

**COLORADO COACHES OF GIRLS' SPORTS**  
**ALL-STATE BASKETBALL BALLOT**

This ballot can be filled out and sent online at [www.cologs.com](http://www.cologs.com) click on "All-State ballot"  
You can also print this form at the CCGS web site, click on "Forms"

LEAGUE: \_\_\_\_\_ CLASSIFICATION: 1A 2A 3A 4A 5A (circle)

LEAGUE REP: \_\_\_\_\_ HOME PHONE: \_\_\_\_\_ CELL: \_\_\_\_\_

SCHOOL: \_\_\_\_\_ WORK PHONE: \_\_\_\_\_ (IMPORTANT)

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

**INSTRUCTIONS:**            **Faxes must be received by Friday March 5<sup>th</sup>**

1. Nominate six outstanding senior athletes in your league. Indicate in order of preference. Make sure to rank them 1-6. No ties! **Make sure you have the correct rankings!**
2. Form must have all signatures from each coach in order to be valid
3. **Fax 1A forms to David Huss, Caliche HS (970) 522-9400 or e-mail to [dlhuss25@hotmail.com](mailto:dlhuss25@hotmail.com)**  
**Fax 2A/3A forms to Merci Ames, Strasburg HS (303) 622-9224 or email [mames86@hotmail.com](mailto:mames86@hotmail.com)**  
**Fax 4A/5A forms to Josh Uitzky, Cherry Creek HS (720) 886-6666 or email [julitzky@cherrycreekschools.org](mailto:julitzky@cherrycreekschools.org)**
4. Make sure to have a representative (one per league) at the selection meeting Sunday, March 14<sup>th</sup> at Shaw Heights Middle School 9:00 a.m.
5. **Please make sure the girls are actually in town for the game and practice!**
6. **Practice (Arvada West HS) and Banquet (Double Tree) will be held Saturday March 27<sup>th</sup>**
7. **The All-State Games will be held at Arvada West High School on Sunday March 28<sup>th</sup>**
8. **Any questions call Merci Ames at: (303)-622-9211 x 811 or David Huss (970) 522-8200**

NAME	PHONE #	SCHOOL	POSITION
1. _____			
2. _____			
3. _____			
4. _____			
5. _____			
6. _____			

**COACHES SIGNATURES**

- |           |           |
|-----------|-----------|
| 1. _____  | 2. _____  |
| 3. _____  | 4. _____  |
| 5. _____  | 6. _____  |
| 7. _____  | 8. _____  |
| 9. _____  | 10. _____ |
| 11. _____ | 12. _____ |

**PLEASE FAX THIS FORM BY FRIDAY MAR 5<sup>th</sup>**