
THE LODESTAR

VOLUME 1



ALABAMADISTRICTPILOT.COM



01 DECEMBER 2025

ANCHOR CONVENTION NEWS AND REMINDERS

THE 2026 ANCHOR CONVENTION WILL BE HELD ON MARCH 7, 2026, AT THE ANDALUSIA AREA CHAMBER OF COMMERCE. REGISTRATION WILL BE \$25 PER PERSON.

REGISTRATION FORM COMING SOON.

WE HAVE AN ETIQUETTE LESSON TEA PARTY PLANNED, AND FOR OUR DISTRICT SERVICE PROJECT, WE WILL BE PACKING FOOD ITEMS FOR FULL TUMMY OF COVINGTON COUNTY. WE HOPE YOU MAKE PLANS TO JOIN US FOR A FUN AND MEANINGFUL DAY OF LEARNING, SERVICE, AND FELLOWSHIP.



DUES INTERNATIONAL AND DISTRICT WERE DUE NOVEMBER 1ST PLEASE GET THEM IN AS SOON AS POSSIBLE. PLEASE REACH OUT IF YOU HAVE ANY QUESTIONS. FORMS ARE ON THE DISTRICT WEBSITE

YOU CAN BEGIN COLLECTING
THE FOLLOWING ITEMS FOR
FULL TUMMY:
CEREAL CUPS
MAC & CHEESE CUPS
RAMEN CUPS
GRANOLA BARS
BEANIE WEENIES
PEANUT BUTTER CRACKERS
TRAIL MIX
SLIM JIMS
COOKIES



THE LODESTAR

VOLUME 1



ALABAMADISTRICTPILOT.COM



01 DECEMBER 2025

BUSINESS DEADLINES

ALABAMA ANCHOR DISTRICT OFFICER
NOMINATIONS ARE DUE BY

JANUARY 6, 2026.

ANCHOR AWARDS ARE DUE BY

FEBRUARY 5, 2026.

FORMS ARE ATTACHED OR CAN BE PULLED
FROM THE ALABAMA DISTRICT PILOT WEB
PAGE.

ROOM RESERVATIONS

CALL THE HOLIDAY INN EXPRESS AND
MENTION THE CHAMBER AND ANCHOR TO
GET THE DISCOUNT RATE OF 159.99++
WE DO NOT HAVE A ROOM BLOCK SO
BOOK EARLY!



HOLIDAY INN EXPRESS
(334) 427-2740
16727 US-84, ANDALUSIA, AL 36421

**ANDALUSIA AREA CHAMBER OF
COMMERCE**
334-222-2030
700 RIVER FALLS STREET
ANDALUSIA, AL 36420

SHARE WHAT YOUR CLUB IS DOING WITH US
MKING@ANDALUSIACHAMBER.COM

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ALABAMADISTRICTPILOT.COM



01 DECEMBER 2025

A NOTE FROM YOUR PRESIDENT

ELLA BETH KIRKLAND, GUNTERSVILLE

HI, MY NAME IS ELLA BETH KIRKLAND, AND I AM THE PRESIDENT OF THE ALABAMA DISTRICT ANCHOR CLUB! I AM FROM GUNTERSVILLE, ALABAMA, AND I ATTEND GUNTERSVILLE HIGH SCHOOL, WHERE I AM A CURRENT JUNIOR. I AM THRILLED TO BE THIS YEAR'S PRESIDENT AND SERVE THE ALABAMA DISTRICT. AT MY HIGH SCHOOL, WE HAVE A WONDERFUL AND THRIVING CLUB THAT I AM SO THANKFUL TO BE A PART OF! THIS WILL BE MY SIXTH YEAR IN ANCHOR CLUB, WITHIN THESE YEARS HOLDING A VARIETY OF LEADERSHIP POSITIONS. MY PASSION FOR ANCHOR CLUB COMES FROM MY LOVE FOR HELPING OTHERS. ANCHOR CLUB IS MY OUTLET FOR THIS. WE HELP SO MANY PEOPLE AND TRANSFORM MANY CAUSES. I ENJOY PLAYING BASKETBALL AND TENNIS. I ALSO LIKE PLAYING GUITAR, HANGING OUT WITH MY FRIENDS AND FAMILY, AND TRAVELING! I AM EXCITED TO ANNOUNCE THIS YEAR'S ANCHOR THEME IS TRANSFORMING THROUGH ANCHOR, WITH THE SYMBOL BEING A BUTTERFLY. MAKE SURE TO FOLLOW OUR INSTAGRAM @ALANCHORCLUB! I AM LOOKING FORWARD TO AN AMAZING YEAR WITH EVERYONE!

THE LODESTAR

VOLUME 1



ALABAMADISTRICTPILOT.COM



01 DECEMBER 2025

ENTERPRISE ANCHOR CLUB HAS BEEN HARD AT WORK

WE RECENTLY PARTNERED WITH OUR LOCAL PILOT CLUB FOR THEIR ANNUAL TOUCH-A-TRUCK EVENT, WE'VE CONTINUED HOSTING OUR MONTHLY BANANA BINGO AT THE NURSING HOME, AND JUST LAST WEEK WE BAKED MUFFINS FOR OUR TEACHERS IN HONOR OF TEACHER APPRECIATION WEEK.



ALABAMA DISTRICT NOMINATION FORM

NOMINATION FORM MUST BE TYPED OR PRINTED CLEARLY.

A nominee for the office of President-Elect must be a member in good standing* in the nominating club and must have two full years of school remaining. All other nominees for district office must be in good standing* and have at least one full year of school remaining after installation. All clubs making nominations for district office must be in good standing* (Current District and International dues paid.)

*Dues for all Clubs/members are due by November 1, 2025.

Any clubs/members' dues not postmarked by delinquent date of January 6, 2026, **ARE NOT** in good standing and clubs nor their members will be eligible for officer nomination.

NOMINEES

NAME: _____

ADDRESS: _____

PHONE: _____

NAME OF ANCHOR CLUB: _____

Nominations for the office of (check one) President-Elect _____ Director _____

QUALIFICATIONS:

Position/Offices held in local Anchor Club: _____

Month and year of Anchor Membership: _____

List activities and honors in high school: _____

List activities and honors outside of high school: _____

Complete form submit with a copy of speech containing 250 words or less.

I certify that the above-named Anchor member was nominated by the members of the Anchor Club of _____ at the business meeting on _____.

Signature of Anchor President

Signature of Faculty Advisor

"I agree to accept this nomination, and if elected to abide by the International Anchor By-laws, the Alabama District Anchor Standing Rules and to fulfill to the best of my ability the duties of the office."

Signature of Nominee

NOMINATION FORMS MUST BE POSTMARKED (ELECTRONIC OR WITH STAMP) NO LATER THAN:

****JANUARY 6, 2026****

FORMS STAMPED WITH A POSTAGE MACHINE WILL NOT BE ACCEPTED.

STATEMENT OF QUALIFICATIONS (or VISION STATEMENT of 250 words or less) SHOULD BE SENT WITH THE NOMINATION FORM. This will be your speech at the Anchor Convention.

MAIL TO: Mellisa King 32814 Odom Road, Dozier, AL 36028
EMAIL: mking@andalusiachamber.com



Outstanding Anchor Advisor of the Year Entry Form

Purpose: The award recognizes an Anchor Advisor who has worked with the Anchor Club to promote community service and the ABC's of Pilot.

Requirements:

1. Each Anchor/Pilot Club is entitled to nominate **ONE** Advisor for the Outstanding Anchor Advisor Award.
2. The Entry **MUST** include a brief description (300 words or less) of the nominee.
3. **The Entries must be postmarked by April 15th and include documentation from March of the previous year through March of the current school year. Submit entries to anchorspecialist@pilothonq.org or mail to Pilot International HQ, 102 Preston Court, Macon, GA 31210**

Name of Nominee: _____

Anchor Club/Pilot Club of _____ District _____

Between the time periods of March of the previous year through March of the current school year, please provide the following details:

1. Total service hours contributed to Anchor Club Projects & Fundraisers: _____
2. Total number of Anchor Club Projects: _____
Number the nominee participated in: _____
3. Total number of Anchor Club Fund Raisers: _____
Number the nominee participated in: _____
4. Is the Nominee a Pilot member? _____
If so, what Club/District: _____
5. Did the Nominee encourage the ABC's of Pilot? _____
If so, please provide example of each up to 300 words each:

"A" Youth Development & Leadership (may include up to 3 pictures)

"B" Brain Safety and Fitness (may include up to 3 pictures)

"C" Caring for Families in Times of Need (may include up to 3 pictures)

6. The Entry MUST include a brief description (300 words or less) of the nominee.

We, the Anchor/Pilot Club of _____

Nominate _____ (print name)

For Outstanding Anchor Advisor of the Year Award.

Anchor/Pilot Club President

2025-2026 Alabama Anchor District BRAIN RELATED SERVICE AWARD

AWARD GUIDELINES: Attach a narrative description telling how the project was selected and carried out. In addition to the information requested below, the narrative should include, but not limited to, publicity and goods collected/donated. The typed narrative description is limited to three (3) 8 1/2" x 11" pages. Supportive evidence in the same order as the narrative should include materials original to the Anchor club, i.e., flyers, news articles, program covers, action photos of the project, letter. The award entry should be in a bound cover or three ring binder, with no loose single sheets included. This cover sheet should be the first sheet in your award entry.

PLEASE SELECT ONLY ONE BRAIN RELATED PROJECT FOR YOUR AWARD ENTRY

Name of Anchor Club: _____

Name/Title of Project and the Pilot ABC the project is associated with: _____

Date of Project: _____

Number of Members in Club: _____ Percentage of Participation: _____

Actual Number of Anchors that participated: _____

Community involvement was in cooperation with: _____

Forms of Publicity: _____

Dollar value of goods collected/donated, if applicable: _____

Number of people reached: _____

Club hours to prepare for project: _____ Hours of actual event: _____

MEMBER SUBMITTING ENTRY

Name: _____

Telephone #: _____

Address: _____

POSTMARK DEADLINE FOR ENTRY IS February 5, 2026

MAIL ENTRY TO:

Laurie Fraser
12725 Coppertop Lane
Madison, AL 35756
LFraser.clubs@gmail.com

Date Received by Awards Jury Chair _____

**ALABAMA ANCHOR DISTRICT
BRAIN RELATED AWARD
JUDGING CRITERIA**

Judge # _____

Submitted by the _____ Anchor Club

	Points Received
1. Club Participation	
2. Outside Community Involvement	
3. Publicity	
4. Collecting And Donating Goods	
5. Hands on Project with Personal Contact	
6. Number of People Impacted	

1. Club Participation

1-25%	1 point
26-50%	2 points
52-75%	3 points
76-100%	4 points

2. Outside Community Involvement

1-2 other agencies/businesses involved in project	1 point
3-4 other agencies/businesses involved in project	2 points
> 4 other agencies/businesses involved in project	3 points

NOTE- Businesses/agencies include any outside help received. This can include help from any business/agency/individual that you helped or helped you with this project.

3. Publicity (Any form of media including local newspapers, school newspapers, FB, Instagram, Pilot Log, Lodestar, etc.)

____ Forms of media x 1 point each = ____points
Anchor District FB Page – 1 BONUS point

4. Collecting and donating goods

Dollar value of goods:	
1-25	1 point
26-50	2 points
51-75	3 points
76-100	4 points
>100	5 points

5. Hands on project with personal contact

1-2 hours	1 point
>2-3 hours	2 points
>3-4 hours	3 points
>4-5 hours	4 points
>5 hours	5 points

6. Number of people impacted

1-10	1 point
11-20	2 points
21-30	3 points
31-40	4 points
>40	5 points

2025-2026 Alabama Anchor District COMMUNITY SERVICE AWARD

AWARD GUIDELINES: Attach a narrative description telling how the project was selected and carried out. In addition to the information requested below, the narrative should include, but not limited to, publicity and goods collected/donated. The typed narrative description is limited to three (3) 8 ½" x 11" pages. Supportive evidence in the same order as the narrative should include materials original to the Anchor club, i.e., flyers, news articles, program covers, action photos of the project, letter. The award entry should be in a bound cover or three ring binder, with no loose single sheets included. This cover sheet should be the first sheet in your award entry.

PLEASE SELECT ONLY ONE COMMUNITY SERVICE PROJECT FOR YOUR AWARD ENTRY

Name of Anchor Club:

Name/Title of Project and the Pilot ABC the project is associated with:

Date of Project:

Number of Members in Club: Percentage of Participation:

Actual Number of Anchors that participated: _____

Community involvement was in cooperation with

Number of people reached:

Club hours to prepare for project: Hours of actual event:

MEMBER SUBMITTING ENTRY

Name:

Telephone #:

Address:

POSTMARK DEADLINE FOR ENTRY IS February 5, 2026

MAIL ENTRY TO:

Laurie Fraser
12725 Coppertop Lane
Madison, AL 35756
LFraser.clubs@gmail.com

Date Received by Awards Jury Chair _____

ALABAMA ANCHOR DISTRICT
COMMUNITY SERVICE AWARD
JUDGING CRITERIA

Judge # _____

Submitted by the _____ Anchor Club

	Points Received
1. Club Participation	
2. Outside Community Involvement	
3. Publicity	
4. Collecting And Donating Goods	
5. Hands on Project With Personal Contact	
6. Number of People Impacted	

1. Club Participation

- 1-25% 1 point
- 26-50% 2 points
- 52-75% 3 points
- 76-100% 4 points

2. Outside Community Involvement

- 1-2 other agencies/businesses involved in project 1 point
- 3-4 other agencies/businesses involved in project 2 points
- > 4 other agencies/businesses involved in project 3 points

NOTE- Businesses/agencies include any outside help received. This can include help from any business/agency/individual that you helped or helped you with this project.

3. Publicity (Any form of media including local newspapers, school newspapers, FB, Instagram, Pilot Log, Lodestar, etc.)

- _____ Forms of media x 1 point each = _____points
- Anchor District FB Page – 1 BONUS point

4. Collecting and donating goods

- Dollar value of goods:
- 1-25 1 point
- 26-50 2 points
- 51-75 3 points
- 76-100 4 points
- >100 5 points

5. Hands on project with personal contact

- 1-2 hours 1 point
- >2-3 hours 2 points
- >3-4 hours 3 points
- >4-5 hours 4 points
- >5 hours 5 points

6. Number of people impacted

- 1-10 1 point
- 11-20 2 points
- 21-30 3 points
- 31-40 4 points
- >40 5 points

**ALABAMA ANCHOR DISTRICT
NEWSLETTER COMPETITION
2025-2026**

To enter the Anchor Newsletter Competition, send four issues of your newsletter to:

MAIL ENTRY TO:

**Laurie Fraser
12725 Coppertop Lane
Madison, AL 35756
LFraser.clubs@gmail.com**

Instructions: **Place the four issues of your newsletter in a folder.**

Type or print your club's name on the front of the folder.

Postmark Deadline: February 5, 2026

ALABAMA ANCHOR DISTRICT
NEWSLETTER AWARD
JUDGING CRITERIA

Judge # _____

Submitted by the _____ Anchor Club

	Point Scale	Points Received
1. Content (Newsy/Informative)	1-5 points	
2. Clearly Written	1-5 points	
3. Interesting to Read	1-5 points	
4. Attractiveness/Creativity	1-5 points	

1. Content – How well does your newsletter keep your members informed regarding club activities? List all information needed for upcoming projects/fundraisers. Contact names, etc.
2. Is the meaning clear?
3. Is this something you would be interested in reading? Do you look forward to receiving your newsletter? Do you learn anything about club activities from the newsletter?
4. Appealing to the eye? Orderly? Use of graphics?

2025-2026 Alabama Anchor District PICK ME UP AWARD

AWARD GUIDELINES: Attach a narrative description telling how the project was selected and carried out. In addition to the information requested below, the narrative should include, but not limited to, publicity and goods collected/donated. The typed narrative description is limited to three (3) 8 ½" x 11" pages. Supportive evidence in the same order as the narrative should include materials original to the Anchor club, i.e., flyers, news articles, program covers, action photos of the project, letter. The award entry should be in a bound cover or three ring binder, with no loose single sheets included. This cover sheet should be the first sheet in your award entry.

PLEASE SELECT ONLY ONE PICK ME UP PROJECT FOR YOUR AWARD ENTRY

Name of Anchor Club: _____ Date of the Project: _____

Number of Members in Club: _____ Percentage of Participation: _____

1. Who was the recipient(s) of the "Pick Me Up"?
2. Why was the recipient(s) selected?
3. How many received the "Pick Me Up"?
5. Describe the actual gift given.
5. What was the presentation method?
6. How did the "Pick Me Up" affect the community and school?
7. How many Anchors participated in the preparation and distribution of the "Pick Me Ups"? ____
8. Was there media coverage of the Pick Me Ups? If so please attach copies of the coverage (flyers, newspaper, school newspaper, social media, etc.) (5 maximum)
9. Include photos of the event.

MEMBER SUBMITTING ENTRY

Name:

Telephone #:

Address:

POSTMARK DEADLINE FOR ENTRY IS February 5, 2026

MAIL ENTRY TO:

Laurie Fraser
12725 Coppertop Lane
Madison, AL 35756
LFraser.clubs@gmail.com

Date Received by Awards Jury Chair _____

**2025-2026 Alabama Anchor District
PICK ME UP AWARD
Judging Form**

1. Recipient of the "Pick Me Up"	0-2 points	
2. Reason the recipient was selected	0-2 points	
3. Number receiving the "Pick Me Up"	0-2 points	
4. Was the recipient a caregiver	3 points	
5. Description of the actual gift	0-3 point	
6. Affect to the community	0-5 points	
7. Number of Anchor members that participated _____ Percentage of membership _____		
(0-20%= 3 points) (21-40% - 6 points) (41-60%=9 points) (61-80% = 12 points) (81-100% = 15 points)		
8. Number of media pieces included (maximum of 5)	1 point each	
9. Photos included	2 points	
TOTAL POINTS		

2025-2026 Alabama Anchor District SAFETY AND SECURITY SERVICE AWARD

AWARD GUIDELINES: Attach a narrative description telling how the project was selected and carried out. In addition to the information requested below, the narrative should include, but not limited to, publicity and goods collected/donated. The typed narrative description is limited to three (3) 8 ½" x 11" pages. Supportive evidence in the same order as the narrative should include materials original to the Anchor club, i.e., flyers, news articles, program covers, action photos of the project, letter. The award entry should be in a bound cover or three ring binder, with no loose single sheets included. This cover sheet should be the first sheet in your award entry.

PLEASE SELECT ONLY ONE SAFETY AND SECURITY PROJECT FOR YOUR AWARD ENTRY

Name of Anchor Club: _____

Name/Title of Project and the Pilot ABC the project is associated with: _____

Date of Project: _____

Number of Members in Club: _____ Percentage of participation: _____

Actual Number of Anchors that participated: _____

Community involvement was in cooperation with: _____

Forms of Publicity: _____

Dollar value of goods collected/donated, if applicable: _____

Number of people reached: _____

Club hours to prepare for project: _____ Hours of actual event: _____

MEMBER SUBMITTING ENTRY

Name: _____

Telephone #: _____

Address: _____

POSTMARK DEADLINE FOR ENTRY IS February 5, 2026

MAIL ENTRY TO:

Laurie Fraser
12725 Coppertop Lane
Madison, AL 35756
LFraser.clubs@gmail.com

Date Received by Awards Jury Chair _____

ALABAMA ANCHOR DISTRICT
SCHOOL SERVICE AWARD
JUDGING CRITERIA

Judge # _____

Submitted by the _____ Anchor Club

	Points Received
1. Club Participation	
2. Outside Community Involvement	
3. Publicity	
4. Collecting And Donating Goods	
5. Hands on Project with Personal Contact	
6. Number of People Impacted	

1. Club Participation

1-25%	1 point
26-50%	2 points
52-75%	3 points
76-100%	4 points

2. Outside Community Involvement

1-2 other agencies/businesses involved in project	1 point
3-4 other agencies/businesses involved in project	2 points
> 4 other agencies/businesses involved in project	3 points

NOTE- Businesses/agencies include any outside help received. This can include help from any business/agency/individual that you helped or helped you with this project.

3. Publicity (Any form of media including local newspapers, school newspapers, FB, Instagram, Pilot Log, Lodestar, etc.)

_____ Forms of media x 1 point each = _____ points
Anchor District FB Page – 1 BONUS point

4. Collecting and donating goods

Dollar value of goods:

1-25	1 point
26-50	2 points
51-75	3 points
76-100	4 points
>100	5 points

5. Hands on project with personal contact

1-2 hours	1 point
>2-3 hours	2 points
>3-4 hours	3 points
>4-5 hours	4 points
>5 hours	5 points

6. Number of people impacted

1-10	1 point
11-20	2 points
21-30	3 points
31-40	4 points
>40	5 points

2025-2026 Alabama Anchor District SCHOOL SERVICE AWARD

PLEASE SELECT ONLY ONE SCHOOL SERVICE PROJECT FOR YOUR AWARD ENTRY

AWARD GUIDELINES: Attach a narrative description telling how the project was selected and carried out. In addition to the information requested below, the narrative should include, but not limited to, publicity and goods collected/donated. The typed narrative description is limited to three (3) 8 ½" x 11" pages. Supportive evidence in the same order as the narrative should include materials original to the Anchor club, i.e., flyers, news articles, program covers, action photos of the project, letter. The award entry should be in a bound cover or three ring binder, with no loose single sheets included. This cover sheet should be the first sheet in your award entry.

Name of Anchor Club: _____

Name/Title of Project and the Pilot ABC the project is associated with: _____

Date of Project: _____

Number of Members in Club: _____ **Percentage of Participation** _____

Actual Number of Anchors that participated: _____

Community involvement was in cooperation with: _____

Forms of Publicity: _____

Dollar value of goods collected/donated, if applicable: _____

Number of people reached: _____

Club hours to prepare for project: _____ **Hours of actual event:** _____

MEMBER SUBMITTING ENTRY

Name:

Telephone #:

Address:

POSTMARK DEADLINE FOR ENTRY IS February 5, 2026

MAIL ENTRY TO:

Laurie Fraser
12725 Coppertop Lane
Madison, AL 35756
LFraser.clubs@gmail.com

Date Received by Awards Jury Chair _____

ALABAMA ANCHOR DISTRICT
SCHOOL SERVICE AWARD
JUDGING CRITERIA

Judge # _____

Submitted by the _____ Anchor Club

	Points Received
1. Club Participation	
2. Outside Community Involvement	
3. Publicity	
4. Collecting And Donating Goods	
5. Hands on Project with Personal Contact	
6. Number of People Impacted	

1. Club Participation

1-25%	1 point
26-50%	2 points
52-75%	3 points
76-100%	4 points

2. Outside Community Involvement

1-2 other agencies/businesses involved in project	1 point
3-4 other agencies/businesses involved in project	2 points
> 4 other agencies/businesses involved in project	3 points

NOTE- Businesses/agencies include any outside help received. This can include help from any business/agency/individual that you helped or helped you with this project.

3. Publicity (Any form of media including local newspapers, school newspapers, FB, Instagram, Pilot Log, Lodestar, etc.)

_____ Forms of media x 1 point each = _____ points

Anchor District FB Page – 1 BONUS point

4. Collecting and donating goods

Dollar value of goods:

1-25	1 point
26-50	2 points
51-75	3 points
76-100	4 points
>100	5 points

5. Hands on project with personal contact

1-2 hours	1 point
>2-3 hours	2 points
>3-4 hours	3 points
>4-5 hours	4 points
>5 hours	5 points

6. Number of people impacted

1-10	1 point
11-20	2 points
21-30	3 points
31-40	4 points
>40	5 points

SCRAPBOOK AWARD RULES

2025-2026

THE FOLLOWING RULES WILL BE USED IN JUDGING THE ALABAMA DISTRICT ANCHOR CLUB'S SCRAPBOOKS.

1. All clubs are eligible and are encouraged to enter.
2. Scrapbooks are to be brought to the Anchor District Convention and handed in at the designated room by 9 AM on the Saturday the Convention starts. **(YOU MUST SIGN IN TO ENSURE THAT YOUR SCRAPBOOK IS JUDGED)**
3. The name of the club may be either on the cover or the second inside page (the first inside page must be blank).
4. The contents should cover the time from last year's deadline to this year's deadline. February 6, 2025 - February 28, 2026.
5. Material may be business and/or social if it pertains to Anchor activities.
6. Judging will be based on the following factors:
 - A. **Continuity of District Theme** throughout the book.
This year's theme is "Helping Other People Everywhere- HOPE"
 - B. **Material/Composition:** Articles about meetings, pictures, items to carry and illustrate them, programs, invitations, etc. Newspaper clippings should be kept to a minimum but will be accepted. Use only newspaper articles concerning Anchor activities or personal recognition of an Anchor member. When pictures are used without an accompanying article, be sure to identify the club members and briefly describe the occasion. Social media postings may also be included.
 - C. **Originality:** Use initiative and imagination. Be different and creative in displaying the items and constructing the pages.
 - D. **Neatness:** Be neat: Trim newspaper lines, smooth edges. Watch out for glue smudges and wrinkled pages.
 - E. **Suggestions:** Use an album that will hold together and travel well. Compile your book in sections, club, or district activities, or by months or seasons. Use a variety of papers and embellishments to enhance and complement the theme. Let your book tell the story of your club's year.
 - F. **Winners:** Recognition will be given to the first, second, and third place entries along with two honorable mentions.
 - G. **Judging:** Will be based on the criteria below:

Continuity of District Theme	20%
Material/Composition	30%
Originality	30%
Neatness	20%

Outstanding Anchor Advisor of the Year Judging Form

Each Anchor Club is entitled to nominate ONE Advisor for the Outstanding Anchor Advisor Award

Name of Nominee: _____

Anchor Club of _____ Number of Active Members: _____

From March of the previous year through March of the current year, please provide the following details:

1. Total service hours contributed to Anchor Club Projects and Fundraisers: _____
2 points per hour _____ total points

2. Total number of Anchor Club Projects: _____

Number the nominee participated in: _____

What percentage did the nominee participate in: _____

(0-20% = 5 pts / 21-40% = 10pts / 41-60% = 15 pts / 61-80% = 20 pts / 81-100% = 25pts)

_____ total points

3. Total number of Anchor Club Fund Raisers: _____

Number the nominee participated in: _____

What percentage did the nominee participate in: _____

(0-20% = 5 pts / 21-40% = 10pts / 41-60% = 15 pts / 61-80% = 20 pts / 81-100% = 25pts)

_____ total points

4. Is the nominee a Pilot member? _____ 5 points

If so, what Club/District _____

5. Did the nominee encourage the ABC's of Pilot? Yes / No

"A" Youth Development & Leadership (5-10 points) _____ points

"B" Brain Safety and Fitness (5-10 pts) _____ points

"C" Caring for Families in Times of Need (5-10 pts) _____ points

6. Description of the nominee (0 – 10 points) _____ points

_____ **GRAND TOTAL**