



One Meating Place, Elizabethtown, PA 17022  
Phone: 717-367-1168 Toll Free: 877-877-0168  
Fax: 717-367-9096 Email: nvm@aamp.com

## Cured Meats Hall of Fame

*Application must be postmarked, faxed, or emailed by **March 31**.*

### Information on Nominator:

Name \_\_\_\_\_ Date \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip Code \_\_\_\_\_

Telephone \_\_\_\_\_ Fax \_\_\_\_\_

Email \_\_\_\_\_

**Information on Nominee:** Fill out as much information on the nominee as possible. The more detailed and complete the information, the better the nominee can be evaluated. If information requested does not apply to your nominee, write "does not apply" in the blank space. You may attach a supportive letter. **If your nominee is selected for induction into the Cured Meats Hall of Fame by the committee, you will be asked to submit a black and white photograph (head & shoulders) to be used in making the award plaque.** You will be notified immediately after selection is made and will be asked to send the photo overnight if necessary.

Name \_\_\_\_\_

Position or title in company \_\_\_\_\_

Company name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip Code \_\_\_\_\_

Phone \_\_\_\_\_

Spouse's name (if applicable) \_\_\_\_\_

Children's names & ages (if applicable) \_\_\_\_\_

Any family members who work in the business (include relationship to nominee):

\_\_\_\_\_  
\_\_\_\_\_

Number of years in the meat business: \_\_\_\_\_

Is the nominee currently active in the meat business? \_\_\_\_\_



**If not, please explain:** \_\_\_\_\_

\_\_\_\_\_

**Types of cured meat products that the nominee produces or has produced:** \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

**List awards received in State cured meat competition** (attached additional sheet if necessary):

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

**List awards received in AAMP cured meat completion** (attach additional sheet if necessary):

\_\_\_\_\_

\_\_\_\_\_

**Positions held in state associations:** \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

**Positions held in AAMP** (committees, board of directors, etc.)

\_\_\_\_\_

**Meat industry service:** \_\_\_\_\_

\_\_\_\_\_

**Community service:** \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_



**Additional comments, personal history, military service, how nominee got started in the meat business, career development, interesting anecdote, etc.:**

---

---

---

---