

## KEEP THIS PAGE

### Welcome to Wolf Creek Sportsmen's Association

#### Basic Guidelines for Membership

1. Fill out an application with 2 sponsoring members
2. Meet with the Board of Trustees which acts as the membership committee
3. Attend 3 meetings in a 4 month time frame (meetings are the 1<sup>st</sup> Tuesday of each month)
4. Dues will need to be paid at the time you are voted in (\$100.00 initiation, \$80.00 annual dues and \$10.00 for the NRA if not already a member)

Any applicant voted in up to and including September's meeting may hunt that year as long as the required work hours are met by October 1. (Work hours do not include any hours you might obtain during your probationary period) Five hours are required to be a member in good standing and obtain a land pass. Pheasant hours are set each year by the hunting committee and can change year to year. Please ask your sponsor for this years pheasant pass hours.

Feel free to call with any questions

Your sponsor: \_\_\_\_\_ ph#: \_\_\_\_\_

1<sup>st</sup>: \_\_\_\_\_

2<sup>nd</sup>: \_\_\_\_\_

3<sup>rd</sup>: \_\_\_\_\_

For office use only: Year \_\_\_\_\_ PD \_\_\_\_\_ CK# \_\_\_\_\_ Cash \_\_\_\_\_

NRA Verified \_\_\_\_\_ NRA pd \_\_\_\_\_

## WOLF CREEK SPORTSMEN'S ASSOCIATION

NAME: \_\_\_\_\_

ADDRESS: \_\_\_\_\_

CITY: \_\_\_\_\_ STATE: \_\_\_\_\_ ZIP: \_\_\_\_\_

DATE OF BIRTH: \_\_\_\_\_ NRA#: \_\_\_\_\_

E-MAIL: \_\_\_\_\_

HOME ph#: \_\_\_\_\_ CELL PH#: \_\_\_\_\_

SINGLE: \_\_\_\_\_ MARRIED: \_\_\_\_\_ SPOUSES NAME: \_\_\_\_\_

CHILDREN: (with names) \_\_\_\_\_

EMPLOYED BY: \_\_\_\_\_

DRIVERS LIC#: \_\_\_\_\_ STATE: \_\_\_\_\_

MILITARY SERVICE: yes / no BRANCH: \_\_\_\_\_

TYPE OF DISCHARGE: \_\_\_\_\_

Have you ever been convicted of a felony? \_\_\_\_\_ If yes, please explain: \_\_\_\_\_

Hunting history / type of hunting: \_\_\_\_\_

Other clubs you belong to: \_\_\_\_\_

In what capacity do you feel you could help this organization? \_\_\_\_\_

Please provide 2 references (preferably club members) and their phone numbers.

1. \_\_\_\_\_

ph# \_\_\_\_\_

2. \_\_\_\_\_

ph# \_\_\_\_\_

Please check the committees that you would be interested in

Trap and Range \_\_\_\_\_ Programs and Entertainment \_\_\_\_\_ Social \_\_\_\_\_

Building and Grounds \_\_\_\_\_ Youth Programs \_\_\_\_\_ Other \_\_\_\_\_

Your signature: \_\_\_\_\_

Sponsor's signature: \_\_\_\_\_

President's signature: \_\_\_\_\_

Date accepted: \_\_\_\_\_