! Marn!", but no answer came. The Saints hurriedly arose and joined in the search. Finally, someone shouted, "There she comes!" They looked down the long, dusty road they had traveled the day before. Marn, her baby clutched to her breast and stumbling with weariness, was coming toward the camp. Oli ran to meet her, took the tiny girl from her arms, and helped her to the campfire. "Darling, why didn't you waken me and tell me you were going back to the baby." Suddenly a look of astonishment crossed his face. "Our baby, she's warm! She isn't stiff and cold like dead babies are! She's alive!" Eager hands reached for the child and confirmed his statement.

"Brother Petersen, this is a miracle. I was positive your baby was dead yesterday, but she is alive now and a change for the better has come over her! Her sojourn here has not been completed." So saying, the captain walked humbly away to attend to the affairs of the camp.

The Willie and Martin Companies

It was not without some hesitation that the Willie and Martin companies left Florence at so late a date. John Chislett, of Willie's Company, wrote:

"The elders seemed to be divided in their judgment as to the practicality of our reaching Utah in safety at so late a season of the year and the idea was entertained for a day or two of making our winter quarters on the Elkhorn, Wood River, or some eligible location in Nebraska, but it did not meet with general approval. A meeting was called to consult the people about it.

"The emigrants were entirely ignorant of the country and climate. They were simple, honest, and eager to go to 'Zion' at once ... Under these circumstances, it was natural

that they should leave their destination in the hands of the elders. There were but four men in our company who had been to the Valley, viz. Willie, Atwood, Savage, and Woodward, but there were several at Florence superintending the emigration, among whom elders G. D. Grant and W. H. Kimball occupied the most prominent positions. These men all talked at the meeting just mentioned, and all, with one exception, favored going on.

"Levi Savage declared that they could not cross the mountains with a mixed company of aged people, women, and little children, so late in the season without much suffering, sickness, and death. He therefore advised going into winter quarters without delay. Savage was voted down, the majority being against him. He then added, 'Brethren and sisters, what I have said I know to be true, but seeing you are to go forward, I will go with you, will help you all I can, will work with you, will rest with you, will suffer with you, and, if necessary, I will die with you. May God in his mercy bless and preserve us. ' "

November 30, 1856, was a Sunday. The faithful Saints were assembled in the Tabernacle, with President Young presiding. Having been apprised of the imminent arrival of the belated handcart emigrants, he spoke to the congregation:

"When those persons arrive, I do not want to see them put into houses by themselves. I want to have them distributed in this city among the families that have good and comfortable houses, and I wish all the sisters now before me, and all who know how and can, to nurse and wait upon the newcomers and prudently administer medicine and food to them. To speak upon those things is a part of my religion, for it pertains to taking care of the Saints.

As soon as this meeting is dismissed, I want the brethren and sisters to return to their homes, where their Bishops will call on them to take in some of this company. The Bishops will distribute them as the people can receive them.

The afternoon meeting will be omitted, for I wish the sisters to go home and prepare to give those who have just arrived a mouthful of something to eat, and to wash them and nurse them up. You know that I would give more for a dish of pudding and milk, or a baked potato and salt, were I in the situation of those persons who have just come in, than I would for all your prayers, though you were to stay here all the afternoon and pray. Prayer is good, but when baked potatoes and pudding and milk are needed, prayer will not supply their place on this occasion; give every duty its proper time and place.

Some you will find with their feet frozen to their ankles, some are frozen to their knees and some have their hands frosted...we want you to receive them as your own children, and to have the same feeling for them. We are their temporal saviors, for we have saved them from death.

History of "Come, Come Ye Saints"

Although it is generally believed that William Clayton wrote "Come, Come, Ye

Saints" on the journey between Winter Quarters and Salt Lake City, the hymn was really written, while Brigham Young's Company was traveling from Nauvoo to Winter Quarters.

President Young, feeling great anxiety because there were murmurings in the camp of Israel, called Elder William Clayton aside and said, "Brother Clayton, I want you to write a hymn that the people can sing at their campfires in the evening; something that will give them succor and support, and help them to fight the many troubles and trials of the journey. Elder Clayton withdrew from the camp and in two hours returned with the hymn familiarly known as "Come, Come, Ye Saints." His personal testimony is to the effect that it was written under the favor and inspiration of the Lord."

The song, indeed, seems to have been written under the Lord's inspiration, for He has used it often to uplift His Saints. Oscar Winters, President Heber J. Grant's father-in law, relates the following story:

One night, as we were making camp, we noticed one of our brethren had not arrived and a volunteer party was immediately organized to return and see if anything had happened to him. Just as we were about to start, we saw the missing brother coming in the distance. When he arrived, he said he had been quite sick, - so some of us unyoked his oxen and attended to his part of the camp duties. After supper, he sat down before the campfire on a large rock and sang in a very faint, but plaintive and sweet voice, the hymn "Come, Come, Ye Saints.|| It was a rule of the camp that whenever anybody started this hymn, all in the camp should join, but for some reason this evening nobody joined him. He sang the hymn alone. When he had finished, I doubt if there was a single dry eye in the camp. The next morning, we noticed that he was not yoking up his cattle. We went to his wagon and found that he had died during the night. We dug a shallow grave and after we had covered the body with the earth, we rolled the large stone to the head of the grave to mark it--the stone on which he had been sitting the night before when he sang, "And should we die before our journeys through--Happy day! All is well ".

Truly, "Come, Come, Ye Saints" is worthy to be placed among the great hymns of Christian literature. With it, Clayton catches the spirit and sentiment of an oppressed people and crystallizes them into simple verse that arouses the interest of the multitude.

When the Salt Lake Tabernacle Choir was in Europe in 1955, they sang an arrangement of "Come, Come, Ye Saints," in every concert. Notwithstanding the difficulties caused by the various languages, it was encored every time it was performed. The repetitive phrase "all is well" seemed to be understood in each country and even by the refugees in Berlin where the people before whom the choir sang were without home, work, food, and even citizenship. Nothing was "well" with them, yet they encored the grand old hymn.

"Come, Come, Ye Saints" has served the purpose named in President Young's request: it was sung at every camp-fire, it gave succor and support to the saints, and it has helped pioneers, both of yesterday and today, to lay aside useless cares and to "fight the many troubles and trials of the journey."