

# Education Points Log

Market Animal Show & Sale of Marathon County, Inc.



Name \_\_\_\_\_ Grade \_\_\_\_\_

Address, City, State, Zip \_\_\_\_\_ Club/Chapter \_\_\_\_\_

Parent's Name(s) \_\_\_\_\_ Phone \_\_\_\_\_

<p><b>Mandatory YQCA Certification</b> Please note: YQCA is NOT worth any educational points. Please attach your certificate of completion. Date of YQCA completed: _____</p>	
<p><b>Please note total number of points achieved on the lines below for activities completed:</b></p>	
<p><b><u>5-Point Opportunities</u></b></p> <p>_____ Skillathon and/or Quiz Bowl Contest &amp; 4 workouts</p> <p>_____ Meats Evaluation Contest &amp; 4 workouts</p> <p>_____ Livestock Judging Contest &amp; 4 workouts</p> <p><b><u>3-Point Opportunities</u></b></p> <p>_____ M.A.S.S. Skillathon Contest</p> <p>_____ Agriculture Career Night</p> <p><b><u>2-Point Opportunities</u></b></p> <p>_____ 2019 Carcass Contest</p> <p>_____ M.A.S.S. Beef Showmanship Clinic</p> <p>_____ M.A.S.S. Sheep Showmanship Clinic</p> <p>_____ M.A.S.S. Hog Showmanship Clinic</p>	<p><b><u>1-Point Opportunities</u></b></p> <p>_____ 2019 Master Stockman interview</p> <p>_____ Skillathon / Quiz Bowl 2 workouts</p> <p>_____ Meats Evaluation 2 workouts</p> <p>_____ Livestock Judging 2 workouts</p> <p><b><u>Written reports (maximum of 1 per year) with M.A.S.S. summary:</u></b></p> <p>Report must be at least one full page in length. Attach report to this form.</p> <p>Topic/Summary: _____</p> <p>_____</p> <p>_____</p>
<p>All other point opportunities should be noted on the backside of this form, with complete information and signature of supervising adult/leader/teacher. <b>Total points from back side:</b> _____</p>	
<p><b>TOTAL POINTS SUBMITTED:</b> _____</p>	

**Participant and parent/guardian attest participant has completed and earned all of the points submitted.**

Participant Signature \_\_\_\_\_ Date \_\_\_\_\_ Parent/Guardian Signature \_\_\_\_\_ Date \_\_\_\_\_

Due July 1, 2020 – NO EXCEPTIONS – Must be postmarked or emailed by July 1. Mail to the M.A.S.S. Committee: PO Box 389, Wausau, WI 54402-0389; or emailed to: marathoncountymass@yahoo.com.

***Falsifying documents can lead to expulsion from the program for 2 years (Rule A.10).***

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Event: \_\_\_\_\_ Date: \_\_\_\_\_ Point(s): \_\_\_\_\_

Signature: \_\_\_\_\_ Phone Number: \_\_\_\_\_  
*(Signature & phone number of the speaker or sponsor of the event.)*

Event: \_\_\_\_\_ Date: \_\_\_\_\_ Point(s): \_\_\_\_\_

Signature: \_\_\_\_\_ Phone Number: \_\_\_\_\_  
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