#### MEMORANDUM OF DONATION TO JOHNSON COUNTY

## **Approved**

| STATE OF TEXAS    | § |                                 |
|-------------------|---|---------------------------------|
|                   |   | KNOW ALL MEN BY THESE PRESENTS: |
| COUNTY OF JOHNSON | § |                                 |

Comes now Aimee D. Fuller, an individual (hereafter known as "Donor"), and Johnson County, Texas, (hereafter known as "Johnson County").

Whereas, Donor desires to donate personal property to Johnson County to enable Johnson County to exhibit and display said personal property in furtherance of Johnson County's preservation of historic culture resources and to display said personal property for the benefit of the citizens of Johnson County; and

Whereas, Johnson County is a political subdivision of the State of Texas which provides services for the citizens of Johnson County; and

Whereas, Johnson County is authorized to act and does act by and through the Commissioners Court of Johnson County, pursuant to V.T.C.A., Local Government Code Section *81.032* to accept donations of personal property.

### THEREFORE, DONOR AND JOHNSON COUNTY AGREE AND UNDERSTAND THE FOLLOWING:

Donor does hereby offer to donate and transfer complete and absolute ownership to Johnson County the personal property listed and described on Appendix "A" annexed hereto and incorporated herein.

For a donation to be accepted by Johnson County, such donation, subsequent to being offered by Donor, must be accepted and approved in an open session of the Commissioners Court of Johnson County.

Personal Property donated to Johnson County may not be returned to the Donor after acceptance and approval by the Commissioners Court by Johnson County. Upon acceptance and approval by the Commissioners Court, complete and absolute ownership of the donated personal property transfers to Johnson County and is subject to the current laws of the State of Texas or as may hereinafter be amended.

This document contains all the terms and conditions between Donor and Johnson County.

MEMORANDUM OF DONATION TO JOHNSON COUNTY Revised: 4/2022

I declare I own the property described below absolutely and without encumbrance and have the right to convey it. Deer Rodge St Venus TX Address, City and State Sandra Neeley, Chair
Date: 9-26-2022 Approved and Accepted by JCHC: Approved and Accepted by Commissioners Court: 10 - 11 - 22

Date Roger Harmon, Johnson County Judge Voted: \_\_\_ yes, \_\_\_ no, \_\_\_ abstained Kenny Howell, Comm. Pct. #2 Rick Bailey, Comm. Pct. #1 \_ no, \_\_\_ abstained Voted: ves, no, abstained Mike White, Comm. Pct. #3 Larry Woolley, Comm. Pct. #4 Voted: Vyes, no, abstained Voted: \_\_yes, \_\_ no, \_\_ abstained ATTEST: 1 Becky Ivey, County Clerk

### APPENDIX A LIST OF PERSONAL PROPERTY

| Personal Property (Describe item in  | detail)   | Estimated Valu | ıe  |
|--|---|----------------|---|
| 1. Hand written accomi<br>E.M. Heath as writt<br>daughter Mary Helen<br>Of Rainbow Tx. Previous<br>Cleburne Tx.    | t of Major<br>may his broand<br>Henderson<br>usly from        | HISTORIC       | AL DNLY                                       |
| 2. Hand written letter<br>march 29, 1923 - Re le<br>to baby mary Helen How<br>uncle Chester Heath a                | post marked<br>etter written<br>the from her<br>nollimt Lena  | ų              | <u>{                                     </u> |
| 3. Proclomation Document<br>Johnson County Histori<br>that was presented to<br>in honor of her great<br>Em. Heath, | t from cal Commission Mary Helen Henderson grand father  1998 |                | <u> </u>                                      |
| 4.   |   |                |   |
| 5.   |   |                |   |

| On this the d                               | lay of October                                   | 2022, the Com    | mssioners' Court, with the follo   | owing members being    | present             |
|---|--|------------------|--|------------------------|---------------------|
| R   | loger Harmon                                     | _                | County Judge   |                        |                     |
|   | tick Bailey                                      | 7 <u>-</u>       | Commissioner Pct #1  |                        |                     |
|   | enny Howell                                      | -                | Commissioner Pct #2  |                        |                     |
|   | /like White                                      | e <del>5.</del>  | Commissioner Pct #3  |                        |                     |
| L   | arry Woolley                                     | (2)              | Commissioner Pct #4  |                        |                     |
| he following proceedi                       | ngs were had, to-wit:                            |                  |  |                        |                     |
| THAT WHEREA<br>ohnson County, and           | AS, theretofore, on Sep                          | tember 7, 2021 t | he Court heard and approved t  | he budget for the yea  | r 2022 for          |
| WHEREAS, on similar kind and fund.          | proper application, the<br>The transfer does not | e Commissioners  | Court has transferred an existi  | ng budget surplus to a | a budget of a       |
|   | transfers to said budge                          |                  |  |                        |                     |
| Department Name:                            |  |                  | District Court   | Department #:          | 4350                |
| epartment name.                             |  | 245111           | Jistrict Court   | Department #.          | 4330                |
| RANSFER <u>FROM</u> :                       |  |                  |  |                        |                     |
| ACCOUNT NUMBER                              | RNAME  |                  | ACCOUNT NUMBER   |                        | AMOUNT              |
| Other Court Appt. A                         | ttorneys   |                  | 0100-4350-55830-AJ   | -                      | 15,000.00           |
| Investigation Exp                           |  | -                | 0100-4350-55840-AJ   |                        | 3,000.00            |
| ndigent Court Reporte                       |  |                  | 0100-4350-55850-AJ   | ·                      | 20,000.00           |
| Law Books & Public                          | cations  | -                | 0100-4350-53120-AJ   |                        | 3,000.00            |
| Dues, Conferences &                         | Training   |                  | 0100-4350-54100-AJ   | _                      | 1,000.00            |
| Fees & Services                             |  |                  | 0100-4350-54000-AJ   | -                      | 1,400.00            |
|   |  |                  | -  |                        |                     |
|   |  |                  |  | _                      |                     |
| RANSFER TO:                                 |  | TO               | TAL TRANSFERRED FROM:  | =                      | \$43,400.00         |
|   | NA 8 45  |                  |  |                        |                     |
| ACCOUNT NUMBER                              | NAME   |                  | ACCOUNT NUMBER   | _                      | AMOUNT              |
| Postage                                     |  |                  | 0100-4350-53100-AJ   |                        | 130.00              |
| Witness Expen                               |  | -                | 0100-4350-54800-AJ   |                        | 3,000.00            |
| Felony Court Appt. A<br>Other Litigation Ex |  |                  | 0100-4350-55800-AJ   |                        | 40,112.00           |
| Other Litigation Ex                         | pense  | ( <del>-</del>   | 0100-4350-55860-AJ   | <u>-</u>               | 158.00              |
|   |  |                  | OTAL TRANSFERRED TO:   | _                      | \$43,400.00         |
| XPLANATION:                                 |  |                  | The state of the s | _                      | ,400.00             |
| o cover year end budg                       | et needs   |                  |  | -                      | COMMISSIONERS COUR  |
| one where a shift and                       |  |                  |  |                        | COMMISSIONEING GOOK |
| epartment Head:                             |  |                  |  | Date:                  | OCT 1 1 2022        |
| HE COUNTY OF JOHNS                          | on al  |                  | ROUND DOLLARS ONLY   |                        | Approved            |
| Y:  | to upo   | NOWEN            | )  | -                      | -1212-34001         |
|   | Roger Harmon, County                             | Judge            |  |                        |                     |
| ate received by the Coun                    | ty Judge's Office                                |                  | Data Pacaivad h  | w Budget Coordinates   | ••                  |
| and of the court                            | -, -uu <sub>b</sub> e s onice.                   |                  | Date Received I  | y Budget Coordinator   | •                   |

| On this the           | 11th       | _ day of   | October                          | _ 2022, th             | e Comm     | ssioners' Court, with the fo | ollowing members b        | peing present      |               |
|-----------------------|------------|--|----------------------------------|------------------------|------------|------------------------------|---------------------------|--------------------|---------------|
|                       |            | Roger Harn   | non                              | 00001                  |            | County Judge                 |                           |                    |               |
|                       |            | Rick Bailey  |                                  |                        |            | Commissioner Pct #1          |                           |                    |               |
|                       |            | Kenny How  |                                  |                        |            | Commissioner Pct #2          |                           |                    |               |
|                       |            | Mike White   |                                  | -                      |            |                              |                           |                    |               |
|                       |            |  |                                  | 1-                     |            | Commissioner Pct #3          |                           |                    |               |
|                       |            | Larry Wool   | iey                              | -                      |            | Commissioner Pct #4          |                           |                    |               |
| The following         | g proce    | edings were I  | nad, to-wit:                     |                        |            |                              |                           |                    |               |
| THA<br>Johnson Cou    |            |  | fore, on Sept                    | ember 7, 1             | 2021 the   | Court heard and approved     | d the budget for the      | e year 2022 for    |               |
| WHE<br>similar kind a | EREAS, o   | on proper ap<br>d. The trans   | plication, the<br>fer does not i | Commissi<br>ncrease th | oners' C   | ourt has transferred an exi  | sting budget surplu       | s to a budget of a |               |
| The                   | followir   | ng transfers t   | o said budget                    | t are hereb            | oy autho   | rized:                       |                           |                    |               |
| Department I          | Name:      |  |                                  | Genera                 | al Distric | t Court Expense              | Departme                  | ent #: 4340        |               |
|                       |            |  |                                  |                        |            |                              | bepareme                  | 4540               |               |
| TRANSFER FR           | ROM:       |  |                                  |                        |            |                              |                           |                    |               |
| ACCOUNT               | T NUMF     | BER NAME   |                                  |                        | ,          | ACCOUNT NUMBER               |                           | ANAOUNT            |               |
|                       | s & Serv   | Control of the Contro |                                  |                        |            | 100-4340-54000-AJ            |                           | AMOUNT<br>1,200.00 |               |
|                       | 3 4 361    | VICC5  | <del>-</del>                     |                        |            | 100-4340-34000-AJ            |                           | 1,200.00           |               |
|                       |            |  | _                                |                        |            |                              |                           | -                  |               |
|                       |            |  | _                                |                        |            |                              |                           |                    |               |
|                       |            |  | _                                |                        |            |                              |                           |                    |               |
|                       |            |  | _                                |                        |            |                              |                           | -                  |               |
| 4                     |            |  | _                                |                        |            |                              |                           |                    |               |
|                       |            |  | _                                |                        |            |                              |                           |                    |               |
|                       |            |  | _                                |                        |            |                              |                           |                    |               |
|                       |            |  | _                                |                        |            |                              |                           |                    |               |
|                       |            |  | -                                |                        | TOTA       | I TRANSCERDED FROM           |                           | Ć1 200 00          |               |
| TDANISEED TO          | ٠.         |  |                                  |                        | IOIA       | L TRANSFERRED FROM:          |                           | \$1,200.00         |               |
| TRANSFER TO           | <u>)</u> : |  |                                  |                        |            |                              |                           |                    |               |
| ACCOUNT               | - 1111140  | ED NAME  |                                  |                        |            |                              |                           |                    |               |
| ACCOUNT               |            |  |                                  |                        |            | CCOUNT NUMBER                |                           | AMOUNT             |               |
| ivilleage             | Keimbu     | irsement   | -8                               |                        | 0          | 100-4340-54101-AJ            |                           | 1,200.00           |               |
|                       |            |  | _                                |                        |            |                              |                           | ***                |               |
|                       |            |  | <b>-</b> 8                       | -                      |            |                              |                           |                    |               |
|                       |            |  | -                                |                        |            |                              |                           |                    |               |
|                       |            |  | <b>-</b> 10                      | 71 <u>-</u>            |            |                              |                           |                    |               |
|                       |            |  | <b>-</b> xx                      | _                      |            |                              |                           |                    |               |
|                       |            |  | <b>-</b>                         | _                      |            |                              |                           |                    |               |
|                       |            |  |                                  |                        | TOT        | AL TRANSFERRED TO:           |                           | \$1,200.00         |               |
|                       |            |  |                                  |                        |            |                              |                           |                    |               |
| EXPLANATION           |            | -  |                                  |                        |            |                              |                           |                    | e'a d'autonau |
| To cover year         | end bu     | dget needs   |                                  |                        |            |                              |                           | COMMISSIONERS CO   | URT           |
|                       |            |  |                                  |                        |            |                              |                           | OOT 4.4 2022       |               |
| Department H          | lead:      | et.  |                                  |                        |            |                              | Date:                     | OCT 11 2022        |               |
|                       |            |  |                                  |                        |            |                              |                           |                    |               |
| THE COUNTY (          | OF IOH     | NOON   |                                  |                        | 200        |                              |                           |                    |               |
| THE COUNTY            | OF JOH     | NSON   | . 1                              |                        | RO         | UND DOLLARS ONLY             |                           |                    |               |
|                       | )          |  | 1                                |                        |            |                              |                           | Annyavad           | A             |
| DV.                   | Line       | som  | 14-60                            | ma                     | en         | )                            |                           | Approved           | 4             |
| BY:                   |            | Roger Ha   | rmon, County .                   | 500 SERVE              | 10/2       |                              |                           | H H                |               |
|                       |            |  |                                  | Juuge                  |            |                              |                           |                    |               |
| Date received b       | y the Co   | unty Judge's C   | Office:                          |                        |            | Date Received                | d by Budget Coordi        | nator:             |               |
|                       |            |  | 1                                |                        |            |                              | as 5 <del>50</del> 100000 |                    |               |

| On this the                  | 11th       | _day of  | October       | 2022, th    | e Comr    | nssioners' Court, w  | ith the foll   | owing members bein    | g present   |                    |
|------------------------------|------------|--|---------------|-------------|-----------|--|----------------|-----------------------|-------------|--------------------|
|                              |            | Roger Hari<br>Rick Bailey<br>Kenny Hov<br>Mike Whit<br>Larry Woo | vell<br>e     |             |           | County Judge<br>Commissioner P<br>Commissioner P<br>Commissioner P | ct #2<br>ct #3 |                       |             |                    |
| The following                | g procee   | edings were  | had, to-wit:  |             |           |  |                |                       |             |                    |
| THA<br>Johnson Cou           | T WHEF     | REAS, thereto  | ofore, on Sep | tember 7, 1 | 2021 th   | e Court heard and  | approved t     | the budget for the ye | ar 2022 for |                    |
|                              |            |  |               |             |           | Court has transferr of the budget.                                 | ed an existi   | ing budget surplus to | a budget of | a                  |
| The                          | followir   | ng transfers   | to said budge | t are hereb | y auth    | orized:  |                |                       |             |                    |
| Department                   | Name:      |  |               | 1           | L8th Dis  | trict Court  |                | Department #          | :           | 4360               |
| TRANSFER <u>F</u>            | ROM:       |  |               |             |           |  |                |                       |             |                    |
|                              | T NUME     | BER NAME<br>vices  |               |             |           | ACCOUNT NUMBE<br>0100-4360-54000-                                  |                | _                     |             | AMOUNT<br>1,200.00 |
| Indigent Cou                 |            |  | 5             |             |           | 0100-4360-55850-   |                | _                     |             | 5,000.00           |
| Other Cou                    | ırt Appt.  | . Attorneys  | _             |             |           | 0100-4360-55830-   | AJ             |                       |             | 11,800.00          |
|                              |            |  | _<br>_<br>_   | ; ;         |           |  |                | -                     |             |                    |
|                              |            |  | _             |             |           |  |                | _                     |             |                    |
| TRANSFER <u>TC</u>           | <u>D</u> : |  | _             | 1           | TOTA      | AL TRANSFERRED F   | ROM:           | =                     | \$          | 18,000.00          |
| ACCOUNT                      | Г NUMB     | ER NAME  |               |             |           | ACCOUNT NUMBE  | R              |                       |             | AMOUNT             |
|                              | ry Exper   |  |               |             |           | 0100-4360-53025-   |                | _                     |             | 243.00             |
|                              |            | . Attorneys  | <del></del>   |             |           | 0100-4360-53800-   |                | -                     |             | 11,257.00          |
|                              |            | Attorneys<br>Expense   | <u></u> s     |             |           | 0100-4360-55810-   |                |                       |             | 3,000.00           |
|                              | /lediatio  |  | _             | -           |           | 0100-4360-55860-<br>0100-4360-55870-/                              |                | _                     |             | 3,000.00           |
|                              |            |  | _             | -           | ТО        | TAL TRANSFERRED  | TO:            | =                     | \$          | 18,000.00          |
| EXPLANATION<br>To cover year |            | dget needs   |               |             |           |  |                |                       | COMMI       | SSIONERS COURT     |
| Department H                 | Head:      |  |               |             |           |  |                | Date:                 | 0           | CT 1 1 2022        |
| THE COUNTY                   | OF JOH     | NSON   |               |             | <u>R0</u> | DUND DOLLARS OF  | <u>NLY</u>     |                       | Anr         | oroved             |
| ву:                          | 7          | , odr  | tto.          | ww          | 16W       | )  |                |                       | - P         |                    |
|                              |            | Roger H  | armon, County | Judge       |           | 3  |                |                       |             |                    |
| Date received b              | by the Co  | ounty Judge's  | Office:       |             |           | Date   | e Received     | by Budget Coordinate  | or:         |                    |

| On this the                              | 11th day of                                      | October        | 2022, the Com                     | mssioners' Court, with the f                 | ollowing members bei    | ng present          |
|--|--|----------------|-----------------------------------|--|-------------------------|---------------------|
|  | Roger Harmo                                      | n.             |                                   | County ludge                                 |                         |                     |
|  | Rick Bailey                                      | 110            | 2                                 | County Judge                                 |                         |                     |
|  | Kenny Howel                                      | a.             | -                                 | Commissioner Pct #1                          |                         |                     |
|  | Mike White                                       | L              | -                                 | Commissioner Pct #2                          |                         |                     |
|  | Larry Woolley                                    | ,              | -                                 | Commissioner Pct #3 Commissioner Pct #4      |                         |                     |
|  |  |                |                                   | Commissioner PCL#4                           |                         |                     |
| The following                            | g proceedings were ha                            | d, to-wit:     |                                   |  |                         |                     |
| THA<br>Johnson Cou                       | T WHEREAS, theretofo<br>nty, and                 | re, on Septe   | ember 7, 2021 ti                  | ne Court heard and approve                   | d the budget for the y  | ear 2022 for        |
| WHE<br>similar kind a                    | EREAS, on proper appli<br>and fund. The transfer | cation, the 0  | Commissioners'<br>crease the tota | Court has transferred an exil of the budget. | isting budget surplus t | o a budget of a     |
| The                                      | following transfers to s                         | said budget    | are hereby auth                   | norized:                                     |                         |                     |
| Department I                             | Name:  |                | 413th                             | Dist Court                                   | Department              | #: 4370             |
| 5000000 • 0.0000000000000000000000000000 | -  |                | 12501                             | Dist Court                                   | bepartment              | #:4370              |
| TRANSFER FR                              | ROM:   |                |                                   |  |                         |                     |
| ACCOUNT                                  | NUMBER NAME                                      |                |                                   | ACCOUNT NUMBER                               |                         | AMOUNT              |
| Investig                                 | gation Expense                                   |                | -                                 | 0100-4370-55840-AJ                           | •                       | 45,000.00           |
| Indigent Cou                             | irt Reporter Records                             |                | -                                 | 0100-4370-55850-AJ                           | -                       | 7,000.00            |
|  | y Expense  |                |                                   | 0100-4370-53025-AJ                           | •i                      | 1,000.00            |
|  |  |                | -                                 | 0200 1010 00020 10                           |                         | 1,000.00            |
|  |  |                |                                   |  |                         |                     |
|  |  |                |                                   |  | •                       |                     |
|  |  |                |                                   |  |                         |                     |
|  |  |                |                                   |  |                         |                     |
|  |  |                | C-4                               |  |                         |                     |
|  |  |                |                                   |  |                         |                     |
|  |  |                | TOT                               | AL TRANSFERRED FROM:                         |                         | \$53,000.00         |
| TRANSFER TO                              | <u>):</u>  |                |                                   |  | :                       |                     |
| ACCOUNT                                  | NUMBER NAME                                      |                |                                   | ACCOUNT NUMBER                               |                         |                     |
|  | & Services                                       |                | ·                                 | ACCOUNT NUMBER                               |                         | AMOUNT              |
| Felony Cou                               | rt Appt. Attorneys                               |                | 1                                 | 0100-4370-54000-AJ                           | y-                      | 6,500.00            |
| Misd Cour                                | t Appt. Attorneys                                |                |                                   | 0100-4370-55800-AJ                           |                         | 40,000.00           |
| Other Liti                               | igation Expense                                  |                |                                   | 0100-4370-55810-AJ                           |                         | 2,100.00            |
|  | ediation   |                |                                   | 0100-4370-55860-AJ                           |                         | 3,200.00            |
| 141                                      | calation   |                | -                                 | 0100-4370-55870-AJ                           | -                       | 1,200.00            |
|  |  |                | -                                 |  | -                       |                     |
|  |  |                | TC                                | TAL TRANSFERRED TO:                          | -                       | \$53,000.00         |
| EXPLANATION                              | :  |                |                                   |  |                         |                     |
|  | end budget needs                                 |                |                                   |  |                         | COMMISSIONERS COURT |
|  |  |                |                                   |  |                         | COMMISSIONERS GOOKE |
| Department H                             | ead:   |                |                                   |  | Date:                   | OCT 1 1 2022        |
|  |  |                |                                   |  |                         | to V be to          |
| THE COUNTY O                             | OF IOHNSON                                       |                | D                                 | OLIND DOLLARS ONLY                           |                         | A                   |
|  | or Johnson                                       | . 1            | <u>K</u>                          | OUND DOLLARS ONLY                            |                         | Approved            |
| $\subset$                                | )  | L              |                                   | `  |                         |                     |
| BY:                                      | ~ voon   | 02-41          | NOWY                              | $\mathcal{O}$                                |                         |                     |
|  | Roger Harm                                       | ion, County Ju | dge                               | <del></del>                                  |                         |                     |
| S  |  |                | 1075                              |  |                         |                     |
| Jate received by                         | y the County Judge's Offic                       | ce:            |                                   | Date Receive                                 | d by Budget Coordinat   | or:                 |
|  |  |                |                                   |  |                         |                     |

| On this the day of  | October 2022,                             | the Commssioners' Court, with the fo   | llowing members being    | present             |
|---|---|--|--------------------------|---------------------|
| Roger Harmo<br>Rick Bailey<br>Kenny Howel<br>Mike White<br>Larry Woolle | II .                                      | - County Judge - Commissioner Pct #1 - Commissioner Pct #2 - Commissioner Pct #3 - Commissioner Pct #4 |                          |                     |
| The following proceedings were ha                                       | ıd, to-wit:                               |  |                          |                     |
| THAT WHEREAS, theretofo<br>Johnson County, and                          | ore, on September                         | 7, 2021 the Court heard and approved   | the budget for the year  | 2022 for            |
| WHEREAS, on proper appl similar kind and fund. The transfer             | ication, the Commi<br>r does not increase | ssioners' Court has transferred an exis<br>the total of the budget.                                    | ting budget surplus to a | budget of a         |
| The following transfers to  | said budget are he                        | reby authorized:   |                          |                     |
| Department Name:  | Co  | ounty Court at Law No. 1   | Department #:            | 4100                |
| TRANSFER FROM:  |   |  |                          |                     |
| ACCOUNT NUMBER NAME Other Court Appt. Attorneys                         |   | ACCOUNT NUMBER<br>0100-4100-55830-AJ   | =                        | AMOUNT<br>4,000.00  |
|   |   |  | _                        |                     |
|   |   |  |                          |                     |
| TRANSFER <u>TO</u> :  |   | TOTAL TRANSFERRED FROM:  | _                        | \$4,000.00          |
| ACCOUNT NUMBER NAME Mediation   |   | ACCOUNT NUMBER<br>0100-4100-55870-AJ   | Ξ                        | AMOUNT<br>4,000.00  |
|   |   |  | =                        |                     |
|   |   | TOTAL TRANSFERRED TO:  |                          | \$4,000.00          |
| EXPLANATION:<br>To cover year end budget needs                          |   |  |                          | COMMISSIONERS COURT |
| Department Head:  |   |  | Date:                    | OCT 1 1 2022        |
| THE COUNTY OF JOHNSON   | wwk                                       | ROUND DOLLARS ONLY   | 4                        | Approved            |
| Roger Harm<br>Date received by the County Judge's Offi                  | ce:                                       | Date Received  | by Budget Coordinator:   |                     |

| On this the day of October  | 2022, the Commssioners' Court, with the follo  | owing members being    | present                      |
|---|--|------------------------|------------------------------|
| Roger Harmon<br>Rick Bailey<br>Kenny Howell<br>Mike White<br>Larry Woolley  | <ul> <li>County Judge</li> <li>Commissioner Pct #1</li> <li>Commissioner Pct #2</li> <li>Commissioner Pct #3</li> <li>Commissioner Pct #4</li> </ul> |                        |                              |
| The following proceedings were had, to-wit                                  | t:   |                        |                              |
| THAT WHEREAS, theretofore, on S<br>Johnson County, and                      | eptember 7, 2021 the Court heard and approved t  | he budget for the year | 2022 for                     |
| WHEREAS, on proper application, similar kind and fund. The transfer does no | the Commissioners' Court has transferred an existi<br>ot increase the total of the budget.   | ng budget surplus to a | budget of a                  |
| The following transfers to said bud   | lget are hereby authorized:  |                        |                              |
| Department Name:  | Constable Pct. 1   | Department #:          | 5500                         |
| TRANSFER <u>FROM</u> :  |  |                        |                              |
| ACCOUNT NUMBER NAME Uniforms Equipment Reapir & Maint.                      | ACCOUNT NUMBER 0100-5500-53330-LE 0100-5500-53440-LE   |                        | AMOUNT<br>2,000.00<br>548.00 |
|   |  |                        |                              |
| TRANSFER <u>TO</u> :  | TOTAL TRANSFERRED FROM:  |                        | \$2,548.00                   |
| ACCOUNT NUMBER NAME Small Tools & Supplies                                  | ACCOUNT NUMBER<br>0100-5500-53300-LE   | =                      | AMOUNT<br>2,548.00           |
|   | TOTAL TRANSFERRED TO:  |                        | \$2,548.00                   |
| EXPLANATION:<br>To cover year end budget needs                              |  | C                      | OMMISSIONERS COURT           |
| Department Head:  |  | Date:                  | OCT 1 1 2022                 |
| THE COUNTY OF JOHNSON  BY: Roger Harmon, Coun                               | ROUND DOLLARS ONLY  Ty Judge   |                        | Approved                     |
| Date received by the County Judge's Office:                                 | Date Received b  | y Budget Coordinator:  |                              |

| On this the                  | 11th             | day of   | October                          | 2022, the  | e Comn              | nssioners' Court, v  | with the follo   | owing members beir   | ng present          |
|------------------------------|------------------|--|----------------------------------|------------|---------------------|--|------------------|----------------------|---------------------|
|                              |                  | Roger Harn<br>Rick Bailey<br>Kenny How<br>Mike White<br>Larry Wool | ell<br>:                         |            |                     | County Judge<br>Commissioner F<br>Commissioner F<br>Commissioner F<br>Commissioner F | oct #2<br>oct #3 |                      |                     |
| The following                | g procee         | dings were l   | nad, to-wit:                     |            |                     |  |                  |                      |                     |
| THA<br>Johnson Cou           | T WHER           | EAS, thereto   | fore, on Sept                    | ember 7, 2 | 2021 the            | e Court heard and  | l approved t     | he budget for the ye | ear 2022 for        |
| WHI<br>similar kind a        | EREAS, c         | on proper ap   | plication, the<br>fer does not i | Commission | oners' C<br>e total | Court has transfer of the budget.  | red an existi    | ng budget surplus to | o a budget of a     |
| The                          | followin         | g transfers t  | o said budget                    | are hereb  | y autho             | orized:  |                  |                      |                     |
| Department                   | Name:            | -  |                                  | Coun       | ity Cou             | rt at Law No. 2  | -                | Department           | #:4110              |
| TRANSFER FF                  | ROM:             |  |                                  |            |                     |  |                  |                      |                     |
| ACCOUNT<br>Misd. Cou         |                  | ER NAME<br>Attorney  | _                                | -          |                     | ACCOUNT NUMB<br>0100-4110-55810-   |                  | ;                    | AMOUNT<br>4,000.00  |
|                              |                  |  | -<br>-<br>-                      | -          |                     |  |                  |                      |                     |
|                              |                  |  | -<br>-<br>-                      | -          |                     |  |                  |                      |                     |
|                              |                  |  | -<br>-                           | -          |                     |  |                  | -                    |                     |
| TRANSFER <u>TO</u>           | <u>D</u> :       |  |                                  |            | TOTA                | AL TRANSFERRED   | FROM:            | =                    | \$4,000.00          |
| ACCOUNT<br>N                 | NUMB<br>lediatio |  | -<br>-                           | -          |                     | ACCOUNT NUMBI<br>0100-4110-55870-  |                  | -                    | AMOUNT<br>4,000.00  |
|                              |                  |  | -<br>-                           | -          |                     |  |                  | -                    |                     |
|                              |                  |  | -                                | _          | TO                  | TAL TRANSFERRED  | O TO:            | -                    | \$4,000.00          |
| EXPLANATION<br>To cover year |                  | dget needs   |                                  |            |                     |  |                  |                      | COMMISSIONERS COURT |
| Department H                 | lead:            |  |                                  |            |                     |  |                  | Date:                | OCT 1 1 2022        |
| THE COUNTY                   | OF JOHN          | ) adn  | tte                              | ww         |                     | OUND DOLLARS OF  | <u>NLY</u>       |                      | Approved            |
|                              |                  | F1   | rmon, County J                   | ludge      |                     |  |                  |                      |                     |
| Date received b              | y the Co         | unty Judge's C   | ffice:                           |            |                     | Dat  | e Received b     | y Budget Coordinat   | or:                 |

| On this the        | 11th       | day of   | October        | 2022, the Co    | mmssioners' Court, with the foll                         | lowing members bei    | ing present         |
|--------------------|------------|--|----------------|-----------------|--|-----------------------|---------------------|
|                    |            | Roger Har  | mon            |                 | County Judge   |                       |                     |
|                    |            | Rick Baile                                       |                | _               | Commissioner Pct #1                                      |                       |                     |
|                    |            | Kenny Ho   |                | -               | Commissioner Pct #2                                      |                       |                     |
|                    |            | Mike Whi   |                | -               | Commissioner Pct #3                                      |                       |                     |
|                    |            | Larry Woo  | olley          | -               | Commissioner Pct #4                                      |                       |                     |
| The following      | g procee   | edings were                                      | had, to-wit:   |                 |  |                       |                     |
| THA<br>Johnson Cou |            |  | ofore, on Sep  | tember 7, 2021  | the Court heard and approved                             | the budget for the y  | rear 2022 for       |
|                    |            |  | W 57 57        |                 |  |                       |                     |
| similar kind a     | and fun    | d. The tran                                      | sfer does not  | increase the to | rs' Court has transferred an exist<br>tal of the budget. | ting budget surplus t | to a budget of a    |
| The                | followir   | ng transfers                                     | to said budge  | t are hereby au | ithorized:   |                       |                     |
| Department Name:   |            |  |                | Road            | & Bridge Pct. 2  | Department            | t #:6130            |
| TRANSFER FF        | ROM:       |  |                |                 |  |                       |                     |
| ACCOUNT            | T NUME     | ER NAME  |                |                 | ACCOUNT NUMBER   |                       | AMOUNT              |
| Vehicle Rep        |            |  | <u> </u>       |                 | 0160-6130-54500-HS                                       |                       | 3,278.00            |
|                    |            |  |                | -               |  |                       | 0,2, 0,00           |
|                    |            |  | _              |                 |  |                       |                     |
|                    |            |  | <del></del> >  | 21 <del></del>  |  |                       | •                   |
|                    |            | 10-  | _              | g-              |  |                       |                     |
|                    |            |  | X              | · ·             |  |                       |                     |
|                    |            |  | <del></del> ,, | A               |  |                       |                     |
|                    |            |  |                |                 |  |                       |                     |
|                    |            |  |                | (1 <del></del>  |  |                       |                     |
|                    |            |  |                | T               | OTAL TRANSFERRED FROM:                                   |                       | \$3,278.00          |
| TRANSFER TO        | <u>0</u> : |  |                |                 |  |                       |                     |
|                    |            |  |                |                 |  |                       |                     |
| ACCOUNT            |            |  |                | 9/              | ACCOUNT NUMBER   |                       | AMOUNT              |
| Building Rep       |            |  | 2              | ((************  | 0160-6130-53520-HS                                       |                       | 3,200.00            |
| Auto & Pr          | operty     | Insurance  |                |                 | 0160-6130-54061-HS                                       |                       | 78.00               |
|                    |            |  | <del></del>    | ·               |  |                       |                     |
|                    | -          |  | <del></del>    | -               |  |                       |                     |
|                    |            |  | _              | ¥-              | T1-1-1-1-1-1-1-1-1-1-1-1-1-1-1-1-1-1-1-                  |                       |                     |
|                    |            |  | -              | ·               |  |                       |                     |
|                    |            |  |                |                 | TOTAL TRANSFERRED TO:                                    |                       | \$3,278.00          |
| EXPLANATION        | ۸I٠        |  |                |                 |  |                       |                     |
| To cover year      |            | dget needs                                       |                |                 |  |                       | COMMISSIONERS COURT |
|                    |            |  |                |                 |  | 3000.5                | DOT 1 1 2022        |
| Department H       | неаа:      | <u>in an an</u> |                |                 |  | Date:                 | OCT 1 1 2022        |
| THE COUNTY         | 05.101.11  |  |                |                 |  |                       | Amusiasi            |
| THE COUNTY         | OF JOH     | NSON   |                |                 | ROUND DOLLARS ONLY                                       |                       | Approved            |
|                    |            | )  | 1              |                 | `  |                       |                     |
| BY:                | -5         | , oar  | ~ B            | Brown           | $\sim$   |                       |                     |
|                    |            | Roger H  | larmon, County | Judge           |  |                       |                     |
|                    |            |  |                |                 |  |                       |                     |
| Date received b    | y the Co   | unty Judge's                                     | Office:        |                 | Date Received  | by Budget Coordina    | ator:               |
|                    |            |  |                |                 |  |                       |                     |

FY 2022 On this the 11th day of October 2022, the Commssioners' Court, with the following members being present Roger Harmon County Judge Rick Bailey Commissioner Pct #1 Kenny Howell Commissioner Pct #2 Mike White Commissioner Pct #3 Larry Woolley Commissioner Pct #4 The following proceedings were had, to-wit: THAT WHEREAS, theretofore, on September 7, 2021 the Court heard and approved the budget for the year 2022 for Johnson County, and WHEREAS, on proper application, the Commissioners' Court has transferred an existing budget surplus to a budget of a similar kind and fund. The transfer does not increase the total of the budget. The following transfers to said budget are hereby authorized: Department Name: Department #: 4950 TRANSFER FROM: ACCOUNT NUMBER NAME ACCOUNT NUMBER AMOUNT Fees and Services 0100-4950-54000-FN TOTAL TRANSFERRED FROM: \$700.00 TRANSFER TO: ACCOUNT NUMBER NAME **ACCOUNT NUMBER AMOUNT** Printing 0100-4950-53140-FN TOTAL TRANSFERRED TO: \$700.00 **EXPLANATION:** Replenish check stock -this transfer is for the FY 2022 budget Department Head: 2022 COMMISSIONERS COURT THE COUNTY OF JOHNSON ROUND DOLLARS ONLY pproved

Date Received by Budget Coordinator:

Date received by the County Judge's Office:

| On this the                  | 11th     | day of   | October                           | _ 2022, the Co | mmssioners' Court, with the f  | following members bein    | g present           |
|------------------------------|----------|--|-----------------------------------|----------------|--|---------------------------|---------------------|
|                              |          | Roger Harr<br>Rick Bailey<br>Kenny How<br>Mike White<br>Larry Wool | vell<br>e                         | -              | County Judge Commissioner Pct #1 Commissioner Pct #2 Commissioner Pct #3 Commissioner Pct #4 |                           |                     |
| The following                | g procee | edings were  | had, to-wit:                      |                |  |                           |                     |
| THA<br>Johnson Cou           | T WHER   | EAS, thereto   | ofore, on Sept                    | ember 7, 2021  | the Court heard and approve  | ed the budget for the yea | ar 2022 for         |
| WHI<br>similar kind          | EREAS, o | on proper ap<br>d. The trans                                       | plication, the<br>fer does not in | Commissioner   | s' Court has transferred an ex<br>al of the budget.  | sisting budget surplus to | a budget of a       |
| The                          | followir | ng transfers t   | o said budget                     | are hereby au  | thorized:  |                           |                     |
| Department                   | Name:    | -  |                                   | Road           | & Bridge Pct. 1  | Department #              | 6120                |
| TRANSFER <u>F</u>            | ROM:     |  |                                   |                |  |                           |                     |
|                              |          | ER NAME<br>laintenance   | _                                 | _              | ACCOUNT NUMBER<br>0150-6120-54500-HS   |                           | AMOUNT<br>643.00    |
|                              |          |  | -<br>-<br>-                       |                |  |                           |                     |
|                              |          |  | — 1<br>— 1                        |                |  |                           |                     |
| TRANSFER <u>TC</u>           | )·       |  | _                                 | T(             | OTAL TRANSFERRED FROM:   | -<br>-<br>-               | \$643.00            |
| ACCOUNT<br>Auto & Pr         | ГИИМВ    |  | <u>-</u><br>-                     |                | ACCOUNT NUMBER<br>0150-6120-54061-HS   |                           | AMOUNT<br>643.00    |
|                              |          |  | -<br>-<br>-                       |                |  |                           |                     |
| EXPLANATION<br>To cover year |          | dget needs   |                                   | ,              | FOTAL TRANSFERRED TO:  | =                         | \$643.00            |
| Department H                 | Head:    |  |                                   |                |  | Date:                     | COMMISSIONERS COURT |
| THE COUNTY                   | UE 10H   | NON  |                                   |                | POLIND DOLLARS ONLY  |                           | OCT 11 2022         |
| BY:                          | 3        | , odv  | to.                               | Brack          | ROUND DOLLARS ONLY   |                           | Approved            |
| oun di                       |          | Roger Ha   | rmon, County J                    | udge           | <del></del>  |                           |                     |
| Date received b              | y the Co | unty Judge's C   | Office:                           |                | Date Receive   | ed by Budget Coordinato   | or:                 |

| On this the         | 11th                 | _ day of _                 | October                            | 2022, the Cor                    | mmssioners' Court, with the fo                        | llowing members bei   | ng present          |
|---------------------|----------------------|----------------------------|------------------------------------|----------------------------------|---|-----------------------|---------------------|
|                     |                      | Roger Har                  | mon                                | _                                | County Judge  |                       |                     |
|                     |                      | Rick Baile                 |                                    | -                                | Commissioner Pct #1                                   |                       |                     |
|                     |                      | Kenny Ho                   |                                    | -                                | Commissioner Pct #2                                   |                       |                     |
|                     |                      | Mike Whi                   |                                    | -                                | Commissioner Pct #3                                   |                       |                     |
|                     |                      | Larry Woo                  | olley                              | -                                | Commissioner Pct #4                                   |                       |                     |
| The following       | g procee             | edings were                | had, to-wit:                       |                                  |   |                       |                     |
| THA<br>Johnson Cou  | T WHER               | REAS, theret               | tofore, on Sept                    | tember 7, 2021                   | the Court heard and approved                          | the budget for the y  | ear 2022 for        |
|                     | 1712                 |                            |                                    |                                  |   |                       |                     |
| whi<br>similar kind | ereas, of<br>and fun | on proper a<br>d. The tran | pplication, the<br>sfer does not i | Commissioners<br>ncrease the tot | s' Court has transferred an exis<br>al of the budget. | ting budget surplus t | o a budget of a     |
| The                 | followir             | ng transfers               | to said budge                      | t are hereby au                  | thorized:   |                       |                     |
| Department          | Name:                | _                          |                                    | Road 8                           | & Bridge Pct. 3                                       | Department            | #:6140              |
| TRANSFER <u>FF</u>  | ROM:                 |                            |                                    |                                  |   |                       |                     |
| ACCOUN <sup>-</sup> | T NUMP               | ER NAME                    |                                    |                                  | ACCOUNT NUMBER  |                       | 4440000             |
| Vehicle Rep         |                      |                            | _                                  | -                                | ACCOUNT NUMBER<br>0170-6140-54500-HS                  |                       | AMOUNT              |
| Tomore men          | Juli Ca IV           | ameenance                  | ·                                  | -                                | 0170-6140-54500-HS                                    |                       | 706.00              |
| 7 6 - 7 6           |                      |                            | -                                  | ·                                |   |                       |                     |
|                     |                      |                            | _                                  | 8                                | -   |                       |                     |
|                     |                      |                            |                                    | 0                                |   |                       |                     |
|                     |                      |                            |                                    | -                                |   |                       |                     |
|                     |                      |                            | -                                  | 0                                |   |                       |                     |
|                     |                      |                            |                                    | •                                |   | 3                     |                     |
|                     |                      |                            |                                    | -                                |   |                       |                     |
|                     |                      |                            |                                    | -                                | L. L              | 9                     |                     |
|                     |                      |                            |                                    | TO                               | TAL TRANSFERRED FROM:                                 |                       | \$706.00            |
| TRANSFER TO         | D:                   |                            |                                    |                                  |   |                       | \$700.00            |
|                     | -                    |                            |                                    |                                  |   |                       |                     |
| ACCOUNT             | ГИИМВ                | ER NAME                    |                                    |                                  | ACCOUNT NUMBER  |                       | AMOUNT              |
| Auto & Pr           | operty I             | nsurance                   | <del></del> -                      |                                  | 0170-6140-54061-HS                                    | :                     | 706.00              |
|                     |                      | lile a                     |                                    | -                                |   |                       | 700.00              |
|                     |                      |                            |                                    | 200                              |   |                       |                     |
| The second of       |                      |                            |                                    | (A)                              |   |                       |                     |
|                     |                      |                            | _                                  |                                  |   | •                     |                     |
|                     |                      |                            |                                    |                                  |   |                       |                     |
|                     | 44.                  |                            |                                    |                                  |   | -                     |                     |
|                     |                      |                            |                                    | Т                                | OTAL TRANSFERRED TO:                                  |                       | \$706.00            |
|                     |                      |                            |                                    |                                  |   | -                     |                     |
| EXPLANATION         |                      |                            |                                    |                                  |   |                       | COMMISSIONERS COURT |
| To cover year       | end bu               | dget needs                 |                                    |                                  |   |                       | COMMISSIONERS COURT |
|                     |                      |                            |                                    |                                  |   |                       | OCT 1 1 2022        |
| Department H        | lead:                |                            |                                    |                                  |   | Date:                 | 001 . ; 2022        |
| THE COUNTY          | OF 101               | 15041                      |                                    |                                  | 12  |                       | M n                 |
| THE COUNTY (        | OF JOHN              | 120N                       | . \                                |                                  | ROUND DOLLARS ONLY                                    |                       | Approved            |
|                     |                      |                            | 41                                 |                                  | ``  |                       |                     |
| av.                 | ~ <                  | voe v                      | 420 V                              | www                              | $\bigcirc$  |                       |                     |
| 3Y:                 | ~                    | · ~ ~                      |                                    |                                  | <u> </u>  |                       |                     |
|                     |                      | Roger H                    | armon, County J                    | ludge                            |   |                       |                     |
| Date received b     | v the C-             | intu lud l                 | Office                             |                                  | <u> </u>  | 11 m                  |                     |
| are received b      | y the Cot            | inty Judge's (             | Office:                            |                                  | Date Received   | by Budget Coordinat   | or:                 |
|                     |                      |                            |                                    |                                  |   |                       |                     |

| On this the                  | 11th               | _day of  | October                             | 2022, the                | Commss               | sioners' Court, with   | the followi | ng members b   | eing prese  | ent              |
|------------------------------|--------------------|--|-------------------------------------|--------------------------|----------------------|--|-------------|----------------|-------------|------------------|
|                              |                    | Roger Harn<br>Rick Bailey<br>Kenny How<br>Mike White<br>Larry Wool | vell<br>e                           | -                        | (                    | County Judge<br>Commissioner Pct #<br>Commissioner Pct #<br>Commissioner Pct #<br>Commissioner Pct # | †2<br>†3    |                |             |                  |
| The following                | g procee           | dings were l   | nad, to-wit:                        |                          |                      |  |             |                |             |                  |
| THA<br>Johnson Cou           | T WHER<br>nty, and | EAS, thereto   | ofore, on Septe                     | ember 7, 20              | 21 the C             | Court heard and ap   | proved the  | budget for the | year 2022   | 2 for            |
| WHE<br>similar kind a        | EREAS, o           | n proper ap<br>I. The trans  | plication, the (<br>fer does not in | Commission<br>crease the | ers' Cou<br>total of | urt has transferred<br>the budget.   | an existing | budget surplu  | s to a budg | get of a         |
| The                          | followin           | g transfers t  | o said budget                       | are hereby               | authoriz             | zed:   |             |                |             |                  |
| Department I                 | Name:              |  |                                     |                          | SRO Go               | odley  |             | Departme       | nt #:       | 6200             |
| TRANSFER FR                  | ROM:               |  |                                     |                          |                      |  |             |                |             |                  |
| ACCOUNT<br>Dues, Confe       |                    |  | -                                   | _                        |                      | COUNT NUMBER<br>00-6200-54100-LE   |             |                |             | AMOUNT<br>100.00 |
|                              |                    |  | -                                   | _                        |                      |  |             |                |             |                  |
|                              |                    |  | -                                   | =                        |                      |  |             |                |             |                  |
|                              |                    |  | -                                   | _                        |                      |  |             |                |             |                  |
|                              |                    |  | -                                   | _                        |                      |  |             |                |             |                  |
| TRANSFER TO                  | <u>)</u> :         |  |                                     |                          | TOTAL                | TRANSFERRED FRO  | M:          |                |             | \$100.00         |
| ACCOUNT<br>Small To          |                    |  |                                     |                          |                      | COUNT NUMBER<br>00-6200-53300-LE   |             |                |             | AMOUNT<br>100.00 |
|                              |                    |  | -<br>-                              | _                        |                      |  |             |                |             |                  |
|                              |                    |  | -                                   | _                        |                      |  |             |                |             |                  |
|                              |                    |  | -                                   | -                        | TOTAL                | TRANSFERRED TO   |             |                |             | \$100.00         |
| EXPLANATION<br>To cover year |                    | lget needs   |                                     |                          |                      |  |             |                | COM         | MISSIONERS COURT |
| Department H                 | lead:              |  |                                     |                          |                      |  |             | Date:          | COM         | OCT 1 1 2022     |
| THE COUNTY (                 | OF JOHN            | SON  |                                     |                          | NOU                  | ND DOLLARS ONLY  |             |                | Λ           | nnrovod          |
| ву:                          | 3                  | Some Lie   |                                     | Bruss                    | W                    |  |             |                |             | pproved          |
| Date received by             | y the Cou          |  | rmon, County Ju                     | idge                     |                      | Date Re  | ceived hy R | udget Coordir  | nator       |                  |
|                              |                    | 10 m 10 m 10 m   |                                     |                          |                      |  | -cca by b   | aabet coolull  |             |                  |

|                                |  |  |                          | 112022              |
|--------------------------------|--|--|--------------------------|---------------------|
| On this the11th                | day of Octol   | ber 2022, the Commssioners' Court, with the fo   | llowing members being    | present             |
|                                | Roger Harmon<br>Rick Bailey<br>Kenny Howell<br>Mike White<br>Larry Woolley | <ul> <li>County Judge</li> <li>Commissioner Pct #1</li> <li>Commissioner Pct #2</li> <li>Commissioner Pct #3</li> <li>Commissioner Pct #4</li> </ul> |                          |                     |
| The following proce            | eedings were had, to-  | -wit:  |                          |                     |
| THAT WHE<br>Johnson County, ar | EREAS, theretofore, or   | n September 7, 2021 the Court heard and approved   | the budget for the year  | 2022 for            |
| WHEREAS, similar kind and fu   | on proper application. The transfer does                                   | on, the Commissioners' Court has transferred an exis<br>s not increase the total of the budget.  | ting budget surplus to a | budget of a         |
| The follow                     | ing transfers to said b  | oudget are hereby authorized:  |                          |                     |
| Department Name:               |  | Personnel  | Department #:            | 4960                |
| TRANSFER FROM:                 |  |  |                          |                     |
| ACCOUNT NUM<br>Law Books & P   |  | ACCOUNT NUMBER<br>0100-4960-53120-GG   |                          | AMOUNT 200.00       |
| <del></del>                    |  |  | _                        |                     |
|                                |  |  | =                        |                     |
|                                |  |  | _                        |                     |
| TRANSFER <u>TO</u> :           |  | TOTAL TRANSFERRED FROM:  | =                        | \$200.00            |
| ACCOUNT NUM                    | BER NAME   | ACCOUNT NUMBER   |                          | AMOUNT              |
| Postag                         | e  | 0100-4960-53100-GG   |                          | 200.00              |
|                                |  |  | _                        |                     |
|                                |  | TOTAL TRANSFERRED TO:  | =                        | 6200.00             |
| EXPLANATION:                   |  | TOTAL MANSIENCED TO.   | -                        | \$200.00            |
| To cover year end b            | udget needs  |  |                          | COMMISSIONERS COURT |
| Department Head:               | -  |  | Date:                    | OCT 1 1 2022        |
| THE COUNTY OF JOH              | NOSON  | ROUND DOLLARS ONLY   | A                        | Approved            |
| Date received by the C         | Roger Harmon, Co   | ounty Judge  | by Budget Coordinator    | :                   |

| On this the                  | 11th             | day of _   | October                          | _2022, th              | e Comn              | nssioners' Court, with the   | following   | members be    | eing present  |                  |     |
|------------------------------|------------------|--|----------------------------------|------------------------|---------------------|--|-------------|---------------|---------------|------------------|-----|
|                              |                  | Roger Harr<br>Rick Bailey<br>Kenny How<br>Mike White<br>Larry Wool | vell<br>e                        |                        |                     | County Judge<br>Commissioner Pct #1<br>Commissioner Pct #2<br>Commissioner Pct #3<br>Commissioner Pct #4 |             |               |               |                  |     |
| The following                | g procee         | dings were   | had, to-wit:                     |                        |                     |  |             |               |               |                  |     |
| THA<br>Johnson Cou           | T WHER           | EAS, thereto   | ofore, on Sept                   | ember 7, 2             | 2021 th             | e Court heard and approv   | ed the bu   | dget for the  | year 2022 for |                  |     |
| WHE<br>similar kind a        | EREAS, c         | on proper ap<br>d. The trans                                       | plication, the<br>fer does not i | Commissi<br>ncrease th | oners' (<br>e total | Court has transferred an e<br>of the budget.   | xisting bu  | idget surplus | to a budget o | of a             |     |
| The                          | followir         | g transfers t  | to said budget                   | t are hereb            | y autho             | orized:  |             |               |               |                  |     |
| Department I                 | Name:            |  |                                  | Justi                  | ice of th           | e Peace Pct. 1   |             | _ Departmen   | it #:         | 4550             |     |
| TRANSFER <u>FR</u>           | ROM:             |  |                                  |                        |                     |  |             |               |               |                  |     |
| ACCOUNT                      | F NUMB<br>Potage | ER NAME  | _                                |                        |                     | ACCOUNT NUMBER<br>0100-4550-53100-GG   | _           |               |               | AMOUNT<br>200.00 |     |
|                              |                  |  | _<br>_<br>_                      | :                      |                     |  |             |               |               |                  |     |
|                              |                  |  |                                  |                        |                     |  |             |               |               |                  |     |
|                              |                  |  | -<br>-                           |                        |                     |  | _           |               |               |                  |     |
| TRANSFER <u>TC</u>           | <u>D</u> :       |  |                                  |                        | TOTA                | AL TRANSFERRED FROM:   |             |               |               | \$200.00         | _   |
| ACCOUNT<br>Law Book          |                  |  | -<br>-<br>-                      | -                      |                     | ACCOUNT NUMBER<br>0100-4550-53120-AJ   | _           |               |               | AMOUNT<br>200.00 |     |
|                              |                  |  | -<br>-                           | -                      |                     |  | -<br>-<br>- |               |               |                  |     |
|                              |                  |  | -                                | -                      | TO                  | TAL TRANSFERRED TO:  | -           |               |               | \$200.00         |     |
| EXPLANATION<br>To cover year |                  | dget needs   |                                  |                        |                     |  |             |               | COMMIS        | SIONERS COL      | JRT |
| Department H                 | lead:            |  |                                  |                        |                     |  | _           | Date:         | OC            | T 1 1 2022       |     |
| THE COUNTY                   | OF JOHI          | NSON   |                                  |                        | RC                  | OUND DOLLARS ONLY  |             |               | Ap            | prove            | ed  |
| ву:                          | 3                | RogerHa  | armon, County                    | USAN<br>Judge          | 1621                | <u>)                                    </u>   |             |               |               |                  |     |
| Date received b              | y the Co         |  |                                  |                        |                     | Date Receiv  | ed by Bu    | dget Coordin  | ator:         |                  |     |

| On this the                  | 11th              | day of  | October                          | 2022, th                | e Comn                | nssioners' Court, v  | vith the follo | wing members be   | ing prese | ent              |     |
|------------------------------|-------------------|---|----------------------------------|-------------------------|-----------------------|--|----------------|-------------------|-----------|------------------|-----|
|                              |                   | Roger Harn<br>Rick Bailey<br>Kenny How<br>Mike White<br>Larry Wooll | ell                              | -                       |                       | County Judge<br>Commissioner P<br>Commissioner P<br>Commissioner P | ct #2<br>ct #3 |                   |           |                  |     |
| The followin                 | g procee          | edings were h   | nad, to-wit:                     |                         |                       |  |                |                   |           |                  |     |
| THA<br>Johnson Cou           | AT WHER           | EAS, thereto  | fore, on Sep                     | tember 7, 2             | 2021 the              | e Court heard and  | approved th    | ne budget for the | year 2022 | 2 for            |     |
| WH<br>similar kind           | EREAS, o          | on proper ap<br>d. The transf                                       | plication, the<br>fer does not i | Commissi<br>increase th | oners' (<br>e total ( | Court has transfer<br>of the budget.                               | red an existir | ng budget surplus | to a budg | get of a         |     |
| The                          | followir          | ng transfers t  | o said budge                     | t are hereb             | y autho               | orized:  |                |                   |           |                  |     |
| Department                   | Name:             | _   |                                  |                         | Ele                   | ctions   |                | Departmen         | t#:       | 5400             |     |
| TRANSFER <u>FI</u>           | ROM:              |   |                                  |                         |                       |  |                |                   |           |                  |     |
|                              |                   | ER NAME<br>& Training   | <u>-</u> -                       |                         |                       | ACCOUNT NUMB<br>0100-5400-54000-                                   |                |                   |           | AMOUNT<br>500.00 |     |
|                              |                   |   | -<br>-<br>-                      | -                       |                       |  |                |                   |           |                  |     |
|                              |                   |   | -<br>-<br>-                      | :-                      |                       |  |                |                   |           |                  |     |
|                              |                   |   | -<br>-                           | -                       |                       |  |                |                   |           |                  | _   |
| TRANSFER <u>T(</u>           | <u>D</u> :        |   | -                                | 71 <b>-</b>             | TOTA                  | AL TRANSFERRED   | FROM:          |                   |           | \$500.00         |     |
| ACCOUN                       | T NUMB<br>Postage |   | -                                | -                       |                       | ACCOUNT NUMBE<br>0100-5400-53100-                                  |                |                   |           | AMOUNT<br>500.00 |     |
|                              |                   |   | -                                | -                       |                       |  |                |                   |           |                  |     |
|                              |                   |   | -                                | -                       | TO                    | ΓAL TRANSFERREΩ  | TO:            |                   |           | \$500.00         | _   |
| EXPLANATION<br>To cover year |                   | dget needs  |                                  |                         |                       |  | -              |                   | COM       | MISSIONERS COL   | JRT |
| Department l                 | Head:             |   |                                  |                         |                       |  |                | Date:             |           | OCT 1 1 2022     |     |
| THE COUNTY                   | OF JOHI           | NSON  | - 1 1                            | 1                       | RC                    | OUND DOLLARS OF  | NLY            |                   | A         | pprove           | d   |
| BY:                          |                   | K og<br>Roger Ha  | rmon, County                     |                         | W/G                   | N)   |                |                   |           |                  |     |
| Date received b              | oy the Co         | 150   |                                  |                         |                       | Dat  | e Received b   | y Budget Coordina | ator:     |                  |     |

| On this the           | 11th               | day of _   | October                           | 2022, the   | Commssion                     | ers' Court, with the  | e following | members beir    | ng present  |                  |       |
|-----------------------|--------------------|--|-----------------------------------|-------------|-------------------------------|---|-------------|-----------------|-------------|------------------|-------|
|                       |                    | Roger Harr<br>Rick Bailey<br>Kenny Hov<br>Mike Whit<br>Larry Woo | vell<br>e                         |             | Com<br>Com<br>Com             | nty Judge<br>nmissioner Pct #1<br>nmissioner Pct #2<br>nmissioner Pct #3<br>nmissioner Pct #4 |             |                 |             |                  |       |
| The following         | g procee           | dings were   | had, to-wit:                      |             |                               |   |             |                 |             |                  |       |
| THA<br>Johnson Cou    | T WHER<br>nty, and | EAS, theret  | ofore, on Septe                   | ember 7, 20 | 21 the Cour                   | t heard and appro   | ved the bu  | dget for the ye | ear 2022 fo | r                |       |
| WHI<br>similar kind a | EREAS, o           | n proper ap<br>I. The trans                                      | plication, the<br>fer does not in | Commission  | ners' Court h<br>total of the | nas transferred an budget.  | existing bu | dget surplus to | a budget    | of a             |       |
| The                   | followin           | g transfers  | to said budget                    | are hereby  | authorized:                   | F.  |             |                 |             |                  |       |
| Department I          | Name:              | ·  |                                   | C           | onstable Pc                   | t. 2  |             | Department      | #:          | 5510             |       |
| TRANSFER FF           | ROM:               |  |                                   |             |                               |   |             |                 |             |                  |       |
| ACCOUNT<br>Tire       | NUMB<br>es & Tub   |  | _                                 | _           |                               | UNT NUMBER<br>5510-54450-LE   |             | ) <del>-</del>  |             | AMOUNT<br>360.00 |       |
|                       |                    |  | _                                 | =           |                               |   | _           | -               |             |                  |       |
|                       |                    |  | _                                 | =           |                               |   | _           | -<br>-          |             |                  |       |
|                       |                    |  | _                                 | _           |                               |   | _           | -               |             |                  |       |
| TRANSFER TO           | ):                 |  | _                                 |             | TOTAL TRA                     | NSFERRED FROM:  | _           | =               |             | \$360.00         |       |
| ACCOUNT               | NUMBE              |  | -<br>-<br>-                       | _           |                               | JNT NUMBER<br>510-53330-LE  | _           | =               |             | AMOUNT<br>360.00 |       |
|                       |                    |  | -<br>-<br>-                       | =           |                               |   | _           |                 |             |                  |       |
|                       |                    |  | _                                 |             | TOTAL TR                      | ANSFERRED TO:   | _           | -               |             | \$360.00         |       |
| To cover year         |                    | get needs  |                                   |             |                               |   |             |                 | COMMI       | SSIONERS (       | COURT |
| Department H          | ead:               |  |                                   |             | -                             |   |             | Date:           | 0           | CT 1 1 202       | 22    |
| THE COUNTY (          | OF JOHN            | SON  |                                   |             | ROUND                         | DOLLARS ONLY  |             |                 | A           | oprov            | ved   |
| BY:                   | (                  | J Roger He   | Wyon copyrig                      | Marie Sur   | nev.                          | <b>)</b>  |             |                 |             |                  |       |
| Date received by      | y the Cou          | nty Judge's (  | Office:                           |             |                               | Date Receiv   | ved by Bud  | get Coordinate  | or:         |                  |       |

| On this the 11th day of October   | 2022, the Commssioners' Court, with the follo  | owing members being pr   | resent              |
|---|--|--------------------------|---------------------|
| Roger Harmon<br>Rick Bailey<br>Kenny Howell<br>Mike White<br>Larry Woolley          | <ul> <li>County Judge</li> <li>Commissioner Pct #1</li> <li>Commissioner Pct #2</li> <li>Commissioner Pct #3</li> <li>Commissioner Pct #4</li> </ul> |                          |                     |
| The following proceedings were had, to-wit:   |  |                          |                     |
| THAT WHEREAS, theretofore, on Septe Johnson County, and                             | ember 7, 2021 the Court heard and approved to  | he budget for the year 2 | 022 for             |
| WHEREAS, on proper application, the similar kind and fund. The transfer does not in | Commissioners' Court has transferred an existicrease the total of the budget.  | ng budget surplus to a b | udget of a          |
| The following transfers to said budget  | are hereby authorized:   |                          |                     |
| Department Name:  | Constable Pct. 4   | Department #:            | 5530                |
| TRANSFER <u>FROM</u> :  |  |                          |                     |
| ACCOUNT NUMBER NAME Dues, Conferences & Training                                    | ACCOUNT NUMBER<br>0100-5530-54100-LE   | _                        | AMOUNT<br>1,680.00  |
|   |  |                          |                     |
|   |  | _                        |                     |
|   |  |                          |                     |
| TRANSFER <u>TO</u> :  | TOTAL TRANSFERRED FROM:  |                          | \$1,680.00          |
| ACCOUNT NUMBER NAME Vehicle Repair & Maintenance                                    | ACCOUNT NUMBER<br>0100-5530-54500-LE   | _                        | AMOUNT<br>1,435.00  |
| Tires & Tubes   | 0100-5530-54450-LE   |                          | 245.00              |
|   |  |                          |                     |
|   | TOTAL TRANSFERRED TO:  |                          | \$1,680.00          |
| EXPLANATION: To cover year end budget needs   |  |                          | COMMISSIONERS COURT |
| Department Head:  |  | Date:                    | OCT 1 1 2022        |
| THE COUNTY OF JOHNSON  BY:  | ROUND DOLLARS ONLY   | A                        | Approved            |
| Roger Harmon, County Ju   | udge   |                          |                     |
| Date received by the County Judge's Office:   | Date Received b  | y Budget Coordinator: _  |                     |

| On this the                  | 11th       | day of _   | October                          | 2022, the Co                  | ommssioners' Court, with   | the following m  | embers bein   | g present           |
|------------------------------|------------|--|----------------------------------|-------------------------------|--|------------------|---------------|---------------------|
|                              |            | Roger Hari<br>Rick Bailey<br>Kenny Hov<br>Mike Whit<br>Larry Woo | vell<br>e                        | -                             | County Judge<br>Commissioner Pct #<br>Commissioner Pct #<br>Commissioner Pct #<br>Commissioner Pct # | 12<br>13         |               |                     |
| The following                | g procee   | dings were   | had, to-wit:                     |                               |  |                  |               |                     |
| THA<br>Johnson Cou           | T WHER     | EAS, thereto   | ofore, on Sept                   | ember 7, 2021                 | the Court heard and ap   | proved the budg  | et for the ye | ar 2022 for         |
| WHI<br>similar kind          | EREAS, o   | on proper ap   | plication, the<br>fer does not i | Commissione<br>ncrease the to | rs' Court has transferred<br>tal of the budget.  | an existing budg | et surplus to | a budget of a       |
| The                          | followin   | g transfers  | to said budget                   | are hereby au                 | uthorized:   |                  |               |                     |
| Department                   | Name:      | _  |                                  | Co                            | ounty Judge  |                  | Department #  | 4040                |
| TRANSFER <u>FF</u>           | ROM:       |  |                                  |                               |  |                  |               |                     |
| ACCOUN<br>Maint. of          |            |  | _                                |                               | ACCOUNT NUMBER<br>0100-4040-58000-GG   |                  |               | AMOUNT<br>54.00     |
|                              |            |  | _                                |                               |  |                  | =             |                     |
|                              |            |  | _                                | _                             |  |                  | _             |                     |
|                              |            |  | _                                | -                             |  |                  | _             |                     |
|                              |            |  |                                  |                               | OTAL TRANSFERRED FRO   |                  | _             | \$54.00             |
| TRANSFER <u>TC</u>           | <u>D</u> : |  |                                  | ,,                            | OTAL MANSI EMED PRO  | ivi.             | =             | \$54.00             |
| ACCOUNT<br>Dues, Confe       |            | ER NAME<br>& Training  | _                                |                               | ACCOUNT NUMBER<br>0100-4040-54100-GG   |                  | -             | AMOUNT 54.00        |
|                              |            |  | _                                | _                             |  |                  | _             |                     |
|                              |            |  | _                                | _                             |  |                  | _             |                     |
|                              |            |  | _                                |                               | TOTAL TRANSFERRED TO   | ):               | =             | \$54.00             |
| EXPLANATION<br>To cover year |            | dgat paads   |                                  |                               |  |                  |               |                     |
| TO COVET YEAR                | ena ba     | aget needs   |                                  |                               |  |                  |               | COMMISSIONERS COURT |
| Department H                 | lead:      |  |                                  |                               |  | D                | ate:          | OCT 1 1 2022        |
| THE COUNTY                   | OF JOHN    | ison<br>2  | 7                                | 1                             | ROUND DOLLARS ONLY   |                  |               | Approved            |
| BY:                          |            | Roger Ha   | armon, County J                  | udge W                        | IN   |                  |               |                     |
| Date received b              | y the Co   | ınty Judge's (   | Office:                          |                               | Date Re  | eceived by Budge | et Coordinato | or:                 |

FY 2022 On this the 11th day of October 2022, the Commssioners' Court, with the following members being present Roger Harmon County Judge Rick Bailey Commissioner Pct #1 Kenny Howell Commissioner Pct #2 Mike White Commissioner Pct #3 Larry Woolley Commissioner Pct #4 The following proceedings were had, to-wit: THAT WHEREAS, theretofore, on September 7, 2021 the Court heard and approved the budget for the year 2022 for Johnson County, and WHEREAS, on proper application, the Commissioners' Court has transferred an existing budget surplus to a budget of a similar kind and fund. The transfer does not increase the total of the budget. The following transfers to said budget are hereby authorized: Department Name: Non-Departmental Department #: TRANSFER FROM: ACCOUNT NUMBER NAME ACCOUNT NUMBER AMOUNT Operating Reserve 0100-5100-53970-GG 4,636.00 TOTAL TRANSFERRED FROM: \$4,636.00 TRANSFER TO: ACCOUNT NUMBER NAME ACCOUNT NUMBER AMOUNT Petroleum Products 0100-4060-53400-PH 1,400.00 Uniforms 0100-6250-53330-LE 965.00 Telephone 0100-6600-54200-CR 20.00 Dues, Conferences & Training 0100-6430-54100-PH 1,176.00 Petroleum Products 0100-6430-53400-PH 550.00 Telephone 0100-6430-54200-PH 525.00 TOTAL TRANSFERRED TO: \$4,636.00 **EXPLANATION:** To cover year end budget needs COMMISSIONERS COURT Department Head: Date: Approved THE COUNTY OF JOHNSON ROUND DOLLARS ONLY Roger Harmon, County Judge

Date Received by Budget Coordinator:

Date received by the County Judge's Office:

| On this the                | 11th                 | _day of  | October                          | 2022, th    | e Comn                | nssioners' Cou  | rt, with the fol                    | llowing me  | embers bei   | ing preser | nt              |          |
|----------------------------|----------------------|--|----------------------------------|-------------|-----------------------|---|-------------------------------------|-------------|--------------|------------|-----------------|----------|
|                            |                      | Roger Harn<br>Rick Bailey<br>Kenny How<br>Mike White<br>Larry Wool | ell                              |             |                       | County Judg<br>Commission<br>Commission<br>Commission | er Pct #1<br>er Pct #2<br>er Pct #3 |             |              |            |                 |          |
| The followin               | g proce              | edings were I  | nad, to-wit:                     |             |                       |   |                                     |             |              |            |                 |          |
| THA<br>Johnson Cou         | AT WHEF              | REAS, thereto  | fore, on Sep                     | tember 6, 2 | 2022 the              | e Court heard   | and approved                        | the budge   | et for the y | ear 2023   | for             |          |
| WH<br>similar kind         | IEREAS, o<br>and fun | on proper ap<br>d. The trans                                       | plication, the<br>fer does not i | Commission  | oners' C<br>e total d | Court has trans<br>of the budget.                     | sferred an exist                    | ting budge  | et surplus t | to a budge | et of a         |          |
| The                        | followin             | ng transfers t   | o said budge                     | t are hereb | y autho               | orized:   |                                     |             |              |            |                 |          |
| Department                 | Name:                |  |                                  |             | Hamm (                | Creek Park  |                                     | D           | epartment    | :#:        | 660             | )        |
| TRANSFER <u>F</u> I        | ROM:                 |  |                                  |             |                       |   |                                     |             |              |            |                 |          |
|                            |                      | BER NAME<br>r & Maint.   | -<br>-                           |             |                       | ACCOUNT NUI<br>0100-6600-534                          |                                     |             |              |            | AMOUN<br>750.00 | Г        |
|                            |                      |  | -<br>-                           | -           |                       |   |                                     |             |              |            |                 |          |
|                            |                      |  | -<br>-                           | -           |                       |   |                                     |             |              |            |                 |          |
| TRANSFER TO                | O:                   |  | -                                | -           | TOTA                  | AL TRANSFERR  | ED FROM:                            |             |              |            | \$750.00        |          |
| ACCOUN <sup>-</sup>        |                      | ER NAME<br>ices  | -<br>-                           | -           |                       | ACCOUNT NUN<br>100-6600-540                           | CONTRACTOR CONTRACTOR               |             |              |            | AMOUN750.00     | -        |
|                            |                      |  | -                                |             |                       |   |                                     |             |              |            |                 |          |
|                            |                      |  | -                                | -           | ТОТ                   | TAL TRANSFER  | RED TO:                             |             | 8            |            | \$750.00        |          |
| EXPLANATION<br>Moving budg |                      | nds to new fe  | es & services                    | line to cov | er cost               | of rekeying lo  | ocks, safe and a                    | annual fire | extinguish   | ner inspec | tion            | RS COURT |
| Department I               | Head:                |  |                                  |             |                       |   |                                     | Da          | ate:         |            | OCT 11          | 2022     |
| THE COUNTY                 | OF JOHI              | NSON   |                                  |             | RO                    | OUND DOLLARS  | S ONLY                              |             |              | Ap         | pro             | ved      |
| BY:                        |                      | Roger Ha   | rmon, County                     | Judge Judge | <del>N (S)</del>      | ~   |                                     |             |              |            |                 |          |
| Date received b            | by the Co            | unty Judge's C   | ffice:                           |             |                       |   | Date Received                       | by Budge    | t Coordina   | tor:       |                 |          |

| On this the                 | day of                                | October         | 2022, the Co       | mmssioners' Court, with the   | following members being   | g present           |
|-----------------------------|---------------------------------------|-----------------|--------------------|-------------------------------|---------------------------|---------------------|
|                             | Roger Hai                             | mon             |                    | County Judge                  |                           |                     |
|                             | Rick Baile                            |                 |                    | Commissioner Pct #1           |                           |                     |
|                             | Kenny Ho                              |                 | 2                  | Commissioner Pct #2           |                           |                     |
|                             | Mike Whi                              |                 | -                  | Commissioner Pct #3           |                           |                     |
|                             | Larry Woo                             | olley           | -                  | Commissioner Pct #4           |                           |                     |
| The followin                | g proceedings were                    | had, to-wit:    |                    |                               |                           |                     |
| THA<br>Johnson Cou          | AT WHEREAS, there                     | tofore, on Sep  | tember 6, 2022     | the Court heard and approv    | ed the budget for the yea | ar 2023 for         |
| WH<br>similar kind          | EREAS, on proper a and fund. The tran | pplication, the | Commissioner       | s' Court has transferred an e | xisting budget surplus to | a budget of a       |
|                             | following transfers                   |                 |                    |                               |                           |                     |
| Department                  | Name:                                 |                 | She                | eriff's Office                | Department #              | <i>t</i> : 5600     |
| TRANSFER FI                 | ROM:                                  |                 |                    |                               |                           |                     |
|                             | T NUMBER NAME                         |                 |                    | ACCOUNT NUMBER                |                           |                     |
|                             | 5600-53330-LE                         |                 |                    | ACCOUNT NUMBER Uniforms       | _                         | AMOUNT              |
|                             | 3000 33330-EE                         |                 | · V                | Uniforms                      |                           | 25,000.00           |
|                             |                                       |                 | -                  |                               | _                         |                     |
|                             |                                       |                 |                    |                               |                           |                     |
|                             |                                       |                 | -                  |                               |                           |                     |
|                             |                                       |                 |                    |                               | _                         |                     |
|                             |                                       |                 | -                  |                               |                           |                     |
|                             |                                       |                 |                    |                               |                           |                     |
|                             |                                       | _               |                    |                               | _                         |                     |
|                             |                                       |                 |                    | 711 7011/5750050              |                           |                     |
| TRANSFER TO                 | ٠.                                    |                 | TO                 | OTAL TRANSFERRED FROM:        | =                         | \$25,000.00         |
| THAMSTER IC                 | 2.                                    |                 |                    |                               |                           |                     |
| ACCOUNT                     | T NUMBER NAME                         |                 |                    | ACCOUNT ALLIANDED             |                           |                     |
|                             | 5600-53300-LE                         |                 |                    | ACCOUNT NUMBER Small Tools    |                           | AMOUNT              |
|                             |                                       | _               | -                  | Siliali 100is                 |                           | 25,000.00           |
|                             |                                       | -               | -                  |                               |                           |                     |
|                             |                                       |                 | -                  |                               |                           |                     |
|                             |                                       | _               |                    |                               |                           |                     |
|                             |                                       | _               |                    |                               |                           |                     |
|                             |                                       | _               | -                  |                               | -                         |                     |
|                             |                                       |                 |                    | TOTAL TRANSFERRED TO:         | _                         | \$25,000.00         |
| EVDI ANIATION               | 1.                                    |                 |                    |                               | -                         |                     |
| EXPLANATION<br>To move fund |                                       |                 |                    |                               |                           |                     |
| TO MOVE TUNG                | is budgeted in Unit                   | orm line to Sm  | iall Tools line to | purchase Deputy Gear          |                           | COMMISSIONERS COURT |
|                             |                                       | 11              | 1/                 |                               |                           |                     |
| Department H                | Head: //                              | den 1           | Tue                |                               | Date:                     | OCT 1 1 2022        |
|                             |                                       | -               |                    |                               | Date.                     | 001112022           |
| THE COLLARS                 | OF IOUNGO.                            |                 | ,                  |                               |                           | _                   |
| THE COUNTY                  | OF JOHNSON                            |                 |                    | ROUND DOLLARS ONLY            |                           | Annroyad            |
|                             |                                       | 1 lan           |                    | ×.                            |                           | Approved            |
| BY:                         | K comera                              | Leto -          | FARARIET           | N                             |                           | -                   |
|                             | Roger H                               | armon, County   | ludge              |                               |                           |                     |
|                             | noger n                               | ormon, county   | andre              |                               |                           |                     |
| Date received b             | y the County Judge's                  | Office:         |                    | Date Receive                  | ed by Budget Coordinato   |                     |
|                             |                                       | -               |                    | Date Necely                   | ea by budget coordinato   | 1.                  |

### Training / Seminar Approval Form

| Department Name:   | CONSTABLE PCT 4  |                     |                     |
|--------------------|--|---------------------|---------------------|
| Seminar Name:      | TASER INSTRUCTOR CERTIFICATION COL                                       | RSE                 |                     |
| Purpose:           | TRAINING   |                     |                     |
| Place:             | REEVES COUNTY SHERIFF'S OFFICE - PEC                                     | COS, TX             |                     |
| Date:              | NOVEMBER 21, 2022  |                     |                     |
| Who Will Be Attend | 0  |                     |                     |
| This Training      | g/ Seminar is necessary for the following 1                              | easons:             |                     |
| ✓ Require          | d continuing education   | training            |                     |
| ☑ Improve          | work performance   | uired certification |                     |
| Attach Dogist      | ration Form and Complete the following                                   | information.        |                     |
|                    | ration Form and Complete the following stration \$375,00 Date registrati |                     |                     |
| ep. 100            | neck to department head  | off is due monzozz  |                     |
| _                  | reasurer to mail check with registration                                 |                     |                     |
|                    | requested, attach a completed Johnson County                             | Travel Form.        |                     |
| Deptartment Head S | ignature:  |                     |                     |
|                    |  |                     | COMMISSIONERS COURT |
| *SEND FOR          | M TO COUNTY JUDGE'S OFFICE*  |                     | OCT 1 1 2022        |
| RECEIVED B         | Y COUNTY JUDGE'S OFFICE  | DATI                | Approved            |
| APPROVED B         | Y COMMISSIONER'S COURT:  | DAT                 | E:                  |

#### Troy L. Fuller

Subject:

You are enrolled in the TASER Instructor Certification Course

Location:

Reeves County Sheriff's Office, 2014 Bickley Street, Pecos, Texas, 79772

Start: End: Mon 11/21/2022 8:00 AM Mon 11/21/2022 5:00 PM

Show Time As:

Tentative

Recurrence:

(none)

Organizer:

noreply@axon.com

\* External sender - use caution with links or attachments \*

Hi, Troy Fuller

Username: troy@johnsoncountytx.org

Thank you for enrolling in the TASER Instructor Certification Course! The details for your session are as follows:

Start Date/Time: 11/21/2022 8:00:00 AM

Location: Reeves County Sheriff's Office

Now that your session date is scheduled, you have access to the online pre-work, which should be completed prior to attending the in-person class. Please do not complete your pre-work more than 14 days prior to your in-person session, as the content is subject to change.

You may log in to MyAxon (<a href="http://my.axon.com/">http://my.axon.com/</a>), click on the Axon Academy tile, and then select "My Courses" to begin the pre-work.

Also feel free to browse the entire Axon catalog of courses using the link below:

#### https://myacademy.axon.com/

If you did not intend to enroll in this course, you may unenroll by the following the steps in <u>THIS VIDEO</u>, or contact <u>training@axon.com</u> to ensure that you are removed from the course. Otherwise, your agency will be charged.

Thank you!

Axon

Note: This is a system generated message. Please do not reply to this email.

#### Troy L. Fuller

From:

donotreply@axon.com

Sent:

Monday, October 3, 2022 9:20 AM

To:

Troy L. Fuller

Subject:

Order Confirmation

\* External sender - use caution with links or attachments \*



If you purchased training you will receive a second email shortly with instructions for accessing your courses.

To view the most up to date status and invoices associated with your orders, visit MyAxon Online Orders.

### Axon Online Law Enforcement Store - Thank You for Your Purchase

Troy Fuller placed an order. Current order status is: Order Submitted. Order Number: O-0000088561

### **Billing and Shipping Address**

Bill To:

Ship to

Trov Fuller

Troy Fuller

Johnson County Constable Precinct Johnson County Constable Precinct

2 North Main Street

2 North Main Street

**B6** 

Cleburne, TX, United States 76033 Cleburne, TX, United States 76033

### Payment Information

**Payment Method** 

Purchase Order/Request Invoice

Purchase Order: null

| Order Items                                    |          |     |          |
|--|----------|-----|----------|
| Product  | Price    | Qty | Total    |
| 44729 TASER EW Instructor Certification Course | \$375.00 | 1   | \$375.00 |

| Totals |                          |
|--------|--------------------------|
|        | <b>Subtotal</b> \$375.00 |
| ,      | Estimated \$0.00         |
|        | Estimated Tax \$0.00     |
|        | Grand Total \$375.00     |

### Thank You!

Note: CEW items ship 10 days or less and Axon items ship 45 days or less, unless products are backordered. For questions, contact ecommerce@axon.com.



# TASER 7 CEW

Axon TASER Training Department

Conducted Energy Weapon (CEW) – User Course

Version 22 - Effective June 22, 2020 DRAFT

© 2020 Axon Enterprise, Inc.

### Goal

To provide the basic operational theory and practical training to reasonably, safely and effectively operate TASER Conducted Energy Weapons (CEWs).

# **Course Objectives**

Upon completion of this course, you will be able to:

- Explain the technology associated with TASER 7
- Describe the nomenclature and operation of the TASER 7
- Describe the nomenclature and operation of the TASER 7 cartridges
- Explain proper care and troubleshooting techniques
- Explain CEW Smart Use Considerations
- Explain the Tactical Considerations associated with CEW use
- Explain proper probe placement and aiming requirements
- Demonstrate safe handling of CEWs

# **TASER Training Version 22**

With the release of Training Version 22, all prior TASER Training materials and Training Bulletins are superseded and rendered obsolete.

# **Expectations**

You must successfully complete the entire curriculum to be certified by TASER Training as a TASER CEW user

- Users must be recertified annually or more frequently as necessary to stay current with updated manufacturer warnings and training
- Ask questions. If we do not know the answer, we will find it for you.

# TRAVEL PROCEDURES HOTEL RESERVATION REQUEST

(EMAIL THIS FORM COMPLETED TO PURCHASING)

Note: When the Purchasing Department reserves the room; the payment will be processed and paid for on the credit card. The Purchasing department will need your hotel receipt as soon as you return. Do not request monies from the auditor's office on your regular travel form. Purchasing will forward this form to the auditor's office as backup.

| DATE: 10/03/2022 DEPARTMENT: CONSTABLE PCT 4  |  |  |  |  |  |
|---|--|--|--|--|--|
| PERSON SENDING REQUEST: BRENDA TUCKER   |  |  |  |  |  |
| Person(s) Name Attending: 1. RUSSELL ROJAS  2 3 4   |  |  |  |  |  |
| How many rooms: 1 (Please add any special requirements)   |  |  |  |  |  |
| Hotel Name: HAMPTON INN PECOS   |  |  |  |  |  |
| Hotel Address: 215 SOUTH FRONTAGE RD City: PECOS State: TX Zip: 797   |  |  |  |  |  |
| Hotel Telephone #: 432-447-0174   |  |  |  |  |  |
|   |  |  |  |  |  |
| Function Attending: TASER EW INSTRUCTOR CERTIFICATION COURSE  Date of Check in: 11/20/2022  Date of Check out: 11/21/2022 |  |  |  |  |  |
| Bate of effect out.   |  |  |  |  |  |

### **Training / Seminar Approval Form**

| Department Name:                           | County Judge's Office  |                            |           |                                   |  |
|--|--|----------------------------|-----------|-----------------------------------|--|
| Seminar Name:                              | V.G.Y.I. of County Government Semimar for Newly Elected County Judges & Commissioners  |                            |           |                                   |  |
| Purpose:                                   | Job Training   |                            |           |                                   |  |
| Place:                                     | College Station, Texas   |                            |           |                                   |  |
| Date:                                      | January 10-13, 2023  |                            |           |                                   |  |
| Who Will Be Attend<br>Christopher Boedeker | ing:   |                            |           |                                   |  |
|  | g/ Seminar is necessary for d continuing education   | the following reasons:     |           |                                   |  |
| ☐ Improve                                  | work performance   | ☐ Required certific        | ation     |                                   |  |
| Amount of regis  ☐ Return ch ☐ Request T   | stration Form and Complete stration \$\frac{350.00}{2}  eck to department head  reasurer to mail check with reg requested, attach a completed 3  ignature: | _ Date registration is due |           |                                   |  |
|  | M TO COUNTY JUDGE'S  |                            |           | COMMISSIONERS COURT  OCT 1 1 2022 |  |
| RECEIVED BY                                | Y COUNTY JUDGE'S OFF   | ICE                        | _ DATE: _ |                                   |  |
| APPROVED B                                 | Y COMMISSIONER'S COU   | RT:                        | _ DATE:   | Approved                          |  |

#### **Rachel Sitler**

From:

do-not-reply@county.org

Sent:

Monday, October 3, 2022 8:47 AM

To:

Rachel Sitler

Subject:

Confirmation

Dear Ms. Rachel Sitler,

Thank you for your recent online submission. Here are confirmation details for your records.

Order Number: 238278

Order Date: Oct 3, 2022 8:46 AM Bill To: Ms. Rachel Lea Sitler

Order Total: 350.00

Payment Method: You will be billed for the balance due - Purchase Order Number .

ItemPriceQtyTotalV.G.Y Seminar Newly Elected County Judges and Commissioners - Mr.350.001350.00

Christopher Boedeker

When: Jan 10, 2023 - Jan 13, 2023

Where: Texas A&M Hotel and Conference Center

177 Joe Routt Blvd

College Station, TX 77840 United States

Registration option: Jan 10, 2023 - Registration

Item Total350.00Item Grand Total350.00Transaction Grand Total350.00

You may review your registration and event information at any time on our website by logging into your <u>Member Portal</u>.

Additional information will be emailed to you soon. If you have any questions, please contact Education Services at (800) 456-5974.

Texas Association of Counties
This email was sent to rsitler@johnsoncountytx.org.

<sup>\*</sup> External sender - use caution with links or attachments \*

## V.G. Young Institute of County Government Seminar for Newly Elected County Judges and Commissioners

January 10 - 13, 2023

Texas A&M Hotel and Conference Center 177 Joe Routt Blvd College Station, TX 77840



Registration (https://imis.county.org/imis/Event.aspx? EventKey=23AVGYNJC)

For more information, contact the <u>V.G. Young Institute of County Government (https://vgyi.tamu.edu)</u> at (979) 845-4572.

#### Tuesday, January 10

Noon Registration

1-5:30 p.m. Educational Sessions

6:30 p.m. Welcome Reception

Wednesday, Jan. 11

8:30 a.m.-5:10 p.m. Educational Sessions

6:30-8:30 p.m. Optional Evening Session

Thursday, Jan. 12

8:30 a.m.-5 p.m. Educational Sessions

Friday, Jan. 13

8-11:45 a.m. Educational Sessions

\*Agenda subject to change

Registration (https://imis.county.org/imis/Event.aspx? EventKey=23AVGYNJC)

#### **Rachel Sitler**

From:

reservations@texasamhotelcc.com

Sent:

Monday, October 3, 2022 10:53 AM

To:

Rachel Sitler

Subject:

Reservation Confirmation

You don't often get email from reservations@texasamhotelcc.com. Learn why this is important

\* External sender - use caution with links or attachments \*

#### BENCHMARK RESORTS & HOTELS



CONFIRMATION DETAILS ▶ • Call 888.65.GIGEM



# Your reservation has been confirmed.

Howdy Christopher Boedeker!

Thank you for selecting the Texas A&M Hotel and Conference Center for your upcoming stay.

We look forward to introducing you to Howdy Hospitality in the heart of Aggieland. Below are the details of your reservation:

Confirmation Number: 35873SE103286
Arrival Date: Tuesday, January 10, 2023
Departure Date: Friday, January 13, 2023

Accommodation: Executive King Room Rate: Tuesday, January 10, 2023

USD 114.00

Wednesday, January 11, 2023 USD 114.00 Thursday, January 12, 2023 USD 114.00 **Total Amount with Tax:** USD 395.88

We're pleased to welcome Reveille's four legged friends to our property! Please review our dog policy and contact our reservations team to confirm your dog's stay.

PLEASE NOTE OUR HOTEL POLICIES, CHECK-IN INFORMATION, CANCELLATION AND OTHER IMPORTANT RESERVATION CONFIRMATION DETAILS ▶

Thanks and Gig 'em,

Greg Stafford

General Manager

# Share something special Spread the word about your upcoming trip to the Texas A&M Hotel with friends & family and they can unlock a special bonus towards a future stay with us. Plus, you'll earn an instant bonus for your upcoming stay! Start sharing





# Training / Seminar Approval Form

| Department Name:                           | County Judge's Office                    |                      |       |                     |
|--|--|----------------------|-------|---------------------|
| Seminar Name:                              | Judicial Orientation for New County Ju   | ıdges                |       |                     |
| Purpose:                                   | Job Training                             |                      |       |                     |
| Place:                                     | Lubbock, Texas                           |                      |       |                     |
| Date:                                      | January 30 - February 3, 2023            |                      |       |                     |
| Who Will Be Attend<br>Christopher Boedeker | ing:                                     |                      |       |                     |
|  |  |                      |       |                     |
|  | y/ Seminar is necessary for the foll     |                      |       |                     |
| 200  | ,0                                       | ✓ Job training       |       |                     |
| ☐ Improve                                  | work performance                         | Required certificati | on    |                     |
| Attach Regist                              | ration Form and Complete the fol         | lowing information:  |       |                     |
| Amount of regis                            | stration \$0 Date r                      | egistration is due   |       |                     |
|  | eck to department head                   |                      |       |                     |
| Request T                                  | reasurer to mail check with registration | Í                    |       |                     |
|  | requested, attach a completed Johnson    |                      |       |                     |
| Deptartment Head Si                        |  |                      |       |                     |
|  |  |                      |       |                     |
| *SEND FORM                                 | A TO COUNTY JUDGE'S OFFIC                | CE*                  |       | COMMISSIONERS COURT |
| RECEIVED BY                                | Y COUNTY JUDGE'S OFFICE                  |                      | DATE: | OCT 1 1 2022        |
| APPROVED BY                                | Y COMMISSIONER'S COURT:                  |                      | DATE: | Approved            |

#### **Rachel Sitler**

From:

do-not-reply@county.org

Sent:

Monday, October 3, 2022 8:49 AM

To:

Rachel Sitler

Subject:

Confirmation

\* External sender - use caution with links or attachments \*

Dear Ms. Rachel Sitler,

Thank you for your recent online submission. Here are confirmation details for your records.

Order Number: 238279

Order Date: Oct 3, 2022 8:48 AM Bill To: Ms. Rachel Lea Sitler

Order Total: 0.00

Item

Price Qty Total

Judicial Orientation for New County Judges - Mr. Christopher Boedeker

0.00 1 0.00

When: Jan 30, 2023 - Feb 3, 2023

Where: The Overton Hotel and Conference Center

2322 Mac Davis Ln.

Lubbock, TX 79401 United States

Registration option: Jan 30, 2023 - Conference Registration-I will not pay voluntary fee

Item Total 0.00

Item Grand Total

0.00

**Transaction Grand Total** 

0.00

You may review your registration and event information at any time on our website by logging into your Member Portal.

Additional information will be emailed to you soon. If you have any questions, please contact Education Services at (800) 456-5974.

**Texas Association of Counties** 

This email was sent to rsitler@johnsoncountytx.org.

# Judicial Orientation for New County Judges

January 30 - February 3, 2023

Overton Hotel & Conference Center 2322 Mac Davis Ln. Lubbock, TX 79401



Registration (https://imis.county.org/imis/Event.aspx? EventKey=23JNJO)

For more information, contact <u>Ashley Royer (mailto:ashleyr@county.org)</u> or <u>Regan Frugé (mailto:reganf@county.org)</u> at (800) 456-5974.

Sunday, Jan. 29

2 p.m.-5 p.m.

Registration Desk Open

Monday, Jan. 30

7 a.m.-5 p.m.

Registration Desk Open

7-8 a.m.

Breakfast Buffet

8 a.m.-5 p.m.

General Session

12-1:30 p.m.

Lunch on Your Own

Tuesday, Jan. 31

7 a.m.-5 p.m.

Registration Desk Open

7-8 a.m.

Breakfast Buffet

8 a.m.-5 p.m.

General Session

12-1 p.m.

Lunch & Learn Session (lunch provided)

Wednesday, Feb. 1

7 a.m.-5 p.m.

Registration Desk Open

7-8 a.m. Breakfast Buffet

8 a.m.-5 p.m. General Session

12-1 p.m. Lunch & Learn Session (lunch provided)

Thursday, Feb. 2 - Day at Texas Tech School of Law

7 a.m.-12 p.m. Registration Desk Open

7-8 a.m. Breakfast Buffet

8-9 a.m. Transport to Texas Tech University School of Law

9-11:30 a.m. Sessions

11:30 a.m.-1 p.m. Lunch (provided)

1-5 p.m. Sessions

5:15-6:15 p.m. Reception at Texas Tech

5:30-6:30 p.m. Transport to the Overton Hotel

Friday, Feb. 3

7-11:30 a.m. Registration Desk Open

7-8 a.m. Breakfast Buffet

8-11:30 a.m. General Session

11:30 a.m. Adjourn

Agenda is subject to change.

Registration (https://imis.county.org/imis/Event.aspx? EventKey=23JNJO)

## **Rachel Sitler**

From:

Overton Hotel & Conference Center <sender@1859historichotels.com>

Sent:

Monday, October 3, 2022 10:55 AM

To:

Rachel Sitler

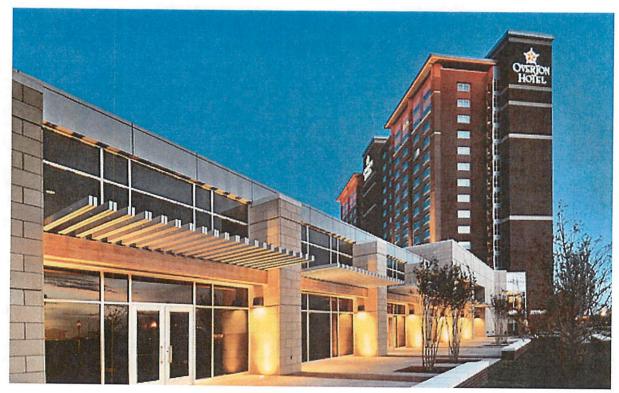
Subject:

Overton Hotel & Conference Center | Your Reservation #L7T5T8FJY7

You don't often get email from sender@1859historichotels.com. Learn why this is important

\* External sender - use caution with links or attachments \*





Welcome to Lubbock!

Dear Christopher Boedeker,

Thank you for choosing the **Overton Hotel & Conference Center** for your upcoming visit to Lubbock, TX. Please review your reservation information carefully and contact us if we can be of further assistance.

As we focus on welcoming you with great excitement, we consider your safety and peace of mind our top priorities. For information on our enhanced health & safety standards, please click here.

We look forward to welcoming you and wish you a most enjoyable stay.

Kurt Metcalf General Manager

#### RESERVATION INFORMATION

**Confirmation Number:** 

L7T5T8FJY7

**Guest Name:** 

Christopher Boedeker

**Arrival Date:** 

01/29/2023

**Departure Date:** 

02/03/2023

**Number of Adults:** 

1

Number of Children:

0

**Accommodation Type:** 

Double Queen

Rate Type:

G:012823TAC

**Description:** 

**Reservation Amount:** 

490.00

Estimated Taxes / Fees:

73.50

**Estimated Total:** 

563.50

# POLICIES & GENERAL INFORMATION

**Check-In Time:** 

04:00 PM

**Check-Out Time:** 

11:00 AM

Cancel/Deposit Policy:

Reservations must be cancelled by 24 hours before

the arrival date.

### **CONTACT US**

Main Number:

Toll Free:

.

(806) 776-7000

<u>(888) 776-7001</u>









# Training / Seminar Approval Form

| Department Name:  | Sheriff's Office   |   |                                   |
|---|--|---|-----------------------------------|
| Seminar Name:   | 2022 Open Government Con   | ference   |                                   |
| Purpose:  | job training, improve work pe  | rformance   |                                   |
| Place:  | Austin, TX   |   |                                   |
| Date:   | Nov. 29-30,2022  |   |                                   |
| Who Will Be Attend<br>Lisa Taggart  | ing:   |   |                                   |
| Samantha Miller   |  |   |                                   |
|   |  |   |                                   |
| ☐ Required ☐ Improve  Attach Regist  Amount of regist ☐ Return ch ☐ Request T | reasurer to mail check with registration requested, attach a completed Johnson | ✓ Job training  ☐ Required certification  Illowing information:  registration is due Nov. 14,2022 |                                   |
|   | 1 TO COUNTY JUDGE'S OFFI   |   | COMMISSIONERS COURT  OCT 1 1 2022 |
| RECEIVED BY   | COUNTYJ UDGE'S OFFICE  | DATE:   |                                   |
| APPROVED BY   | Y COMMISSIONER'S COURT:  | DATE:   | Approved                          |

# Johnson County Sheriff's Office Training Request

| Name: Lisa laggart   |                                     |
|--|-------------------------------------|
| Rank:  | Date: <u>9-21-22</u>                |
| Course Name: 2022 Open Government  | Conference                          |
| Course Date: Nov. 29:30 2027   | com a contec                        |
| Course Date: <u>Nov. 29-30, 202</u> Z<br>Course Tuition: <u>\$\square</u> 295.00 |                                     |
| Is Course TCOLE Accredited? Y N  |                                     |
| Will training be reported by Host? Y   |                                     |
| will training be reported by Host:   |                                     |
| This Training / Seminar is necessary for the follo                               | wing reasons.                       |
| Required continuing education  | Job training                        |
| Improve work performance   | Required certification              |
| -  | •                                   |
| Host Agency: Office of Attorney General<br>Host Address: PO BOX 12548            | Have You Registered? Y N            |
| Host Address: PU BUX 17 548  | Have rouncedistored: 1              |
| Host City: Austin  | <del></del>                         |
| Host State: 14   | <del></del>                         |
| Host Zip Code: 282//   | <del></del>                         |
| Host State: 7x  Host Zip Code: 78711  Host Phone: 512-475-4400                   | <del></del>                         |
|  |                                     |
| Hotel:   | Hotel Check In Date: <u> </u>       |
| Hotel Address:   |                                     |
| Hotel City:  | Hotel Check Out Date: <u> </u>      |
| Hotel State:   |                                     |
| Hotel Zip Code:  | <del></del>                         |
| Hotel Phone:   |                                     |
|  | <del></del>                         |
| Approvals  |                                     |
|  |                                     |
| Training Coordinator: Dr. Anna Goodloe, PhD                                      | Budget Available: Y N               |
| ·  | CC Agenda Submitted: Y N N/A        |
|  | <b>G</b>                            |
| Sergeant:  | Approved                            |
|  | Disapproved Initials Date           |
| Justification (Required):  |                                     |
|  |                                     |
|  |                                     |
|  |                                     |
| Lieutenant:  | Approved                            |
|  | Disapproved Initials Date           |
| Comments:  | Disapproved initials Date           |
|  |                                     |
| Captain:   | Approved                            |
|  |                                     |
| Comments:  | Disapproved Initials Date           |
| Villa Comments.  | ·                                   |
| Chief:   |                                     |
| - IIICI  | ApprovedDisapproved InitialsDate 97 |
|  | Disapproved InitialsDate            |
| Ommente  | • •                                 |

## Johnson County Sheriff's Office Training Request

| Name: Samantha Miller   |  |               |
|---|--|---------------|
|   | Date: _ 9-21-22_   |               |
| Rank:   | an fer and a   |               |
| Course Date: 1/0v, 29-30 2022                                 | VN/ GLEACE   |               |
| Course Tuition: 295.00  |  |               |
|   |  |               |
| Is Course TCOLE Accredited? Y N                               |  |               |
| Will training be reported by Host? Y N                        |  |               |
| This Training / Seminar is necessary for the followi          | ing reasons:   |               |
| Required continuing education                                 | Job training   |               |
| Improve work performance                                      | Required certification   |               |
| Hast Assume of a CAH a  | A H V D 144 10 V N   |               |
| Host Agency: OFRIED Attorney (SINE) Host Address: POBOX 12548 | Have You Registered? Y N   |               |
|   | _  |               |
| Host City: AUGHA Host State: 7 7                              | _  |               |
| Host Zin Code: OEn //   | _  |               |
| Host Zip Code: 787 // Host Phone: 5/2-475-4600                | _  |               |
| 1103(1110He   | <del>-</del>   |               |
| Hotel:  | Hotel Check In Date: 100.28 2022   |               |
| Hotel Address:  | •  |               |
| Hotel City:   | Hotel Check Out Date: Nov. 30, 2027  |               |
| Hotel State:  |  |               |
| Hotel Zip Code:   | <del>-</del>   |               |
| Hotel Phone:  | <del>-</del><br>-  |               |
| Approvals   |  |               |
| ••  |  |               |
| Training Coordinator: Dr. Anna Goodloe, PhD                   | Budget Available: Y N  |               |
| <b>3</b>  | CC Agenda Submitted: Y N N/A   |               |
|   | oo nganaa baamaaa.   |               |
| Sergeant:   | Approved   |               |
|   | Disapproved Initials Date  |               |
| Justification (Required):                                     |  |               |
|   |  |               |
|   |  |               |
| Lieutenant:   | Ammanad  |               |
|   | Approved   |               |
| Comments:   | Disapproved Initials Date  |               |
|   |  |               |
| Captain:  | Approved   |               |
|   | Disapproved Initials Date  |               |
| Comments:   | Disapproved lilitials Date   |               |
| 211   |  |               |
| Chief:  | Approved   |               |
|   | Approved Disapproved Initials Date  Date | ١,٦           |
| Comments:   | Disapproved initials Date  | <u>م ما ل</u> |
|   |  |               |



#### 2022 Open Government Conference

November 29 & 30, 2022 8 a.m. - 5 p.m. AT&T Hotel and Conference Center 1900 University Avenue Austin, Texas 78705

| 67   | 20    | 48   |
|------|-------|------|
| DAYS | HOURS | MINS |

#### Welcome

Join us for the Office of the Attorney General's 2022 Open Government Conference.

This year, the conference will be held in the Zlotnik Family Ballroom at the AT&T Hotel and Conference Center in Austin. Texas.

#### Registration fee is \$295 per person

CLE/CEU credit will be given, see agenda page for information

Limited seating is available.

Hotel room block at the conference venue is sold out.

Overflow hotel rooms are also sold out.

Day parking is available.

Two weeks notice is required for all cancellations or substitutions.

Payments/PO number must be received two weeks prior to the event.

The conference will not be streamed, (virtual, hybrid) or recorded.

Click here to register. (/ogc2022/register)



#### 2022 Open Government Conference

November 29 & 30, 2022 8 a.m. - 5 p.m. AT&T Hotel and Conference Center 1900 University Avenue Austin, Texas 78705

#### **CEU Credit**

The Office of the Attorney General will give CEU credit from the following organizations to those who attend the conference in person. You must sign-in daily to get CEU credit.

- · Texas County & District Clerk's Association
- Texas State Board of Public Accountancy
- Texas Municipal League
- Texas State Board of Tax Professional Examiners
- Texas State Bar

Certificates of participation and course numbers for self-reporting will be emailed to attendees after the conference.

#### Agenda

#### Tuesday, November 29, 2022

700-800 am Regi

Registration and Continental Breakfast

8:00 - 8:15 a m.

Welcome Remarks

8:15 - 9:15 a.m.

Identifying a Request and the First Steps

915 - 10:15 a.m.

Charges for Public Information

10:15 - 10:30 a.m.

Break

10:30 - 11:15 a.m.

No Decision Needed How, and What, to Redact

Without an Attorney General Decision.

#### Payment Information

\*Registration fee payments are due two weeks before the actual conference date. \*\*

We accept check, money order, purchase order (PO) or wire transfer - interagency transaction vouchers (ITV).

#### Credit cards are not accepted.

All payment vouchers must be made payable to 'Office of the Attorney General' and include

- · Your Invoice/reference numbers
- This OAG vendor ID number 33023023022018
- This OAG federal ID number 74-6000057
- This RTI number 800284 SC991
- A copy of the invoice and a list of the participants/reference number(s)

#### Mail registration fee payments to

Office of the Attorney General Conference Unit. MC 027 P.O. Box 12548 Austin. Texas 78711-2548

PO's can be emailed to conferences@oag.texas.gov (mailto conferences@oag.texas.gov?Subject+Registration%20Cancellation%20-%202022%20Open%20Government%20Conference)

#### Cancellation Policy

If you need to cancel for any reason, email your cancellation notification to conferences@oag.texas.gov

(mailto:conferences@oag.texas.gov?Subject\*Registration%20Cancellation%20-%202022%20Open%20Government%20Conference). Cancellation requests must be received **two weeks** before the actual conference date. If you don't let us know that you are not coming to the conference, your name will stay on the roster. If you don't sign in, we will mark you as a no-show, and the no-show policy will apply.

#### **Substitution Policy**

If you need to send a substitute in your place email your request to conferences@oag.texas.gov (mailto:conferences@oag.texas.gov? Subject-Registration%20Substitution%20-%202022%20Open%20Government%20Conference). You must notify us to cancel your registration (mailto:conferences@oag.texas.gov?Subject-Registration%20Cancellation%20-

%202022%20Open%20Government%20Conference%20) and provide the name of the person that is taking your place. Substitution requests must be received **two weeks** before the actual conference date. If you don't let us know that someone else is coming in your place, your name will stay on the roster. If you don't sign in, we will mark you as a no-show, and the no-show policy will apply.

#### No-show Policy

No-shows, and those that do not email the conference unit to cancel their registration will be required to pay the full registration fee. If you don't let us know that you are not coming to the conference, your name will stay on the roster. If you don't sign in, we will mark you as a no-show, and the no-show policy will apply. Failure to pay the registration fee in this situation may jeopardize your opportunity to attend OAG conferences in the future

#### Refund Policy

Refunds will not be given to no-shows or those who do not email to cancel their registration two weeks before the actual conference date. All requests for refunds are evaluated on a case-by-case basis.

| 11:15 -Noon      | Requesting a Ruling                     |
|------------------|---|
| Noon - 1:15 p.m. | Lunch on Your Own                       |
| 1:15 - 1:45 p.m. | Everyday Communications                 |
| 1:45 - 2:45 p.m. | Personnel Files                         |
| 2:45 - 3:00 p.m. | Break                                   |
| 3:00 - 3:30 p.m. | Financial Documents/Third Party Records |
| 3:30 - 4:30 p.m. | Law Enforcement Records                 |
| 4:30 - 5:00 p.m. | What To Do After a Ruling               |
| 5:00 p.m.        | Adjourn Day One                         |
|                  |   |

#### Wednesday, November 30, 2022

| 8:00 - 8:30 a.m.         | Sign-in/Registration                               |
|--------------------------|--|
| 8:30 - 9:30 a.m.         | Records Retention Basics                           |
| 9:30 <b>~ 10:30</b> a.m. | Elhics During Challenging Circumstances            |
| 10:30 - 10:45 a.m.       | Break  |
| 10:45 - 11:45 a.m.       | Managing Electronic Resources                      |
| 11:45 - Noon             | Open Q&A   |
| Noon - 1:30 p.m.         | Lunch On Your Own                                  |
| 1:30 - 2:30 p.m.         | Open Meetings Act Basic Training                   |
| 2:30 - 2:50 p.m.         | Public Comment under Open Meetings Act             |
| 2:50 - 3:00 p.m.         | Break  |
| 3:00 - 3:30 p.m.         | Public Comment and Attendance at<br>Meetings Panel |
| 3:30 - 4:00 p.m.         | Optional Open Meetings Act O & A                   |

4:00 - 4:30 p.m. Adjourn Conference Day 2

# TRAVEL PROCEDURES HOTEL RESERVATION REQUEST

(EMAIL THIS FORM COMPLETED TO PURCHASING)

Note: When the Purchasing Department reserves the room; the payment will be processed and paid for on the credit card. The Purchasing department will need your hotel receipt as soon as you return. Do not request monies from the auditor's office on your regular travel form. Purchasing will forward this form to the auditor's office as backup.

| DATE: 9-21-22 DEPARTMENT: Sheriff's Office                                      |    |
|---|----|
| PERSON SENDING REQUEST: Shauna Ballard  |    |
| Person(s) Name Attending: 1. Lisa Taggart  2. Samantha Miller  3                |    |
| How many rooms: Please add any special requirements)                            |    |
| Hotel Name: Hilton Garden Inn Austin University Capitol Destrict                |    |
| Hotel Address: 301 West 17th Street City: Austin State: TX Zip: 7870            | )1 |
| Hotel Telephone #: 833-456-0744   |    |
|   |    |
| Function Attending: 2022 Open Government Conference  Date of Check in: 11-28-22 |    |
| Date of Check out: 11-30-22   |    |



Join

Sign In

Edit Stay

Your Stay



Mon, Nov 28 - Wed, Nov 30, 2022 (2 nights)



1 room for 2 adults



Hilton Garden Inn Austin University Capitol District 301 West 17th Street Austin, Texas 78701 USA 4D Hotel details >

Select a Room

Step 1 of 3

## Your stay with Hilton Garden Inn includes

✓ Free WiFi 

✓ Non-smoking rooms 

✓ On-site restaurant 

✓ Fitness center 

✓ Pet-friendly rooms 

✓ Business center

Room Filters

Special Rates



**O** Connecting Rooms



Use Points & Money

We found 8 rooms for you.

Avg/night in \$USD ▼
\*Price change during stay



2 Queen Beds



1 King Bed

Book From \$181

Book From \$181°



