

Elton N. Dean, Sr.  
CHAIRMAN

Ronda M. Walker  
VICE CHAIRMAN

Daniel Harris, Jr.  
Isaiah Sankey  
Doug Singleton



Donald L. Mims, CPA, MPA  
ADMINISTRATOR

Florence M. Cauthen  
DEPUTY ADMINISTRATOR

June 13, 2019

## MEMORANDUM

TO: Montgomery County Commission

FROM: Donald L. Mims *DLM*  
County Administrator

SUBJECT: Information pertaining to the June 17, 2019  
Montgomery County Commission Regular Meeting

The Commission meeting will be held on Monday, June 17, 2019, at 8:00 a.m. The Formal Session will begin at 9:30 a.m.

**We have a tight schedule for our Commission meeting Monday and I believe we can hear from all of our visitors prior to the beginning of the Formal Session.**

Enclosed in your packet is a copy of the Unappropriated Balances for the Commissioners' Miscellaneous Appropriations.

1. County Commission Information Session Schedule for June 17, 2019

### **Waived Rules Item for Monday, June 17, 2019**

2. Consider Adoption of Resolution Approving Realignment of Polling Locations in House District 74 Special General Election within City of Montgomery Municipal Election Precinct Polling Boundaries by the Montgomery County Commission, Probate Judge's Office (Elections)

### **Items to Consider for the Monday, July 1, 2019 Montgomery County Commission Regular Meeting Agenda**

3. Consider Authorization of Renewal of Memorandum of Agreement with The Moore-Zeigler Group, LLC, to Provide Contract Services concerning the Montgomery County Commission's Minority and Women-Owned Business Initiative, County Commission (Attached is a copy of the 2018-2019 Agreement)

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A COUNTY OLDER THAN THE STATE

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Montgomery County Commission

Page 2

June 13, 2019

4. Consider Adoption of Resolution Authorizing an Additional Expense Allowance of Five Hundred Dollars Per Month for Each Member of the Montgomery County Commission Effective July 1, 2019, County Commission
5. Consider Adoption of Resolution Authorizing Friday, July 5, 2019, as a Holiday for Montgomery County Employees, County Commission
6. Consider Authorization of Contract with Borden Morris and Garner for Upgrades and Repairs at the Youth Facility, County Commission
7. Consider Authorization of Amendment Number 1 to Contract with Harrison and Associates, LLC regarding a One (1) Year Extension, Beginning September 1, 2019 and Ending August 31, 2020, and a 5% Price Increase for Landscape Maintenance at the Montgomery Industrial Park, Contract Number 51901-18B-024, Parks and Recreation Department
8. Consider Authorization to Recognize and Deny a Claim regarding Regina Thomas, County Commission

**General Information**

9. Copy of 2018 CareHere Annual Report for Montgomery County
10. Copy of the Small Minority Business Initiative Final Report from Moore Zeigler Group
11. Copy of Email from Vice President Sandra L. Edwards with Pens UP! Guns Down **requesting \$25,000** for the “Academics, Arts & Athletics” Camp (On 8/20/18, **Chairman Dean appropriated \$1,500 and Commissioner Sankey appropriated \$2,500 from their designated revenue fund for Youth Programs “Education over Violence”**)
12. Copy of Letter from Senior Vice President of Corporate Development Ellen G. McNair with the Montgomery Area Chamber of Commerce regarding an Executive Session concerning a Commerce or Trade Matter
13. Copy of Letter from Interim Executive Director Nelson Smith with Renaissance, Inc., **requesting \$15,000** for the Program (On 5/20/19, **Vice Chairman Walker appropriated \$1,500 from her designated revenue account for the Re-Entry Program for Non-Violent Male Ex-Offenders**)
14. Copy of Letter from ACT Tutorial Sponsor Denise Martin with Park Crossing High School **requesting Funding** for the ACT Tutorial Program. *Their goal for this project is \$5,000* (On 12/3/18 **Commissioner Harris appropriated \$1,500 and on 12/17/18, Commissioner Singleton appropriated \$2,500 to Park Crossing High School for ACT Testing**)

15. Copy of Revised Minutes of the Regular County Commission Meeting of May 20, 2019
16. Consider Authorization of Nomination of Persons for Consideration as Board Members of the County Board of Equalization, County Commission **(Deadline for Nominations is August 15, 2019)**
17. Copy of Memo from Administrator Mims regarding Board Member Reappointments to the Montgomery County Board of Human Resources expiring September 2019
18. Copy of Appraisal Report from Valbridge Property Advisors for county-owned property located at 514 Herron Street, valued at \$126,000, Copy of Letter from the Family Sunshine Center requesting the County Commission consider Donating the Herron Street Property to FSC, and Copy of Letter from Oasis, Inc., requesting to purchase the Herron Street Property for \$5,000
19. Copy of FY2020 Budget Calendar
20. Copy of Schedule of Upcoming Bids/Contract Renewals for 2019
21. Copy of Service of Process Fee (Sheriff Process Fee) Collection Report for June 2019
22. Copies of Revenue Reports for May 2019 from Tax and Audit Department
23. Copy of Population Report for May 2019 for the Mac Sim Butler Detention Facility

If you have any questions, please contact me.

DLM/tn

Attachments

COUNTY COMMISSION  
INFORMATION SESSION SCHEDULE  
FOR  
JUNE 17, 2019

- 8:00 a.m. Prayer and Administrator's Briefing regarding the Agenda and Scheduled Attendees
- 8:05 a.m. Director of Clinical Services Perri Speigner and Associate Vice President of Operations Ledrick Crenshaw with CareHere, LLC – Presentation regarding the 2018 Annual Report for Montgomery County (**General Information Item 9-1**)
- 8:20 a.m. Juvenile Detention Director Brandi Alexander – Presentation regarding Request for Proposal (RFP) concerning Detainee Medical Services Program
- 8:25 a.m. Chief Information and Technology Officer Lou Ialacci – Update regarding Information Systems Operations
- 8:30 a.m. County Engineer George Speake – Update regarding Engineering Department Operations
- 8:35 a.m. Manager of Public Affairs Hannah Hawk – Update regarding Public Affairs
- 8:40 a.m. Minority Business Initiative Consultant Carmen Moore-Zeigler – Presentation regarding Small Minority Business Initiative Final Report from Moore Zeigler Group (**General Information Item 10-1**) and Renewal of Memorandum of Agreement with The Moore-Zeigler Group, LLC, to Provide Contract Services concerning the Montgomery County Commission's Minority and Women-Owned Business Initiative (**Future Agenda Item 3-1**)
- 8:45 a.m. Executive Director Donna Leslie with the Montgomery Area Mental Health Authority – Update regarding the Organization
- 8:55 a.m. Vice President Sandra L. Edwards with Pens UP! Guns Down – Presentation **requesting \$25,000** for the "Academics, Arts & Athletics" Camp (**On 8/20/18, Chairman Dean appropriated \$1,500 and Commissioner Sankey appropriated \$2,500 from their designated revenue fund for Youth Programs "Education over Violence"**) (**General Information Item 11-1**)
- 9:00 a.m. Senior Vice President of Corporate Development Ellen G. McNair with the Montgomery Area Chamber of Commerce – Executive Session regarding a Commerce and Trade Matter (**General Information Item 12-1**)
- 9:30 a.m. Formal Session
- 10:00 a.m. Adjourn



THE MONTGOMERY ELECTION CENTER

Montgomery County, AL

STEVEN L. REED  
*Probate Judge*

DARRYL A. PARKER  
*Director of Elections*

Commissioner Elton N. Dean, Sr., Chairman; Commissioner Rhonda M. Walker,  
Vice Chairman; Commissioner Daniel Harris Jr.; Commissioner Isaiah Sankey;

Commissioner Doug Singleton

Dear Commissioners:

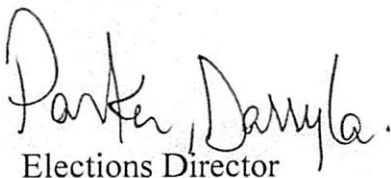
Please find attached a realignment document which explains and resolves to allow the County Commission to Change the boundaries of the Special General Election of House District 74 polling locations for the purpose of aligning said polling locations with the City of Montgomery Municipal Polling locations for one election day on August 27, 2019. This action is necessary to alleviate confusion and to better service the needs of the voters in District 74. Without this action by the Montgomery County Commission, voters would be tasked with driving to two (2) different locations in order to cast a ballot in the two (2) different elections taking place on the same day. This would be detrimental to both Montgomery County voters, and Montgomery Municipal voters as well.

I ask that the Montgomery County Commission waive the rules and approve the recommended one-time realignment of House District 74 Polling locations boundaries in order to have those boundaries fit within the boundaries of the Montgomery Municipal Polling locations for the 2019 Special General Election for House District 74 at its June 17, 2019 County Commission meeting.

Please note that the Special General Election for House District 74 and the City of Montgomery will take place on August 27, 2019.

If I can be of any further assistance, please don't hesitate to contact me.

Sincerely,

  
Elections Director

**RESOLUTION APPROVING REALIGNMENT OF POLLING  
LOCATIONS IN HOUSE DISTRICT 74 SPECIAL GENERAL ELECTION  
WITHIN CITY OF MONTGOMERY MUNICIPAL ELECTION  
PRECINCT POLLING BOUNDARIES BY  
MONTGOMERY COUNTY COMMISSION**

WHEREAS, *Code of Alabama 1975, §17-6-2(a)*, provides that: “The governing body of each county shall establish precincts, define the territorial limits for which each precinct is established, prescribe their boundaries using the most recent federal decennial census tract and block map, and designate the precincts. The governing body of each county shall, by resolution, adopt the establishment and boundaries of each precinct...”

WHEREAS, *Code of Alabama 1975, §17-6-6(a)*, provides that: “The county governing body shall have sole authority to change the configuration, boundaries, or designation of an election precinct. Any change so determined shall be adopted by resolution of the county governing body,”

WHEREAS, the Polling locations and Precinct Parts of House District 74 fit entirely within the boundaries of the City of Montgomery Municipal Polling Locations,

WHEREAS, the Special General Election of House District 74, and the City of Montgomery Municipal Elections for Mayor and City Council will both take place on August 27, 2019, and Special General Election of House District 74 polling locations do align entirely within The City of Montgomery Municipal Polling Locations.

**NOW, THEREFORE, BE IT RESOLVED**, after careful consideration of the matter, the Montgomery County Commission does hereby authorize the realignment of all of the House District 74 Polling locations’ boundaries to fit within the City of Montgomery Municipal Polling locations’ boundaries for the August 27, 2019 Special General Election of House District 74, effective August 27, 2019 only.

We hereby certify that the above  
Resolution was adopted by the  
Montgomery County Commission  
on this the 17th day of June 2019.

**Section 17-6-6**

**Adjustment of precinct configuration, boundaries, etc.**

(a) The county governing body shall have sole authority to change the configuration, boundaries, or designation of an election precinct. Any change so determined shall be adopted by resolution of the county governing body.

(b) A county governing body shall only change a precinct by dividing the precinct into two or more precincts except when in order to make it more convenient for voters to vote, or to facilitate the administration of the election process, or to accomplish reapportionment, it becomes necessary to consolidate all or part of a precinct with adjacent precincts, a part or parts may be consolidated.

(c) Except as may be provided further by local election laws or by the electronic vote counting statutes, whenever at any general or primary election it is anticipated over 2,400 votes will be cast on an electronic voting machine, the county governing body shall adjust the boundary lines of the election precincts or shall authorize the judge of probate to separate the list of qualified registered voters in such precinct into alphabetical groups so as to provide one electronic voting machine for every 2,400 votes or fraction thereof cast and may divide or consolidate any number of precincts and resubdivide the same in order that not more than 2,400 votes shall be cast on a single electronic voting machine and voters are authorized to vote at only one place.

(d) In changing any precinct boundary, the county governing body shall comply with the requirements of Section 17-6-2.

(e) Within 30 days after the adoption of any resolution as provided in this section, the county governing body shall send to the Permanent Legislative Committee on Reapportionment a certified copy of the resolution and a copy of a map showing the new precinct boundaries together with a written description of such boundaries.

*(Acts 1989, No. 89-952, p. 1874, §7; §17-5A-7; amended and renumbered by Act 2006-570, p. 1331, §27.)*

**The Montgomery County Commission**

**THE SMALL AND MINORITY BUSINESS SUPPORT INITIATIVE PROGRAM**

**MEMORANDUM OF AGREEMENT  
TO  
PROVIDE CONTRACT SERVICES**

**This Memorandum of Agreement between The Montgomery County Commission and the Moore-Zeigler Group, LLC, a contract services provider has an effective start date of June 1, 2019 and an ending date of May 31, 2021. During the period of the agreement Moore-Zeigler Group, LLC agrees to provide, at a rate of \$3,500.00 per month, not to exceed a total cost of \$42,000.00 per year, the following services to the Montgomery County Commission**

- **To serve as Program Manager** to implement the Small and Minority Business Support Initiative Program.
- **Develop Activities for Capacity Building** to assist the small minority business owners in developing additional job scopes and capabilities.
- **Coordinate Montgomery County Purchasing Department** to understand county procedures and to participate in distribution of bids.
- **Provide access to an updated database (DBENetworks)** of small minority businesses selected to participate in the program.
- **Ensure that accurate and current files** and records of participants are created and oversee the preparation and submission of appropriate reports of the progress and status of the program.

**Performance Goals**

The specific goals of the program are:

1. Increase the number of county contracts awarded to small and minority business firms by providing them with the tools and resources they need to enhance their favorability with prime contractors.
2. Utilizing these tools and resources to provide assistance to small and minority-owned firms in gaining access to capital through community and regional banks and financial institutions and acquiring bonding and insurance.
3. Provide job opportunities by matching the need for workers with prime contractors and large non-minority sub-contractors who have a past history of utilizing small minority-owned businesses as sub-contractors.

4. Implement a business development component to assist individual small minority-owned businesses to become more versatile by increasing their capabilities into areas related to, or that will enhance their main specialty allowing them to be more attractive to the prime contractors when selecting a sub-contractor.

**Monitoring and Evaluation:**

MZG will provide to the County a Quarterly written report detailing all activities performed on the County's behalf MZG will solicit feedback from the County as to any specific area or direction the County wishes to have addressed and request an evaluation of those activities from the County relative to the effectiveness all MZG activities.

**Final Report:**

Moore-Zeigler Group will provide to the County, a final detailed report at the completion of the 12-month period. The report will be submitted to the County 60 days after contract after the period is completed.

**The Moore-Zeigler Group, LLC**, fully understands that the \$3,500.00 per month fee covers all consultant costs to include, but are not limited to, food, lodging, travel, parking or the purchase of administrative supplies

Both, The Montgomery County Commission and The **Moore-Zeigler Group, LLC** concur that his agreement in no way represents full-time or permanent employment, nor does the contract services provider have a claim or right to any benefits paid to any employee of the Montgomery County Commission. The consultant is engaged as an Independent contractor and is not eligible for fringe benefits including retirement, medical insurance, FICA matching contributions, etc. with the County of Montgomery. Both parties understand that this agreement represents a contract relationship and that the contract service provider is fully responsible for paying their own taxes.

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Carmen Moore-Zeigler  
Moore-Zeigler Group LLC.

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Elton Dean Sr.  
Chairman,  
Montgomery County Commission

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Date

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Date

**The County of Montgomery, Alabama**

**THE SMALL AND MINORITY BUSINESS SUPPORT INITIATIVE PROGRAM**

**MEMORANDUM OF AGREEMENT  
TO  
PROVIDE CONTRACT SERVICES**

**This Memorandum of Agreement between The Montgomery County Commission and the Moore-Zeigler Group, LLC, a contract services provider has an effective start date of March 1, 2018 and an ending date of February 28, 2019. During the period of the agreement Moore-Zeigler Group, LLC agrees to provide, at a rate of \$3,000.00 per month, not to exceed a total cost of \$36,000.00 per year, the following services to the Montgomery County Commission**

- **To serve as Program Manager to implement the Small and Minority Business Support Initiative Program.**
- **Develop Activities for Capacity Building to assist the small minority business owners in developing additional job scopes and capabilities.**
- **Coordinate Montgomery County Purchasing Department to understand county procedures and to participate in distribution of bids.**
- **Provide access to an updated database (DBENetworks) of small minority businesses selected to participate in the program.**
- **Ensure that accurate and current files and records of participants are created and oversee the preparation and submission of appropriate reports of the progress and status of the program.**

**Performance Goals**

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- 1. Increase the number of county contracts awarded to small and minority business firms by providing them with the tools and resources they need to enhance their favorability with prime contractors.**
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- 3. Provide job opportunities by matching the need for workers with prime contractors and large non-minority sub-contractors who have a past history of utilizing small minority-owned businesses as sub-contractors.**
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**Final Report:**

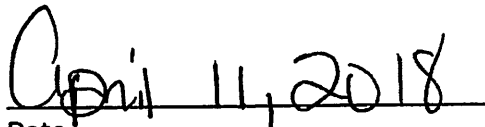
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Both, The Montgomery County Commission and The Moore-Zeigler Group, LLC concur that his agreement in no way represents full-time or permanent employment, nor does the contract services provider have a claim or right to any benefits paid to any employee of the Montgomery County Commission. The consultant is engaged as an Independent contractor and is not eligible for fringe benefits including retirement, medical insurance, FICA matching contributions, etc. with the County of Montgomery. Both parties understand that this agreement represents a contract relationship and that the contract service provider is fully responsible for paying their own taxes.

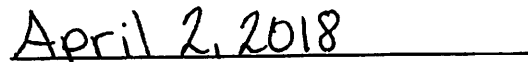


Carmen Moore Zeigler  
The Moore-Zeigler Group, LLC

  
Date



Elton N. Dean, Sr.  
Chairman,  
Montgomery County Commission

  
Date

## **Montgomery County Commission Minority and Women-Owned Business Initiative**

### **Policy Statement**

The Montgomery County Commission (MCC) is committed to:

- increase participation by Minority and Women-Owned Businesses (M/WBs) in the procurement process in Montgomery County;
- ensure equal opportunity for M/WBs to participate in the procurement process;
- prohibit discrimination on the basis of race, color, religion, national origin, sex, age, disability, or veteran status in the procurement process; and
- achieve a minimum of 30% participation by M/WBs in the bidding process in Montgomery County.

### **Policy Implementation**

The Montgomery County Commission will engage and/or hire a M/WB Liaison to assist Montgomery County's Purchasing Department in developing and executing a plan to implement the M/WB policy in compliance with Montgomery County purchasing procedures. The plan will include, but not be limited to, steps to accomplish the following:

- disseminate information on available business opportunities to ensure M/WBs are provided an equal opportunity to participate in the procurement process;
- maintain and update a directory of M/WBs;
- make prospective contractors and vendors aware of the MCC's M/WB policy;
- attend pre-bid /pre-proposal conference(s) to explain M/WB objectives and to respond to questions;
- review requests for bids/proposals prior to formal advertising or solicitation to make sure that proper instructions are included regarding the MCC's M/WB objectives; and
- maintain accurate and up-to-date records demonstrating M/WB efforts and accomplishments.

The plan will also establish procedures to ensure equal opportunity to compete in MCC's procurement process, such as:

- arrange solicitations, time for submission of bids/proposals, quantities, specifications, and deliveries to better facilitate the participation of M/WBs;
- implement informational programs on opportunities and procedures.
- provide information on avenues of access on items such as the inability to obtain insurance, bonding, financing, and technical assistance.
- include the MCC's M/WB policy and objectives in requests for bids and proposals.
- provide information and communication on contracting procedures, specifications and RFPs to M/WBs in a timely manner.

### **Recognition of M/WBs**

To ensure that the MCC's M/WB policy benefits businesses which are owned and controlled in both form and substance by minority individuals or women, the MCC shall recognize M/WB certification by the Alabama Department of Economic and Community Affairs (ADECA) or Federal 8-A certification.

ADECA eligibility requirements for certification by ADECA include but are not limited to the following:

1. A business must be at least 51 percent minority/woman-owned, controlled and operated on a daily basis
2. Must have been in operation for at least one year prior to applying for minority business certification status
3. Must have a legal presence (license) to operate in Alabama
4. Majority owner(s) must be a legal resident of the United States by birth or naturalization
5. Must be **socially disadvantaged** (defined as those individuals who have been subjected to racial or ethnic prejudice, sexual or cultural bias because of their identity as a member of a group without regard to their individual qualities)
6. Must be **economically disadvantaged** (defined as those individuals whose ability to compete in the free enterprise system has been impaired due to diminished capital and credit opportunities)
7. Must be a member(s) of an officially designated **socially disadvantaged group** such as African-American, Native American or Alaskan Native, Hispanic-American, Women, Asian-Pacific American, and Asian-Indian America.

**Nothing in this policy and its implementation is to be construed to require MCC to award a bid and/or contract to any bidder other than the lowest responsible bidder or to require contractors to award subcontracts to or make purchases from M/WBs who do not submit the lowest responsible sub-bid.**

## RESOLUTION

**WHEREAS**, on May 24, 2019, Act #2019-262 was filed with the Alabama Secretary of State which provides for an additional expense allowance and salary for the members of the county commission; and,

**WHEREAS**, Section 1. (a) states, "Each member of the Montgomery County Commission, upon approval by the commission by a recorded roll call vote, shall receive an additional expense allowance in an amount of up to five hundred dollars (\$500) per month to be paid out of the county general fund. This expense allowance shall be in addition to any and all other compensation, salary, and expense allowances provided for by law"; and,

**WHEREAS**, Section 1. (b) states, "Effective commencing the next term of office after any expense allowance is approved by the county commission pursuant to subsection (a), the salary of the members of the county commission shall be increased by the amount of the expense allowance granted pursuant to subsection (a) and subsection (a) shall be null and void.";

**NOW, THEREFORE, BE IT RESOLVED**, that each member of the Montgomery County Commission shall receive an additional expense allowance in an amount of five hundred dollars (\$500) per month to be paid out of the county general fund. This expense allowance shall be in addition to any and all other compensation, salary, and expense allowances provided for by law. The \$500 per month expense allowance is to start effective July 1, 2019 and will be paid in the subsequent month.

We hereby certify that the above  
resolution was adopted by the  
Montgomery County Commission,  
on this, the 1<sup>st</sup> day of July, 2019.

\_\_\_\_\_  
Elton N. Dean, Sr., Chairman

\_\_\_\_\_  
Ronda M. Walker, Vice Chairman

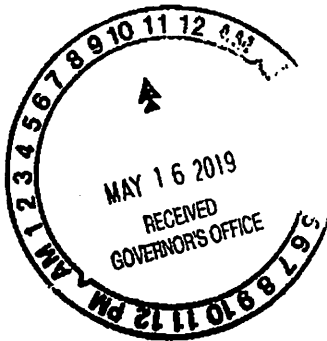
\_\_\_\_\_  
Daniel Harris, Jr., Commissioner

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Isaiah Sankey, Commissioner

\_\_\_\_\_  
Doug Singleton, Commissioner

ACT #2019- 262

1 HB208  
2 196223-2  
3 By Representative Lawrence (N & P)  
4 RFD: Montgomery County Legislation  
5 First Read: 19-MAR-19



1  
2     ENROLLED, An Act,

3             Relating to Montgomery County; providing for an  
4     additional expense allowance and salary for the members of the  
5     county commission.

6     BE IT ENACTED BY THE LEGISLATURE OF ALABAMA:

7             Section 1. (a) Each member of the Montgomery County  
8     Commission, upon approval by the commission by a recorded roll  
9     call vote, shall receive an additional expense allowance in an  
10    amount of up to five hundred dollars (\$500) per month to be  
11    paid out of the county general fund. This expense allowance  
12    shall be in addition to any and all other compensation,  
13    salary, and expense allowances provided for by law.

14            (b) Effective commencing the next term of office  
15    after any expense allowance is approved by the county  
16    commission pursuant to subsection (a), the salary of the  
17    members of the county commission shall be increased by the  
18    amount of the expense allowance granted pursuant to subsection  
19    (a) and subsection (a) shall be null and void.

20            Section 2. This act shall become effective  
21    immediately following its passage and approval by the  
22    Governor, or its otherwise becoming law.

1

2

*Mac McClatchey*

3

4

Speaker of the House of Representatives

*[Signature]*

5

6

President and Presiding Officer of the Senate

7

House of Representatives

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9

I hereby certify that the within Act originated in  
and was passed by the House 09-APR-19.

10

11

12

13

Jeff Woodard  
Clerk

14

15

16

17

Senate

15-MAY-19

Passed

Became law without  
Governor's signature

APPROVED \_\_\_\_\_

TIME \_\_\_\_\_

\_\_\_\_\_  
GOVERNOR

Alabama Secretary Of State

Act Num....: 2019-262  
Bill Num....: H-208

Recv'd 05/24/19 09:03amSLF

4-4

53  
NSOR \_\_\_\_\_ DIST. NO. \_\_\_\_\_  
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HOUSE ACTION (COVERED) \_\_\_\_\_

DATE: 3-19-2019  
RD 1 RFD \_\_\_\_\_

**REPORT OF STANDING COMMITTEE**  
This bill having been referred by the House to its standing committee on Montgomery County was acted upon by such committee in session, and returned therefrom to the House with the recommendation that it be Passed w/amend(s) w/sub  
this 4th day of April, 2019  
Phil McKelvey Chairperson

DATE: 4-4-2019  
RF RD 2 CAL

DATE: 20\_\_\_\_  
RE-REFERRED RE-COMMITTED  
Committee \_\_\_\_\_

I hereby certify that the Resolution as required in Section C of Act No. 81-889 was adopted and is attached to the Bill, HB 208  
YEAS 46 NAYS 0  
JEFF WOODARD, Clerk

RECONSIDERED YEAS NAYS  
SENATE ACTION (COVERED)

DATE: 4-19-2019  
RD 1 RFD \_\_\_\_\_

This Bill was referred to the Standing Committee of the Senate on LL#1 and was acted upon by such Committee in session and is by order of the Committee returned therefrom with a favorable report w/amd(s) \_\_\_\_\_ w/sub \_\_\_\_\_ w/eng sub \_\_\_\_\_ by a vote of yeas \_\_\_\_\_ nays \_\_\_\_\_ abstain \_\_\_\_\_ this 2nd day of May, 2019  
Phil McKelvey Chairperson

DATE: 5-2-2019  
RF F.N. RD 2 CAL

I hereby certify that the Resolution as required in Section C of Act No. 81-889 was adopted and is attached to the Bill, HB 208  
YEAS 24 NAYS 0  
PATRICK HARRIS, Secretary

DATE: 5-15-19 RD 3 at length  
PASSED ✓ PASSED AS AMENDED  
YEAS 25 NAYS 0  
And was ordered returned forthwith to the House.  
PATRICK HARRIS, Secretary

DATE: 20\_\_\_\_  
INDEFINITELY POSTPONED YEAS NAYS

DATE: 20\_\_\_\_

OFFICE OF THE GOVERNOR

KAY IVEY  
GOVERNOR



STATE CAPITOL  
MONTGOMERY, ALABAMA 36130

(334) 242-7100  
FAX: (334) 242-3282

## STATE OF ALABAMA

### MEMORANDUM

**TO:** All State Department Heads  
**FROM:** Governor Kay Ivey *Kay Ivey*  
**DATE:** June 12, 2019  
**SUBJECT:** Holiday Notice

I have authorized Friday, July 5, 2019, as a holiday for state employees. All state offices will be closed on that date, except those in areas where it is essential to maintain personnel. If it is necessary for any employee to work on that day, they should be allowed time off as soon thereafter as possible.

9

## RESOLUTION

**WHEREAS**, Alabama Code § 11-1-8 provides that the County Commission of any county in the State of Alabama may by resolution authorize the offices of the officials of the county located in the county courthouse or other county building to be closed all day one weekday or any portion thereof of each week in addition to legal holidays; and,

**WHEREAS**, the Montgomery County Commission wishes to close the county courthouse on Friday, July 5, 2019, to allow county employees to spend time with their families;

**NOW, THEREFORE, BE IT RESOLVED**, that the Montgomery County Commission does hereby authorize the closing of the Montgomery County Courthouse and all county offices on Friday, July 5, 2019.

I hereby certify that the above  
resolution was adopted by the  
Montgomery County Commission,  
on this, the 1st day of July 2019.

ATTEST:

\_\_\_\_\_  
Elton N. Dean, Sr., Chairman  
Montgomery County Commission

\_\_\_\_\_  
Donald L. Mims, Administrator

June 13, 2019

MEMORANDUM

TO: Montgomery County Commission

FROM: Florence M. Cauthen   
Deputy Administrator

SUBJECT: Montgomery Youth Facility-Upgrades and Repairs

Borden Morris Garner, Consulting Engineers, completed its assessment of electrical and plumbing issues at the Youth Facility and presented its findings and estimated costs. Their recommendations include replacement of the access control card reader system, upgrade of the video surveillance system, new UPS units, and upgrade to LED lights with controls. In addition, they presented options for plumbing fixture upgrades in the detention wings and pipe replacement in the kitchen.

After review by IT, the Detention Director, and Support Services, we are requesting that the Commission contract with Borden Morris Garner to define the scope of work, produce bid documents, administer the bid process, and oversee the upgrades and repairs. The estimated cost is \$400,000 and is in the budget.

I request that a contract with Borden Morris and Garner for Youth Facility upgrades and repairs be placed on a future agenda.

MEMORANDUM

TO: Donald L. Mims, County Administrator  
FROM: Myrtle Singleton, Purchasing Manager *MS*  
DATE: June 11, 2019  
RE: Contract No. 51901-18B-024  
Landscape at Montgomery Industrial Park

I request that the attached Amendment No. 1 to Harrison and Associates, LLC contract for landscape maintenance services at Montgomery Industrial Park be considered for approval on a future agenda.

Amendment No. 1 will allow the contract to be extended for one (1) year, beginning September 1, 2019 and ending on August 31, 2020.

Harrison and Associates, LLC would like to increase prices by 5% in accordance with the terms of the contract. All other provisions of the contract shall remain the same.

This contract extension has been coordinated with James Williams, Parks and Recreation Director.

Attachment

**Montgomery County Commission  
Purchasing Department  
P. O. Box 1667  
Montgomery, AL 36102**

Amendment  
To  
Contract # 51901-18B-024

Amendment No. 1

Contract with Harrison and Associates, LLC for landscape maintenance at Montgomery Industrial Park, is hereby extended for one (1) year, beginning September 1, 2019 and ending August 31, 2020.

Prices will increase 5%, in accordance with the contract.

All other provisions of the contract remain the same.

WITNESS:

HARRISON AND ASSOCIATES, LLC

\_\_\_\_\_

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

TITLE: \_\_\_\_\_

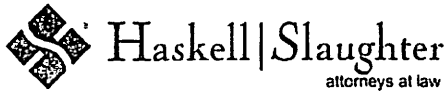
WITNESS:

MONTGOMERY COUNTY COMMISSION

\_\_\_\_\_

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

TITLE: \_\_\_\_\_



Haskell Slaughter Gallion & Walker, LLC  
242 Winton M. Blount Loop  
Montgomery, Alabama 36117  
t. 334.265.8573 | f. 334.264.7945

## MEMORANDUM

June 12 2019

To: Donnie Mims  
From: Thomas T. Gallion, III  
Re: Regina Thomas

T T 6

---

I have reviewed the claim Regina Thomas and the letter from Attorney Raymond J. (Ray) Hawthorne, Jr., including accident report. The letter references that his client collided with a city employee. It is my opinion that this is not the responsibility of Montgomery County.

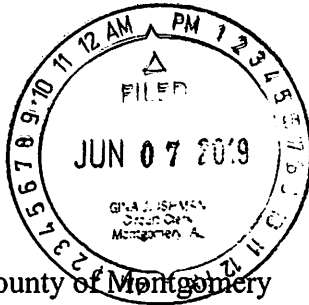
I recommend that this claim be recognized and denied at the next commission meeting.

50051-317



# Alexander Shunnarah

PERSONAL INJURY ATTORNEYS



County of Montgomery

**County Commission: Donald L. Mims - Administrator**

101 South Lawrence Street  
Montgomery, AL 36104

June 4, 2019

**SENT CERTIFIED MAIL ONLY**

## Alexander Shunnarah

Darold A. Mathews  
M. Logan Doss  
Tia M. Kennedy  
Benjamin E. Harrelson  
Brandon T. Bishop  
J. Stuart McAtee  
Thanasis Nicolau  
Craig P. Niedenthal<sup>1</sup>  
Sara L. Williams  
T. Brian Hoven  
Andrew J. Moak  
Jason A. Shamblin  
Kris D. Burbank  
D. Kevin Barnes  
Steven P. Smith  
David L. Graves<sup>1</sup>  
Isaac Roitman  
J. Culpepper Sawyer, III  
Rosemary N. Alexander<sup>2</sup>  
Bradford T. Walden  
Heidi L. DiLorenzo  
Kevin Ritchey  
Ryan T. Charles  
Travis G. McKay, Jr.<sup>1</sup>  
J. Ross Massey  
Angela G. Graugnard  
J. Curry Robertson  
Jonathan W. Cooner  
J. Bryant Hornsby  
Garrett Dennis

Chuck Thomas  
Thomas J. Moore  
Alyssa Noles Daniels  
C. Todd Buchanan  
Andrew R. Schwartz  
Michael S. Shunnarah  
Mark A. English  
Jonathan B. Metz  
Amanda K. Terry  
Leia T. Leonard  
Paul A. Spina, III  
John B. Welsh  
Stephanie Balzli

Huntsville Office  
C. Anthony Graffeo  
Of Counsel  
Montgomery Office  
Raymond J. Hawthorne, Jr.  
Of Counsel

Prattville Office  
Chip Cleveland  
Of Counsel

Selma Office  
Thomas C. Atchison

Aubrey J. Holloway  
Managing Attorney

<sup>1</sup>Also member TN bar  
<sup>2</sup>Also member GA bar  
<sup>3</sup>Also member FL & TN bar

**RE: Regina Thomas**

Dear Ms. Blalock,

This letter is to advise the County of Montgomery that my firm has been retained by Regina Thomas to represent her in connection with injuries she sustained in an automobile collision on March 21, 2019. On or about March 21, 2019, my client was lawfully traveling South on Hull Street. As Ms. Thomas approached the intersection of Hull Street and Adams Avenue with a green traffic light, a City of Montgomery employee who was operating an Airport Authority vehicle, negligently and unlawfully accelerated through said intersection, while having a red traffic light. As a result of his failure to stop, the City of Montgomery employee collided with Ms. Thomas' vehicle, causing property damage to her vehicle, and my client suffered severe bodily injury. Ms. Thomas is currently treating for the injuries she sustained as a result of the collision.

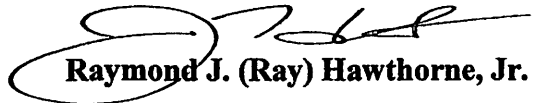
Because a potential party in this case is the County of Montgomery, it is required that I put this entity on notice of the aforementioned claims within six (6) months from the date of the incident. §§ 11-47-23 and 11-47-192 *Code of Alabama* (1975). A notice of claim to the County of Montgomery will be provided at a later time. Please take reasonable steps to preserve any surveillance videos that captured the incident and/or any incident reports made. I appreciate the anticipated attention you will give this matter.

Please let this letter serve to put you on notice to preserve and maintain any and all documents, records, recordings (audio and/or video), papers, or the like, to include but not limited to dispatch logs, police reports, internal investigation documents, vehicle maintenance records, drug tests, driver's employment file, names/dates/addresses/contact information for other parties involved in the reference collision, etc. for the date of March 21, 2019.

In addition, please also preserve and maintain any/all tachograph instrument, black box, or Electronic Control Module, including, but not limited to documents generated from the GPS System (Global Positioning System) or any other device or computer program that tracks the location of the vehicle utilized in the vehicle driven by Arthur Curtis Gaston and any other

documents generated from the fleet management software programs utilized by the County of Montgomery.

Sincerely,



**Raymond J. (Ray) Hawthorne, Jr.**

Telephone: (334) 676-3313  
Facsimile: (334) 416-8268  
Email: [ray@clevelandriddle.com](mailto:ray@clevelandriddle.com)

RJH/sr

Enclosure:

- Accident Report

Elton N. Dean, Sr.  
CHAIRMAN

Ronda M. Walker  
VICE CHAIRMAN

Daniel Harris, Jr.  
Isaiah Sankey  
Doug Singleton



Donald L. Mims, CPA, MPA  
ADMINISTRATOR

Florence M. Cauthen  
DEPUTY ADMINISTRATOR

June 11, 2019

**MEMORANDUM**

TO: Thomas T. Gallion, III  
County Attorney

FROM: Donald L. Mims *DLM*  
County Administrator

SUBJECT: Regina Thomas

Today, I received the attached letter from Attorney Raymond J. (Ray) Hawthorne, Jr., with Alexander Shunnarah regarding an accident involving his client, Regina Thomas, and a City of Montgomery employee.

Please review and advise by Friday, June 14, 2019 as to what action, if any, the County Commission should take regarding this matter.

As always, thank you for your assistance.

DLM/tn

Attachment

**A COUNTY OLDER THAN THE STATE**



# ANNUAL REPORT

**Care** *Here!*

5141 Virginia Way | Suite 350 | Brentwood, TN 37027

**PRIVATE & CONFIDENTIAL**

**Montgomery County Alabama Group**

**Report Period: 1/1/2018 - 12/31/2018**

# ANNUAL REPORT SUMMARY (Primary)

Montgomery County Alabama Group  
Report Period: 1/1/2018 - 12/31/2018

CareHere!

## FINANCIAL REPORT



### HEALTH CENTER SAVINGS

**\$347,609**

### COPAY SAVINGS/EMPLOYEE

**\$328.11**

### MARKET VISIT COST

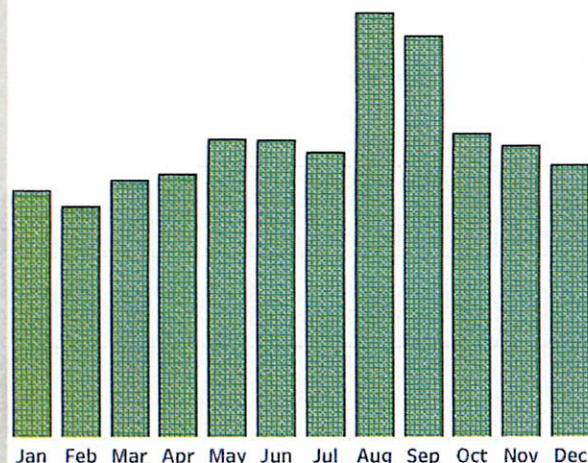
**\$124.63**

### HEALTH CENTER VISIT COST

**\$73.35** 31.2%▲

### TOTAL CLIENT COST

**\$789,493** 19.8%▲



### BUDGET PROJECTION NEXT 12 MONTHS

**\$815,204** 3.3%▲

## HEALTH CENTER



### UTILIZATION (Of All Available Appts.)

**28.5%** -3.3%▼

### EMPLOYEE PARTICIPATION

**53.7%** -22.4%▼

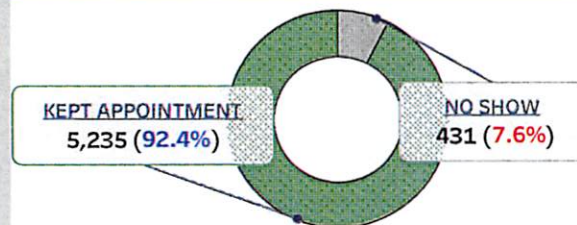
### APPOINTMENTS

**5,666** -2.8%▼

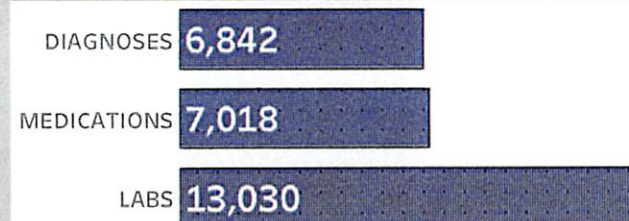
### TOTAL UNIQUE PATIENTS

**784** -1.6%▼

### APPOINTMENT STATUS

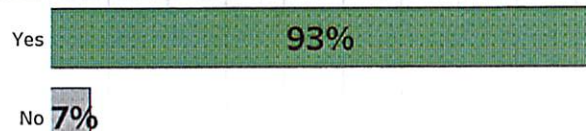


### DIAGNOSES, MEDICATIONS & LABS



## PATIENT EVALUATIONS

How likely is it that you would recommend the CareHere Health Center/Clinic to a family member or co-worker?

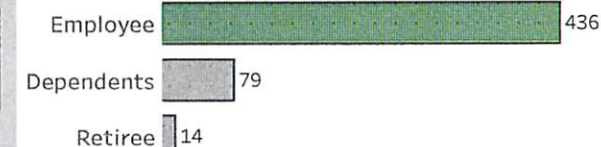


## HRA & WELLNESS



### HEALTH RISK PARTICIPANTS

**529** -11.4%▼



**44%** EMPLOYEE PARTICIPATION

### HEALTH RISK CONDITION DISCOVERED

Instances **165**  
Potential Costs Avoided **\$915,994**

### DISEASE MANAGEMENT AND WELLNESS

Total Contacts **565**  
Unique Patient **98**  
Patient Programs **233**

## PATIENT FEEDBACK

- I think care here is an AWESOME service. I wishi could be notified of cancellations to get seen quicker, but i love care here. The staff is awesome.
- The service is great!!! I like the care of the nurse Charolette & the care & listening of Dr Mangani
- We love CareHere!
- You guys handle the situtaion professional.

# Financial Report Overview

Montgomery County Alabama Group - Primary

CareHere!



AVERAGE EMPLOYEES/RETIRES

1,088 24.1%▲



APPOINTMENTS/(EMPLOYEE + RETIREE)

5.2 -21.7%▼

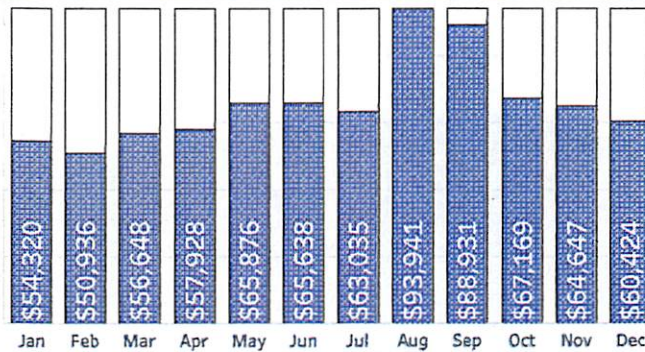


TOTAL CLIENT COST

\$789,493 19.8%▲

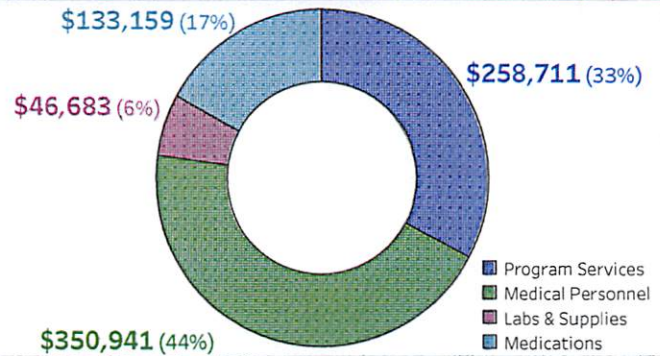
## Total Client Cost

BY MONTH



## Distribution of Cost

COST PER GROUP



**\$73.35** 31.2%▲  
HEALTH CENTER VISIT COST

**\$124.63**  
MARKET VISIT COST

## Medical Personnel

**\$61.94**  
COST PER APPOINTMENT

|                   |           |        |
|-------------------|-----------|--------|
| Extender          | \$94,680  | 16.1%▲ |
| Medical Assistant | \$83,719  | 37.4%▲ |
| Physician         | \$172,542 | 44.1%▲ |

## Labs & Supplies

**\$11.41**  
COST PER APPOINTMENT

|               |          |        |
|---------------|----------|--------|
| Lab Analysis  | \$35,500 | -9.5%▼ |
| Supplies/Misc | \$29,287 | 16.1%▲ |

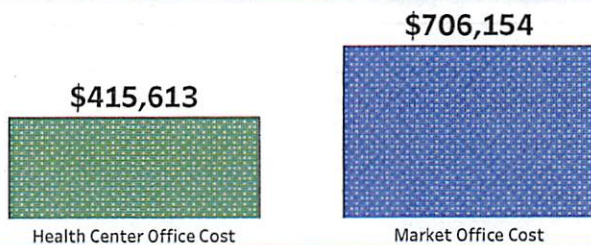
## Medications

**\$23.50**  
COST PER APPOINTMENT

|             |           |        |
|-------------|-----------|--------|
| Medications | \$133,159 | 32.1%▲ |
|-------------|-----------|--------|

## Marketplace Comparison

**\$290,541**



## Cost Avoidance Summary

**\$602,579**

|                       |           |
|-----------------------|-----------|
| a) Office Visit & Lab | \$290,541 |
| b) Medication         | \$57,068  |
| c) Productivity       | \$254,970 |

### Notes:

- a) Office Visit is \$218,465 and Lab is \$72,076. Lab is based on 66% savings compared to marketplace cost.
- b) Based on 30% savings compared to marketplace cost.
- c) Based on 3 hours lost time for marketplace visit at \$15/hour.

## Patient Savings

**\$174,880**

|                                    |           |
|------------------------------------|-----------|
| Medical Out-Of-Pocket Savings      | \$104,700 |
| Prescription Out-Of-Pocket Savings | \$70,180  |
| Co-Pay Employee Savings            | \$328.11  |

### Notes:

- d) PCP Medical Out-Of-Pocket is \$20 \* number of visits used.
- e) Prescription Tier 1 Out-Of-Pocket is \$10 \* number of medications dispensed.

## Budget Projection Next 12 Months

**\$815,204** 3.3%▲

|                       |           |         |
|-----------------------|-----------|---------|
| a) Medical Personnel  | \$361,469 | 3.00%▲  |
| b) Supplies/Labs/Misc | \$48,550  | 4.00%▲  |
| c) Medications        | \$146,474 | 10.00%▲ |
| Program Services      | \$258,711 | 0.00%▶  |

### Notes:

- a) 12 Month Projection assumes 3.0% increase for Medical Personnel.
- b) 12 Month Projection assumes 4.0% increase for Supplies/Labs.
- c) 12 Month Projection assumes 10.0% increase for Medications

Montgomery County received a \$65,202 at the beginning of 2019 in relation to billing corrections from 2018.

The adjusted 2018 CareHere Office Cost is \$61.84 and the Marketplace Office Visit Comparison Savings would increase from \$290,541 to \$355,743.

# Financial Report Overview

Montgomery County Alabama Group - Occupational

CareHere!



APPOINTMENTS

53 -44.8%▼

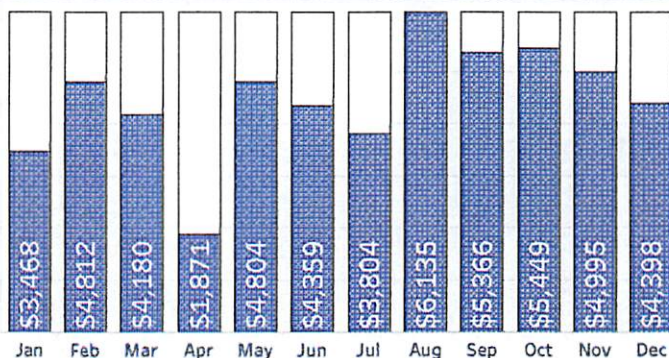


TOTAL CLIENT COST

\$53,641 9.3%▲

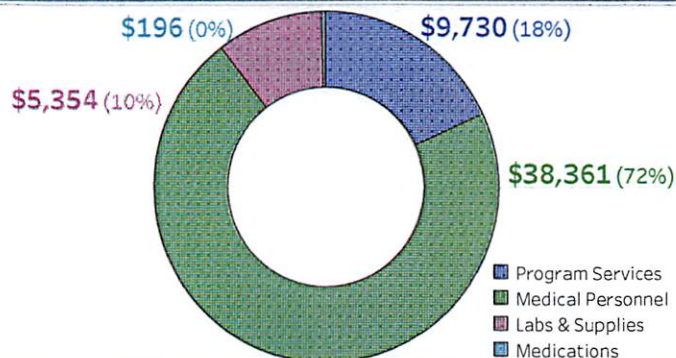
## Total Client Cost

BY MONTH



## Distribution of Cost

COST PER GROUP



## Medical Personnel

BREAKOUT

|                   |                |
|-------------------|----------------|
| Extender          | \$21,769 0.9%▲ |
| Medical Assistant | \$9,544 21.8%▲ |
| Physician         | \$7,047 25.3%▲ |

## Labs & Supplies

BREAKOUT

|               |               |
|---------------|---------------|
| Lab Analysis  | \$273 219.6%▲ |
| Supplies/Misc | \$5,081 6.4%▲ |

## Medications

BREAKOUT

|             |               |
|-------------|---------------|
| Medications | \$196 -35.4%▼ |
|-------------|---------------|

## Budget Projection Next 12 Months

\$55,026 2.6%▲

|                       |                 |
|-----------------------|-----------------|
| a) Medical Personnel  | \$39,512 3.00%▲ |
| b) Supplies/Labs/Misc | \$5,569 4.00%▲  |
| c) Medications        | \$216 10.00%▲   |
| Program Services      | \$9,730 0.00%►  |

### Notes:

- a) 12 Month Projection assumes 3.0% increase for Medical Personnel.
- b) 12 Month Projection assumes 4.0% increase for Supplies/Labs.
- c) 12 Month Projection assumes 10.0% increase for Medications

# Claim Trend and Savings Analysis

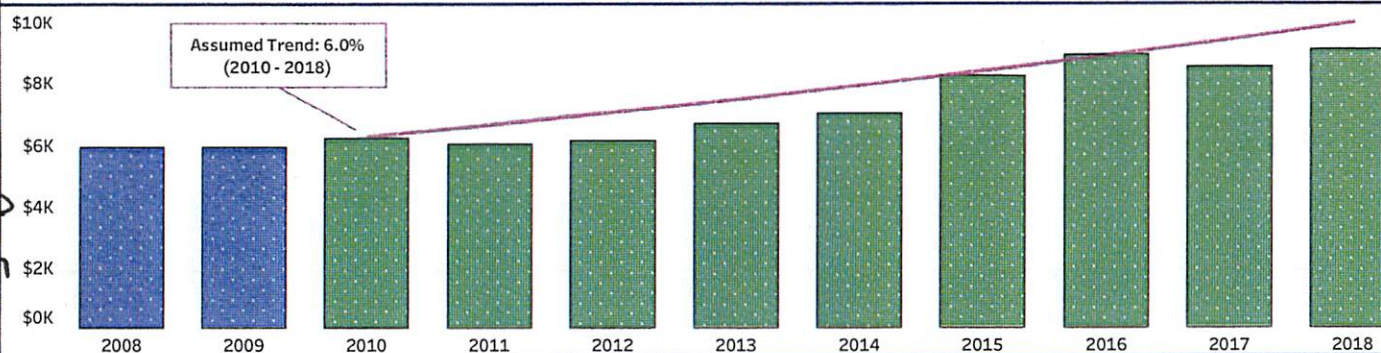
Montgomery County Alabama Group  
(Ending September)

CareHere!

|                                         | 2008        | 2009        | 2010        | 2011        | 2012        | 2013        | 2014        | 2015          | 2016         | 2017         | 2018         |
|-----------------------------------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|---------------|--------------|--------------|--------------|
| Annualized Total Medical & Rx Claims:   | \$6,073,844 | \$6,766,418 | \$6,979,309 | \$7,137,179 | \$6,889,698 | \$7,418,612 | \$7,978,191 | \$10,127,409  | \$10,049,383 | \$9,478,462  | \$9,963,922  |
| (Shock Claims Reimbursement):           | (\$77,315)  | (\$256,907) | (\$296,364) | (\$841,251) | (\$488,390) | (\$281,671) | (\$489,600) | (\$1,100,489) | (\$77,404)   | \$0          | \$0          |
| Total CareHere:                         | \$0         |             | \$435,559   | \$543,256   | \$503,785   | \$497,960   | \$554,402   | \$605,262     | \$638,901    | \$655,305    | \$768,884    |
| Total Cost:                             | \$5,996,529 | \$6,509,511 | \$7,118,504 | \$6,839,184 | \$6,905,093 | \$7,634,901 | \$8,042,993 | \$9,632,182   | \$10,610,879 | \$10,133,767 | \$10,732,806 |
| Number of Shock Claims:                 | 4           | 6           | 5           | 7           | 6           | 5           | 6           | 8             | 0            | 0            | 0            |
| Total Amount of Shock Claims:           | \$1,322,685 | \$1,843,093 | \$1,578,636 | \$1,958,749 | \$1,911,610 | \$1,718,329 | \$1,910,400 | \$2,099,511   | \$0          | \$0          | \$0          |
| Shock Claims Deductible:                | \$350,000   | \$350,000   | \$375,000   | \$400,000   | \$400,000   | \$400,000   | \$400,000   | \$400,000     | \$250,000    | \$250,000    | \$250,000    |
| Total Reimbursement for Shock Claims:   | \$77,315    | \$256,907   | \$296,364   | \$841,251   | \$488,390   | \$281,671   | \$489,600   | \$1,100,489   | \$77,404     | \$0          | \$0          |
| Breakout of Prescription Claims:        | \$1,377,337 | \$1,543,861 | \$1,548,452 | \$1,648,609 | \$1,736,917 | \$1,841,797 | \$2,287,189 | \$3,144,180   | \$3,681,536  | \$3,355,148  | \$3,245,854  |
| CareHere Prescription Costs:            | \$0         | \$10,938    | \$47,960    | \$51,563    | \$49,922    | \$56,779    | \$77,609    | \$87,596      | \$106,530    | \$101,894    | \$124,800    |
| Total Prescription:                     | \$1,377,337 | \$1,554,799 | \$1,596,412 | \$1,700,172 | \$1,786,839 | \$1,898,576 | \$2,364,798 | \$3,231,776   | \$3,788,066  | \$3,457,042  | \$3,370,654  |
| % of Total Medical Claims:              | 22.97%      | 23.89%      | 22.43%      | 24.86%      | 25.88%      | 24.87%      | 29.40%      | 33.55%        | 35.70%       | 34.11%       | 31.41%       |
| Total Employees with Medical Benefits:  | 1,011       | 1,103       | 1,146       | 1,135       | 1,129       | 1,145       | 1,149       | 1,171         | 1,189        | 1,189        | 1,179        |
| Total Medical Costs PEPPY W/o CareHere: | \$5,931     | \$5,902     |             |             |             |             |             |               |              |              |              |
| Total Medical Costs PEPPY W/ CareHere:  |             |             | \$6,211     | \$6,025     | \$6,116     | \$6,668     | \$6,999     | \$8,225       | \$8,924      | \$8,522      | \$9,103      |
| Expected Total Medical Costs PEPPY:     |             |             | \$6,255     | \$6,631     | \$7,028     | \$7,450     | \$7,897     | \$8,371       | \$8,873      | \$9,406      | \$9,970      |
| Expected Total Medical Costs:           |             |             | \$7,169,078 | \$7,526,281 | \$7,935,684 | \$8,531,036 | \$9,074,489 | \$9,803,134   | \$10,551,052 | \$11,184,115 | \$11,755,455 |
| Actual Total Medical (Inc. CareHere):   |             |             | \$7,118,503 | \$6,839,184 | \$6,905,093 | \$7,634,900 | \$8,042,992 | \$9,632,182   | \$10,610,879 | \$10,133,766 | \$10,732,805 |
| Savings:                                |             |             | \$50,574    | \$687,096   | \$1,030,591 | \$896,135   | \$1,031,496 | \$170,951     | (\$59,827)   | \$1,050,348  | \$1,022,649  |
| Cumulative Savings:                     |             |             | \$50,574    | \$737,671   | \$1,768,262 | \$2,664,398 | \$3,695,895 | \$3,866,847   | \$3,807,020  | \$4,857,369  | \$5,880,018  |

## Claims Per Employee Per Year

Without CareHere With CareHere



CareHere Cost

\$5,203,313

Total Return

\$11,083,331

Savings

\$5,880,018

ROI

\$2.13

# Health Center Overview

Montgomery County Alabama Group - Primary

CareHere!



UTILIZATION

28.5% -3.3%▼



APPOINTMENTS

5,666 -2.8%▼



CAPACITY

19,880 0.5%▲



UNIQUE PATIENTS

784 -1.6%▼

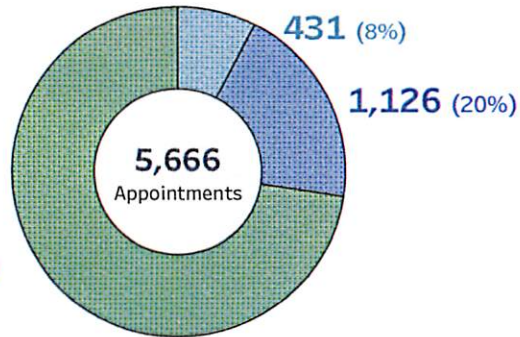


NO SHOW

7.6% 2.2%▲

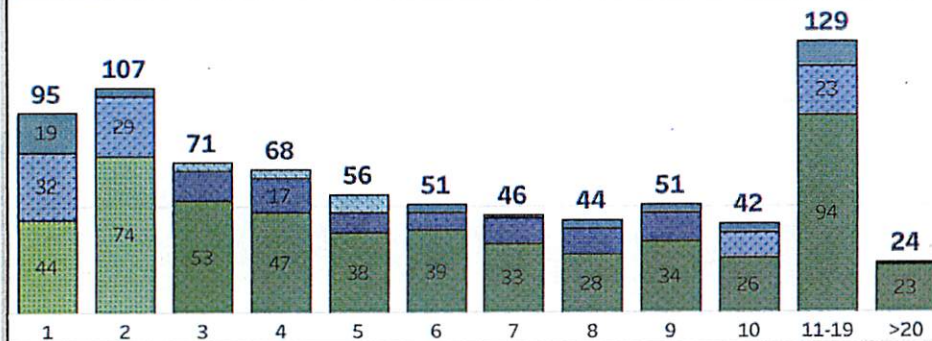
## Distribution of Appointments

BY RELATIONSHIP ■ Retired ■ Dependents ■ Employee



## Appointment Frequency

BY RELATIONSHIP ■ Retired ■ Dependents ■ Employee



Employee 533 Dependents 181 Retired 70

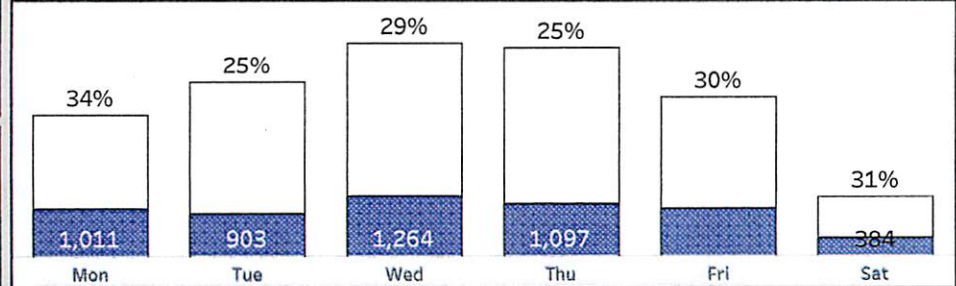
## Appointments

BY WEEKDAY/HOUR

○ Current  
○ Previous

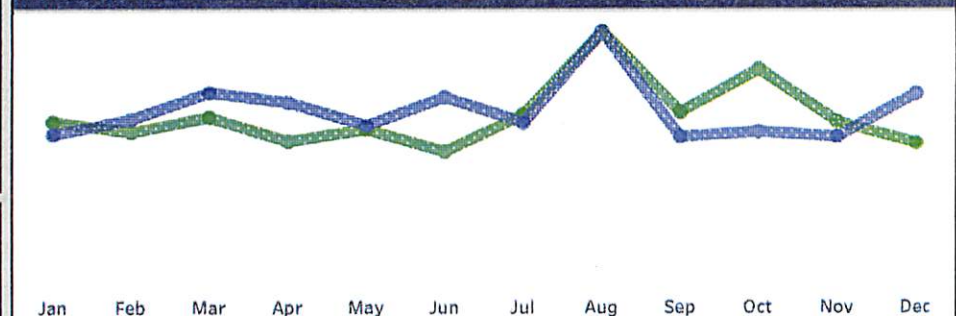
0 173

|     | 7 AM | 8 AM | 9 AM | 10 AM | 11 AM | 12 PM | 1 PM | 2 PM | 3 PM | 4 PM | 5 PM | 6 PM |
|-----|------|------|------|-------|-------|-------|------|------|------|------|------|------|
| Mon | 102  | 127  | 131  | 153   | 140   | 36    | 111  | 100  | 94   | 17   |      |      |
| Tue | 65   | 111  | 104  | 121   | 136   | 8     | 86   | 93   | 75   | 57   | 18   | 29   |
| Wed | 99   | 163  | 172  | 150   | 149   | 8     | 173  | 147  | 142  | 61   |      |      |
| Thu | 89   | 156  | 133  | 150   | 135   | 28    | 81   | 105  | 119  | 67   | 34   |      |
| Fri | 71   | 138  | 139  | 152   | 147   | 37    | 112  | 101  | 90   | 20   |      |      |
| Sat | 47   | 84   | 77   | 74    | 33    | 30    | 38   | 1    |      |      |      |      |



## Appointment Trend

BY MONTH ■ 2017 ■ 2018



Care Here!

# Clinical Overview

Montgomery County Alabama Group



DIAGNOSIS (County only)

6,842 -12.0% ▼

MEDICATIONS (County only)

7,018 -1.1% ▼

LABS (All Groups)

13,030 7.4% ▲

## Diagnosis BY TOP 10

Current Prior

Acute Chronic

|                                                          |     |
|----------------------------------------------------------|-----|
| Disorders of lipoprotein metabolism and other lipidemias | 488 |
| Hypertension                                             | 333 |
| Allergic rhinitis                                        | 302 |
| Obesity                                                  | 230 |
| Vitamin Deficiency                                       | 205 |
| Diabetes                                                 | 203 |
| Gastro-esophageal reflux disease                         | 152 |
| Acute sinusitis                                          | 103 |
| Elevated blood glucose level                             | 96  |
| Acute upper resp infections of multiple and unsp sites   | 93  |



## Medications BY TOP 10

Current Prior

Acute Other Chronic

Hyperlipidemia Hypertension

|                                                     |     |
|-----------------------------------------------------|-----|
| FLUTICASON PROPRIONATE (Allergic Rhinitis)          | 459 |
| CETIRIZINE HCL (Allergic Rhinitis)                  | 343 |
| CHOLECALCIFEROL (VITAMIN D3) (Vitamin D)            | 300 |
| AMLODIPINE BESYLATE (Hypertension, CAD)             | 266 |
| ATORVASTATIN CALCIUM (High cholesterol)             | 251 |
| OMEPRAZOLE (Acid reflux)                            | 239 |
| MONTELUKAST SODIUM (Asthma)                         | 212 |
| HYDROCHLOROTHIAZIDE (Hypertension; fluid retention) | 208 |
| METFORMIN HCL ER (Blood Glucose Lowering)           | 196 |
| METFORMIN HCL (Blood Glucose Lowering)              | 180 |

| Dispensed | Cost     | Avg Cost | Cost/Day of Therapy | CHHDP Dispensed | Home Delivery Cost |
|-----------|----------|----------|---------------------|-----------------|--------------------|
| 7,018     | \$93,274 | \$13.29  | \$0.19              | 656             | \$14,345           |

CLICK HERE FOR THE HOME DELIVERY DETAIL

## Labs BY TOP 10

Current Prior

|                        |       |
|------------------------|-------|
| HRA                    | 3,672 |
| Hemoglobin A1c         | 1,774 |
| Vitamin D, 25-Hydroxy  | 1,266 |
| CBC With Differential  | 915   |
| Prostate-Specific Ag.  | 857   |
| Urinalysis, Routine    | 608   |
| Albumin/Creatinine Rat | 589   |
| Anemia Profile B       | 492   |
| Thyroid Panel With TSH | 461   |
| TSH                    | 356   |

| Qty    | Total Cost | Avg Cost |
|--------|------------|----------|
| 13,030 | \$129,658  | \$9.95   |

# HRA Summary

Montgomery County Alabama Group

CareHere!



HEALTH RISK ASSESSMENTS

529 -11.4% ▼



EMPLOYEE PARTICIPATION

44% -29.6% ▼



HEALTH RISK CONDITIONS DISCOVERED

165



POTENTIAL COSTS AVOIDED

\$915,994

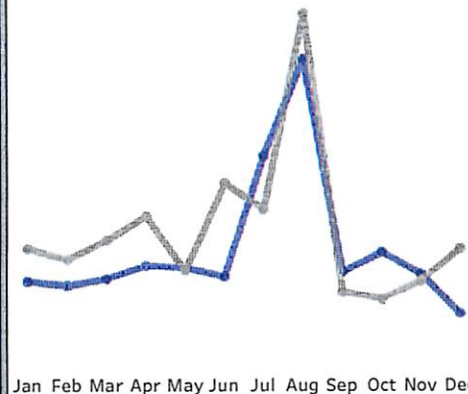
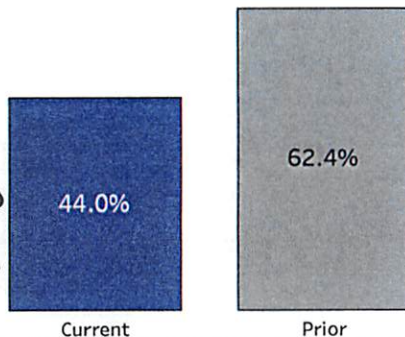
## HRA Biometric Summary



## Employee Health Risk Assessment

| Current | Prior | Variance % |
|---------|-------|------------|
| 436     | 491   | -11.2%     |

### Employee Participation



## Health Risk Conditions Discovered

Unique Patients: 132  
Potential Costs Avoided: \$915,994

| Condition                  | LabTest                          | Criteria | Instances | Projected Cost Avoided per Instance | Potential Cost Now Under Management |
|----------------------------|----------------------------------|----------|-----------|-------------------------------------|-------------------------------------|
| Diabetes                   | Glucose, Serum                   | >= 105   | 25        | \$10,683                            | \$267,075                           |
| High Cholesterol           | Total Cholesterol                | >= 200   | 20        | \$944                               | \$18,880                            |
| Hypertension               | Systolic Blood Pressure          | >= 140   | 68        | \$7,428                             | \$505,104                           |
| Marker for Prostate Cancer | Prostate Specific Antigen, Serum | >= 4     | 1         | \$42,570                            | \$42,570                            |
| Obesity                    | Body Mass Index (BMI)            | >= 30    | 51        | \$1,615                             | \$82,365                            |

# Risk Movement

Montgomery County Alabama Group

CareHero!



HEALTH RISK ASSESSMENTS  
(2017 vs. 2018)

418



POSITIVE PROGRESS  
(Maintained or Decreased)

65%

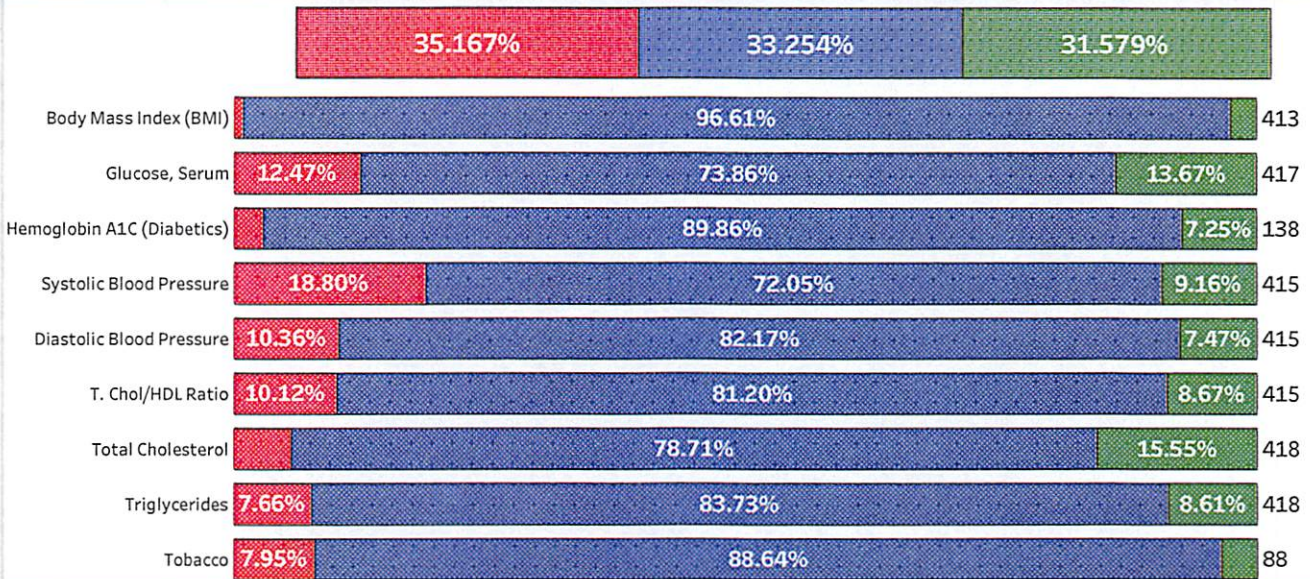


RISK FACTORS

1,170

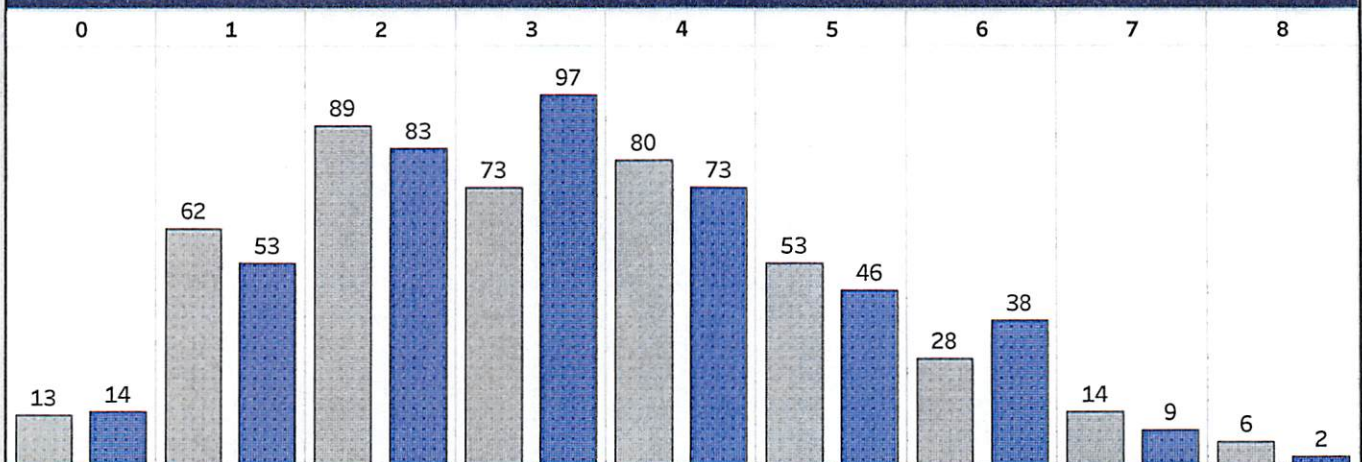
## Risk Movement

■ Increase ■ Maintained ■ Decrease



## At Risk Participants

■ Prior ■ Recent



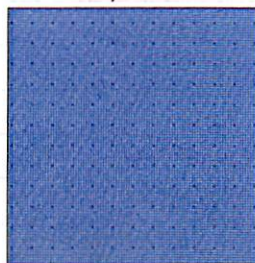
## Risk Factors

1,170



Prior Risk

1,170



Current Risk

## Risk Index

| MeasureName                | Prior Risk | Current Risk |
|----------------------------|------------|--------------|
| Body Mass Index (BMI)      | 374        | 368          |
| Glucose, Serum             | 173        | 168          |
| Hemoglobin A1C (Diabetics) | 119        | 113          |
| Systolic Blood Pressure    | 68         | 108          |
| Diastolic Blood Pressure   | 43         | 55           |
| T. Chol/HDL Ratio          | 129        | 135          |
| Total Cholesterol          | 146        | 105          |
| Triglycerides              | 101        | 97           |
| Tobacco                    | 17         | 21           |

9-9

# Wellness Overview

Montgomery County Alabama Group

CareHere!



TOTAL CONTACTS

565 1.3%▲



UNIQUE PATIENTS

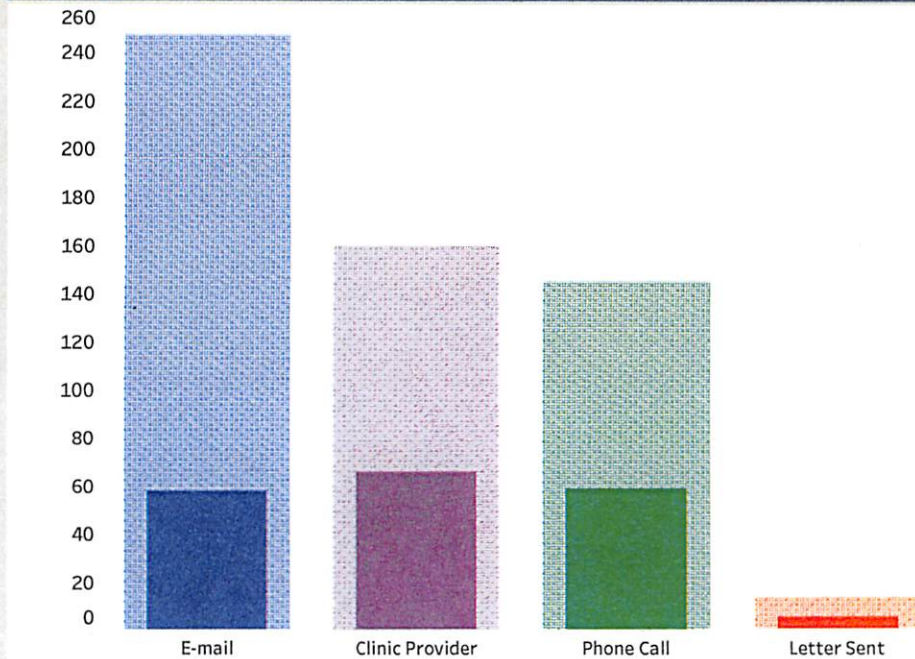
98 -26.3%▼



PATIENT PROGRAMS

233 115.7%▲

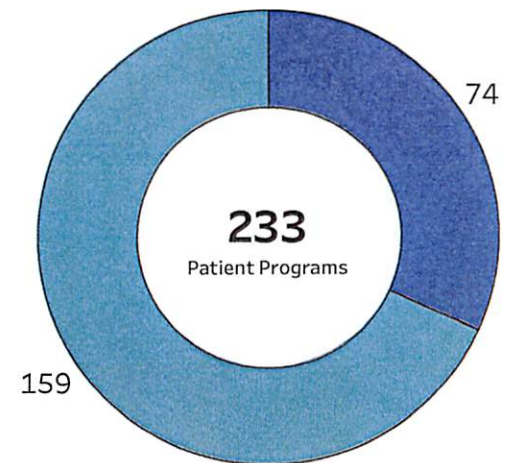
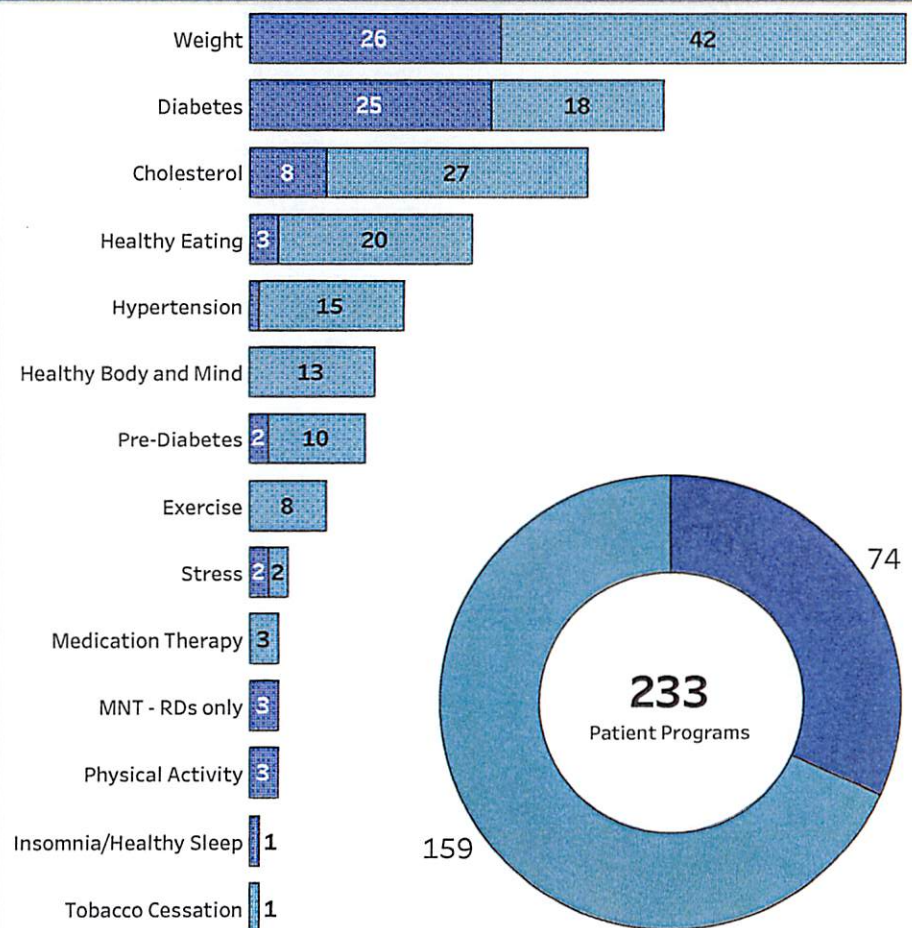
## Wellness Team Contact Types



|                |     |     |     |    |
|----------------|-----|-----|-----|----|
| Total Contacts | 247 | 160 | 145 | 13 |
| Unique Patient | 58  | 66  | 59  | 5  |

## Wellness Care Plans

Health Coach CareHere Connect

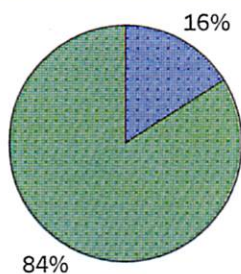


Total Survey Responses = 487

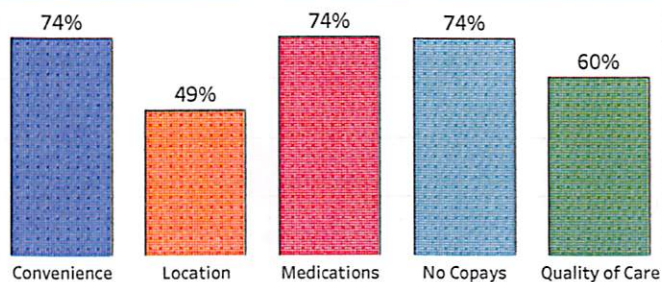
1. How likely is it that you would recommend the CareHere Health Center/Clinic to a family member or co-worker?

93%

2. Is the CareHere Health Center/Clinic your first stop for an illness, health concern, or wellness visit?



3. What are the main reasons you choose to go to the CareHere Health Center/Clinic? Please check all that apply.



4. How can we improve?

|                                                                                                                                                                                                                                                                                                                            |    |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----|
| 310 Hull St. Nurse is sometimes unfriendly.<br>..                                                                                                                                                                                                                                                                          | 10 |
| 310Hull st. Nurse could stand to be nicer to her clients ,she is too bossy , talks down to lots of people .                                                                                                                                                                                                                | 4  |
| A lot of times there are no openings when you get sick and can't schedule ahead like a wellness checkup. Perhaps make one of the locations for urgent care only. When I get sick, I've had to go elsewhere for my healthcare needs because there are no openings at any of the Care Here locations. I answered No. 1 wit.. | 5  |
| A walk in service or more Doctors would help. It can take a long time to get an appointment.                                                                                                                                                                                                                               | 10 |
| Ability to write prescriptions for controlled substances such as adderall                                                                                                                                                                                                                                                  | 10 |
| Accept Walk In                                                                                                                                                                                                                                                                                                             | 10 |
| Add more drugs to the Care Here pharmacy (Celebrex). Allow Montgomery County dependents to use the Prattville Care Here location.                                                                                                                                                                                          | 10 |
| Adding additional medication to meet all needs                                                                                                                                                                                                                                                                             | 10 |
| Adding antidepressants to medicines list.                                                                                                                                                                                                                                                                                  | 10 |
| All doctors and staff are excellent                                                                                                                                                                                                                                                                                        | 10 |
| All is good                                                                                                                                                                                                                                                                                                                | 10 |
| All is well                                                                                                                                                                                                                                                                                                                | 10 |
| Always treated with concern and respect .dr mangina and his nurse always professional                                                                                                                                                                                                                                      | 10 |
| Andy Patchel is our favorite PA! We wouldn't use anyone else!                                                                                                                                                                                                                                                              | 8  |
| Aok                                                                                                                                                                                                                                                                                                                        | 10 |
| Appointment wait times are taking too long.                                                                                                                                                                                                                                                                                | 8  |
| Appointments fill fast. So maybe weekends                                                                                                                                                                                                                                                                                  | 9  |
| Appt time                                                                                                                                                                                                                                                                                                                  | 10 |
| appt times                                                                                                                                                                                                                                                                                                                 | 8  |

9-11

# Patient Satisfaction Survey

Montgomery - Combined

CareHere!

Total Responses: 557

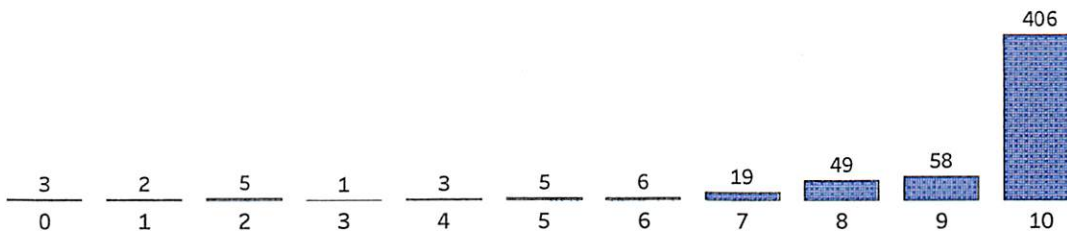
1. How likely is it that you would recommend the CareHere Health Center/Clinic to a family member or co-worker?

Recommend %

93%

Net Promoter Score

79



NPS, Net Promoter Score, is a patient loyalty and satisfaction index. 0-6 Detractors, 7-8 Passives, 9-10 Promoters. NPS = Promoters minus Detractors. The creators of NPS label scores of 0+ Good, 25+ Very Good, 50+ Excellent, 75+ World Class

2. Is the CareHere health center your first stop for an illness, health concern or wellness visit?



3. How would you rate the CareHere health center & team in the following areas?



4. How are we doing?

|                                                                                                                                                                                                                                                                                            |    |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----|
| All is excellent service and Patient care                                                                                                                                                                                                                                                  | 10 |
| antibiotic shot in the butt 3 hours later still hurts I don't know if that's normal                                                                                                                                                                                                        | 10 |
| #1 Dr. Mangini and his new nurse Stephanie great work ethic and personable                                                                                                                                                                                                                 | 7  |
| A few of the staff are very good and some of them are very bad. The professionalism and medical skills of some of the nurses needs improvement. I do find it difficult to get an appointment with my preferred provider sometimes but it is still convenient and certainly cost efficient. | 6  |
| A new staff is very helpfu and codisl                                                                                                                                                                                                                                                      | 10 |
| A walk in facility would be of great service.                                                                                                                                                                                                                                              | 10 |
| Absolutely love the staff at Perryhill location. They are caring, concerned, and welcoming.                                                                                                                                                                                                | 10 |
| Absolutely pleased with Dr. Mangini he is very professional and very caring. Carehere and the clients should be proud to have such a great employee.                                                                                                                                       | 10 |

# Financial Report Detail

Montgomery County Alabama Group - Primary

**CareHere!**

|                          | Current          | Prior            | Variance         | Variance %   |
|--------------------------|------------------|------------------|------------------|--------------|
| Average Employees        | 1,088            | 877              | 211              | 24.1%        |
| Appointments             | 5,666            | 5,831            | -165             | -2.8%        |
| Appointment/Employee     | 5.2              | 6.6              | -1.44            | -21.7%       |
| Program Services         | \$258,711        | \$233,412        | \$25,299         | 10.8%        |
| <b>Total</b>             | \$258,711        | \$233,412        | \$25,299         | 10.8%        |
| Extender                 | \$94,680         | \$81,555         | \$13,125         | 16.1%        |
| Medical Assistant        | \$83,719         | \$60,914         | \$22,805         | 37.4%        |
| Physician                | \$172,542        | \$119,711        | \$52,831         | 44.1%        |
| <b>Total</b>             | \$350,941        | \$262,180        | \$88,761         | 33.9%        |
| Lab Analysis             | \$35,500         | \$39,215         | (\$3,715)        | -9.5%        |
| Supplies                 | \$29,172         | \$24,725         | \$4,446          | 18.0%        |
| Travel                   | \$115            | \$506            | (\$391)          | -77.2%       |
| Clinic Shares            | (\$18,104)       | (\$1,888)        | (\$16,216)       | 858.9%       |
| <b>Total</b>             | \$46,683         | \$62,558         | (\$15,876)       | -25.4%       |
| Medications              | \$133,159        | \$100,791        | \$32,368         | 32.1%        |
| <b>Total</b>             | \$133,159        | \$100,791        | \$32,368         | 32.1%        |
| <b>Total Client Cost</b> | <b>\$789,493</b> | <b>\$658,941</b> | <b>\$130,552</b> | <b>19.8%</b> |

9-13

# Financial Report Detail

Montgomery County Alabama Group - Occupational

|                          | Current         | Prior           | Variance       | Variance %    |
|--------------------------|-----------------|-----------------|----------------|---------------|
| Program Services         | \$9,730         | \$8,873         | \$857          | 9.7%          |
| <b>Total</b>             | <b>\$9,730</b>  | <b>\$8,873</b>  | <b>\$857</b>   | <b>9.7%</b>   |
| Extender                 | \$21,769        | \$21,569        | \$201          | 0.9%          |
| Medical Assistant        | \$9,544         | \$7,838         | \$1,707        | 21.8%         |
| Physician                | \$7,047         | \$5,625         | \$1,423        | 25.3%         |
| <b>Total</b>             | <b>\$38,361</b> | <b>\$35,031</b> | <b>\$3,330</b> | <b>9.5%</b>   |
| Lab Analysis             | \$273           | \$85            | \$188          | 219.6%        |
| Supplies                 | (\$346)         | \$3,373         | (\$3,719)      | -110.3%       |
| Travel                   | \$28            | \$52            | (\$24)         | -46.7%        |
| Radiology & Imaging      | \$5,400         | \$1,350         | \$4,050        | 300.0%        |
| <b>Total</b>             | <b>\$5,354</b>  | <b>\$4,860</b>  | <b>\$494</b>   | <b>10.2%</b>  |
| Medications              | \$196           | \$304           | (\$108)        | -35.4%        |
| <b>Total</b>             | <b>\$196</b>    | <b>\$304</b>    | <b>(\$108)</b> | <b>-35.4%</b> |
| <b>Total Client Cost</b> | <b>\$53,641</b> | <b>\$49,068</b> | <b>\$4,573</b> | <b>9.3%</b>   |

h1-6  
14



## **Small Minority Business Initiative Final Report**

Moore Zeigler Group began working on the Small & Minority Business Initiative on April 7, 2017 with the support of the Montgomery County Commission. The program was designed to assist underutilized S&MB's and skilled individual workers located in Montgomery and the surrounding areas. Montgomery County Commission goal is 30% in bid participation for minority companies. MZG's goal is to establish business relationships between S&MB's or sub-contractors, large non-minority sub-contractors, etc. We began to work with the S&MB's and help them establish resolutions for their businesses. One of their resolutions must be to determine if subcontracting is a good option for their business. They must realize that very often government and large business contracts require prime contractors to use M/WBE as subcontractors. Big companies have a history of oppressing small businesses and putting a heavy burden on low-income communities. We must understand that diversity builds economic vitality, uplifts communities, and promotes productivity and resilience. Small businesses and entrepreneurs have been longtime wealth builders in our society.

## **Vetting Small and Minority Businesses**

Following the Small Minority Business Reception, the previous year we received numerous calls from small minority businesses wanting to participate. During these months we vetted several companies to ensure that these companies had the qualifications to do work for the County. Part of our vetting is to find out what kind of capital, equipment, capabilities to do specific jobs, skill sets to perform upcoming projects, past projects performed. We continued to work with the current companies that are part of the program.

We learned from the vetting process that many S&MB's needed help with their certification. The most common problem for the majority of these small business is lack of finance. We made continuous efforts to send those that needed help with their paper work (bonding, insurance, certification updates) to Andrea Mosley, Director of Alabama State University Small Business Center for assistance. We fostered relationships between the banks and our S&MB's Owners. When we support small businesses in turn supports families, employees and other business owners. This also attracts community investors who provide loans, banking services, and promotes financial literacy all things that build economic strength.

## **Meet & Greets**

Our goal was to change the perception of the program and continue to encourage participation. As a result of having those Meet and Greet's several of our small businesses received a wide range of work thus proving networking is vital to obtaining jobs throughout the City.

- **The Moore-Zeigler Group** sponsored an event to introduce the Montgomery County Bid process to the Small Minority Business Owners. The bidding process for the County was introduced by Mrs. Cauthen and Ms. Singleton. Mr. Durham from State Farm Agency was present to discuss the importance of insurance and bonding. To discuss Capital, we had Mr. Knight and Mr. Moorehead of Renasant Bank.
- **Moore-Zeigler Group** was asked by Andrea Mosley of ASU Small Business to speak about the program at their Small Business seminar. We discussed the program and received numerous calls about the program from the attendees of the event. We had Mrs. Mosley to come on the on the radio with us to discuss her program and events.
- **BBVA Compass:** Donna Cooper, Senior VP of Compass Bank reached out to us to discuss hosting a financial literacy event for the SMB Owners. We agreed to host a two-day event for BVA Compass. The Moore-Zeigler along with Cannon Janitorial provided lunch for the first day and Compass provided for the second

day. The event was attended by a lot of new and upcoming S&MB's owners in Montgomery. BBVA compass pledged to work with these business owners and educating them on financial literacy.

- **Renasant Bank:** We had the opportunity to hold numerous meeting with Jennifer Wilsford & Mo Cappioua, Mortgage Bankers with Renasant Bank. We have been meeting to discuss their mortgage programs for targeted areas in Montgomery. We hosted an event with Renasant Bank and invited the community along with S&MB's construction owners and realtors. County Commissioner Chairman Elton Dean was the speaker at one of the events. As a result of this event we had ten (10) families to get financed for home loans and renovations. Renasant Bank has been working with some of our S&MB's owners in helping them with their capital.
- **Media Day:** We held thirty-five (35) media events for all of our S&MB's owners. Many were held at their businesses giving their small business an opportunity to have people to come and participate. The purpose of these events was to give them the opportunity to advertise their business on the radio. Majority of S&MB's Owners cannot afford advertising for their business. These events have been successful for our Small Business Owners. We have had many of S&MB's owners contact us to ask when will be hosting media events in the future. We were honored to have some of the County Commissioners to attend these events.
- **Meetings:** We held a meeting with Tamika McNeal, Junior Business Office for TruFund to discuss their company working with our S&MB's owners. We meet

with Stacia Robinson to discuss workman compensation for our S&MB's. We also spoke to Nichelle Nix with the Governor's S&MB's office about collaborating together.

- We coordinated a meeting with Johnny Raines with BDW Architect and Mrs. Cauthen. The outcome of this meeting was proven successful.
- We made sure that every S&MB Owner that participant in this program received all bids that were sent to Moore-Zeigler Group. We encouraged them to bid and let them know if they need any help with their paperwork for the bids, we ensured them we will assist them. We were excited that we had some S&MB's participate in the bidding process. Moore-Zeigler Group provided recommendations when asked by the County for non-bidding projects.

### **Future of the Program**

The County has to foster a better working relationship between the department heads and the facilitator of the program. There are County jobs under \$15,000.00 that do not have to go out for bid, but my suggestion for over the past year has been to introduce the Small Minority Business Owners that can perform these jobs to the County department heads which in return can give them an opportunity to work. Unfortunately, this has never happened within this program. These Small Business Owners are not asking for a hand out but an opportunity to enter the front door and present their skills. All bids should come to the

facilitator of this program, but if the facilitator of this program does not have knowledge of all bids then this program will not succeed. We are aware that some of the S&MB's lack the capital to bid on the County's \$1 million dollar plus projects, but if the facilitator is made aware of who won these \$1 million dollar plus projects then the facilitator can meet with the company that won the bids and introduce them to our Small Minority Construction Companies. This will create a relationship for the Prime to hire them as sub-contractors. We have proved that networking is an important factor to the S&MB's owner success. Several of our participants received work because of our meet and greets. While vetting some of the S&MB's we still notice a common factor is the lack of financial resources. We noticed that a majority of these businesses do not have an established relationship with banks and many times do not have the financial education on how to access building a credit score which is a crucial factor for banks when determining to lend money. In order for any program to work everyone will have to work together. We must understand that the Small Minority Business Owners hire from their community, supporting them can foster the job opportunities people need to achieve financial stability.

**ALABAMA WORKS, ALABAMA WINS**

## Tammy Nix

---

**From:** Sandra Edwards <sandra.edwards@pensupgunsdown.org>  
**Sent:** Monday, June 3, 2019 11:27 PM  
**To:** Elton N. Dean, Sr.  
**Cc:** Hannah Hawk; Donald Mims  
**Subject:** Pens Up Guns Down Summer Series Camp - Academics, Arts & Athletics Funding Support Request & Camp Flyer  
**Attachments:** PensUP GunsDown Housing 7.14.19 (Summer Camp).pdf; Pens Up Guns Down Meals 7.14.19 (Summer Camp).pdf; Pens Up Guns Down (Facilities).pdf; Pens UP - Guns Down - Statement of Activities for Dec 31, 2017.pdf; Pens UP - Guns Down - Statement of Activities for Dec 31, 2018.pdf; Pens UP - Guns Down - Statement of Activities for Jan 1 - May 24, 2019.pdf; Pens UP - Guns Down - Expenses for Academics, Arts & Athletics Jul 14 - Jul 18, 2019 (Week).pdf; Pens Up Guns Down - Summer Series Flyer for July Camp .jpg

Good evening Chairman Dean,

It was very nice to see you again at tonight's meeting. As discussed, here is the information regarding the upcoming camp.

Let me begin by saying thank you for your financial support of last year's Civic Duties & Community Services program. It was a great success and we genuinely appreciate your help. We are preparing for this year's summer series program which is entitled "Academics, Arts & Athletics." and we seek the Commissioners' and/or your financial support for this work.

As you are aware, gun violence has become pervasive in practice. We seek to combat this happening by teaching our young to choose "Education over Violence." The following experience is designed to help achieve this goal.

### Camp Overview:

The Academics, Arts & Athletics program is a five-day camp in which the participants will be housed at Alabama State University during the dates of July 14-18, 2019. Participants will receive student-centered instruction with regard to civics, language, STEM, dance, music, and co-ed sports. The program will closeout with a live performance where the participants will showcase the learning outcomes. The age group of the participants is between 8-18 and the maximum number of participants for this program is 70.

We seek sponsorship in the amount of \$25,000 from your entity or whatever amount you deem feasible. This contribution will help cover the cost of lodging, food and facilities for this camp (see attached invoices from Alabama State University (ASU)).

For your review, I have also included Statements of Activities from 2017-Present and the expenses budget to support our funding request for this camp (see attached documents).

If you have any questions or require additional information, please do not hesitate to contact me at [Sandra.edwards@pensupgunsdown.org](mailto:Sandra.edwards@pensupgunsdown.org) (email), via voice at 334.590.0267 or using the "Contact" form on our website at [www.pensupgunsdown.org](http://www.pensupgunsdown.org).

11-1

Thank you for all you do to make our community and nation a safer place in which to live!

Sandi

Sandra L. Edwards, Ph.D.

Retired Armed Forces Veteran

Pens UP! Guns Down.

Vice President

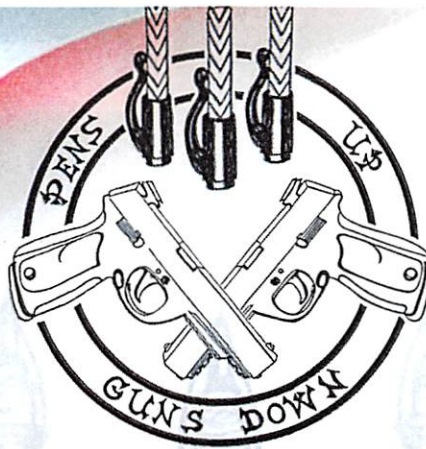
Phone: 334.590.0267

Email: [Sandra.edwards@pensupgunsdown.org](mailto:Sandra.edwards@pensupgunsdown.org)

Website: [www.pensupgunsdown.org](http://www.pensupgunsdown.org)

Twitter: @PensUPGunsDown

FOUNTAIN  
AGES 8-18



# PENS UP! GUNS DOWN.

THE MESSAGE IS SIMPLE.  
**EDUCATION OVER VIOLENCE**  
(EOV)

SIGN-UP NOW!  
THIS IS A  
FREE CAMP!

## SUMMER SERIES:

*Academics, Arts & Athletics Camp*

**DATES: JULY 14-18, 2019**

ORIENTATION – JULY 14, 2019

SUMMER SERIES MODULES – JULY 15 – 17, 2019

SUMMER SERIES CLOSEOUT & PERFORMANCE – JULY 18, 2019

learning modules: languages, stem, dance, music, co-ed sports

### SPECIAL GUEST FACILITATORS

**TEARRA VAUGHN** – FOUNDER OF REIMAGE

**DESTINY JONES** – FOUNDER OF POWERFUL, YOUNG & TRIUMPHING

**TREY DANIELS** – MAESTRO/FOUNDER OF TREY DANIELS MUSIC

FOR MORE INFO ABOUT TREY DANIELS, GO TO [TREYDANIELSMUSIC.COM](http://TREYDANIELSMUSIC.COM)

& MANY MORE...

**WEBSITE: [WWW.PENSUPGUNSDOWN.ORG](http://WWW.PENSUPGUNSDOWN.ORG)**

CAMPUS SITE: ALABAMA STATE UNIVERSITY

11-3



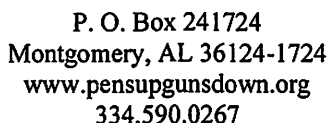
P. O. Box 241724  
Montgomery, AL 36124-1724  
www.pensupgunsdown.org  
334.590.0267

**Pens UP! Guns Down.**  
**Expenses for Summer Series: Academics, Arts & Athletics**  
**July 14 – 18, 2019**

**Expenses**

|                                                      |                           |
|------------------------------------------------------|---------------------------|
| Airline tickets                                      | \$ 1,925.50               |
| Lodging                                              |                           |
| ASU Campus (Students)                                | 7,000.00                  |
| ASU Campus (Chaperons)                               | 1,400.00                  |
| Meals                                                |                           |
| ASU Dining (Students)                                | 4,200.00                  |
| ASU Dining (Chaperons)                               | 840.00                    |
| Hotel                                                | 2,600.00                  |
| Rents                                                |                           |
| ASU Facilities (Stadiums, gym, classrooms)           | 12,275.00                 |
| Equipment, stages, sound                             | 2,570.00                  |
| Cars                                                 | 970.00                    |
| Special Topics Facilitators                          | 5,500.00                  |
| Literature (Curriculum development, workbooks, pubs) | 6,500.00                  |
| Insurance                                            | 1,500.00                  |
| Visual Storyteller                                   | 600.00                    |
| Security Clearances                                  | 1,080.00                  |
| ASU Campus Security                                  | 2,500.00                  |
| Camp Apparel                                         |                           |
| T-shirts (Students)                                  | 3,920.00                  |
| Polo-styled shirts (Faculty & Staff)                 | 4,284.00                  |
| Special Works Facilitators                           |                           |
| Dance Artists/Choreographers                         | 1,750.00                  |
| Coaches/Athletic Specialists                         | 2,800.00                  |
| Chaperons                                            | <u>4,550.00</u>           |
| <b>Total Expenses</b>                                | <u><b>\$68,764.00</b></u> |

Note: The cost of this five-day in-residence experience for 70 students equates to \$982.77 per student.



|                                                |                    |
|------------------------------------------------|--------------------|
| <b>Beginning Balance as of January 1, 2019</b> | <b>\$ 3,858.18</b> |
|------------------------------------------------|--------------------|

|                                     |                    |
|-------------------------------------|--------------------|
| Donors (Board of Directors)         | \$ 5,219.61        |
| Donor (Southern Poverty Law Center) | <u>1,000.00</u>    |
| <b>Total Support &amp; Revenue</b>  | <b>\$ 6,219.61</b> |

|                                       |          |
|---------------------------------------|----------|
| *Salaries                             | 0.00     |
| Rents                                 | 2,676.16 |
| Utilities                             | 1,071.04 |
| Professional (License, fees, filing)  | 802.97   |
| Insurance (Facilities & Organization) | 627.99   |
| Communications (Digital)              | 548.39   |
| Website (Domain, Software & Mail)     | 210.76   |
| Security system                       | 189.50   |
| Contributions (Church)                | 100.00   |

|                                          |                    |
|------------------------------------------|--------------------|
| <b>Total Expenses</b>                    | <u>\$ 6,226.81</u> |
| <b>Increase (decrease) in Net Assets</b> | <b>\$ 3,850.98</b> |

\* No salaries have been paid as the Board of Directors agreed not to accept salaries and no direct employees have been hired up to this point.

**Note:** As of May 22, 2019, Pens Up Guns Down is awaiting receipt of a donation in the amount of \$1,000.00 from the Junior League of Montgomery.

**The Message is Simple.  
"Education over Violence."  
(EoV)**

11-5



P. O. Box 241724  
Montgomery, AL 36124-1724  
www.pensupgunsdown.org  
334.590.0267

**Pens UP! Guns Down.  
Statement of Activities  
Year Ended December 31, 2018**

**Beginning Balance as of January 1, 2018** \$ 580.00

**Support & Revenue**

|                                            |                     |
|--------------------------------------------|---------------------|
| Donors (Board of Directors)                | \$ 28,063.01        |
| Donors (Co. Commissioners – Dean & Sankey) | 4,000.00            |
| Donors (City Councilmen – Larkin & Green)  | 987.96              |
| Donor (School Flight)                      | 120.00              |
| Donor (Alfraid Manning)                    | 100.00              |
| Donor (Tearra Vaughn)                      | 54.00               |
| <b>Total Support &amp; Revenue</b>         | <b>\$ 33,324.97</b> |

**Expenses**

|                                                  |                     |
|--------------------------------------------------|---------------------|
| *Salaries                                        | 0.00                |
| Summer Program (Civic Duties/Community Services) | 9,361.87            |
| Rents                                            | 6,422.76            |
| U.S. Department of Education Meeting             | 3,341.22            |
| Facilities (Repairs/Upgrades)                    | 2,485.00            |
| Utilities                                        | 2,372.23            |
| Communications (Digital)                         | 1,516.75            |
| Insurance (Facility & Organization)              | 1,454.08            |
| Sales Inventory (Apparel & Pens)                 | 1,196.87            |
| Professional fees/filing                         | 780.00              |
| Website (Domain & Mail)                          | 497.68              |
| Security system                                  | 455.40              |
| Contributions (Churches)                         | 112.00              |
| Banking fees/checks purchase                     | 50.93               |
| <b>Total Expenses</b>                            | <b>\$ 30,046.79</b> |
| <b>Increase (decrease) in Net Assets</b>         | <b>\$ 3,858.18</b>  |

\* No salaries have been paid as the Board of Directors agreed not to accept salaries and no direct employees have been hired up to this point.

The Message is Simple.  
"Education over Violence."  
(EoV)

11-6

MONTGOMERY  
AREA CHAMBER OF COMMERCE

June 11, 2019

Members of the Montgomery County Commission  
101 S. Lawrence Street  
Montgomery, AL 36104

Re: Opinion on Applicability of Executive Session

Dear Montgomery County Commission Members:

We are requesting an executive session to be held before the Montgomery County Commission on Monday June 17, 2019. Curt Gwathney with Balch & Bingham will be present to speak. Please be advised that we have reviewed the commerce or trade matter which the Montgomery County Commission proposes to discuss in executive session. It is my opinion that an executive session is authorized for this discussion under Section 7(a)(7) of Act No. 2005-40, and an open meeting will have a detrimental effect upon the competitive position of the Montgomery County Commission.

Pursuant to Section 7(a)(7) of Act No. 2005-40, a copy of this letter should be attached to the minutes of the County Commission meeting wherein the body considers a motion to convene an executive session to discuss this matter.

Sincerely,



Ellen G. McNair, CEcD  
Senior Vice President  
Corporate Development



BUILDING BUSINESS. BUILDING THE *River* REGION.



# RENAISSANCE INC

---

## HALFWAY-HOME.NET

215 Clayton Street ♦ Montgomery, Alabama ♦ (334) 832-1402 ♦ Renaissanceinc@outlook.com

*"Assisting men recently released on parole to successfully reintegrate into the community"*  
**RECLAIM. REBUILD. REINTEGRATE.**

June 4, 2019

Mr. Donald Mims  
Administrator  
Montgomery County Commission  
P.O. Box 1667  
Montgomery, AL 36102-1667

Dear Mr. Mims:

Thank you for your assistance with my efforts to appear before the County Commission at the June 17 meeting. For your information packet, I am enclosing the letter we gave to Commissioner Sankey in April requesting funding support and an information sheet about Renaissance. The information sheet is provided to further inform the Commission about our re-entry program.

Please know, that in addition to requesting funding support from the Commission, we are conducting a capital campaign to raise funds for this important project.

Thank you again for your help in this matter and please let me know if you need additional information.

Best regards,



Nelson Smith  
Interim Executive Director

---

Renaissance, Inc. is a 501 (c) (3) non-profit, community service corporation. 63-1286067

Renaissance Board of Directors

Joe Crowley, President   Ja'Taune Bosby, Vice-President   Trisha Osuch, Secretary   Brett Wilkinson, Treasurer  
Dick Amberg   Carlton Avery   James Bozeman   Artegius Felder   Pat McGinn   Thomas McPherson  
Laura J. Murdock   John Pickens   Nelson Smith   Douglass Porter (Emeritus)

13-1



# RENAISSANCE INC

---

## HALFWAY-HOME.NET

215 Clayton Street ✧ Montgomery, Alabama ✧ (334) 832-1402 ✧ Renaissanceinc@outlook.com

*"Restoring men released on parole by assisting them to successfully reintegrate into our community"*  
**RECLAIM. REBUILD. REINTEGRATE.**

Dear Commissioner Sankey,

In our conversation with you about what kinds of funding we could request from the County Commission we have learned that the Commission prefers to give in collaboration with other providers rather than to be the only source and prefers one-time projects to recurring ones.

Today we are requesting the Commission to consider funding us in a needed, one-time project that would preserve our historical reentry house, enhance downtown Montgomery, and be funded in collaboration with one of Montgomery's business leaders.

Our house is in dire need of exterior repainting. It is a large and complicated job that involves considerable heights difficult to reach and replacement of a fair amount of wood. We have gotten two professional estimates (\$25,000 and \$26,000) and an oral bid from a third firm (\$45,000). Several other firms have declined to bid.

Located in front of the National Memorial for Peace and Justice and three blocks from the Rosa Parks Museum, the house stands out in Montgomery's growing tourism district.

We have reason to hope the Caddell Construction Foundation will provide some funding. They gave the request a friendly reception and asked us to get three estimates. Last year they gave us generous funding to redo the floor of the large upstairs shower room and make other repairs.

Would the County Commission consider a grant of \$15,000 toward the repainting?

Since 2006, Renaissance has provided transitional housing for men released on parole or probation. Our structured program has assisted over 340 men from all over the state with a stable, drug-free environment that requires them to set goals, take action, and be accountable.

Thank you for your and the Commission's attention to this request. We await your reply.

All the best.

Nelson Smith  
Board President, Interim Executive Director

Renaissance is a 501 © (3) nonprofit community service organization.  
Renaissance, Inc. Board of Directors:

Nelson Smith, President   Arteus Felder, Vice President   Carlton Avery, Secretary   Brett Wilkinson, Treasurer  
Dick Amberg   Ja'Taune Bosby   James Bozeman   Joe Crowley   Pat McGinn  
Thomas McPherson   Laura J. Murdock   Trisha Osuch   Douglass Porter

13-2



# RENAISSANCE INC

---

## HALFWAY - HOME . NET

215 Clayton Street ✧ Montgomery, Alabama ✧ (334) 832-1402 ✧ Renaissanceinc@outlook.com

*"Restoring men released on parole by assisting them to successfully reintegrate into our community"*  
**RECLAIM. REBUILD. REINTEGRATE.**

### RENAISSANCE

Who of us has not at some time messed up and needed a second chance? That's what Renaissance is about. The **mission** of Renaissance is to restore men released on probation or parole by assisting them to successfully reintegrate into our community.

Though small (14 beds, 3 full-time staff, 4 part-time), Renaissance is one of very few 24/7-supervised non-governmental residential re-entry programs in the state exclusively for men on probation or parole. In Montgomery since 2006, Renaissance has provided over 340 men from all over the state with stable, drug-free, housing and a structured program that requires them to set goals, take action, and be accountable.

#### **There is a great need for programs like Renaissance.**

Over 8,500 men are released each year from the Alabama Department of Corrections.

- Many do not have family or friends to support them in their re-entry.
- Most have no job, few job skills, and no high school diploma.
- Over 80% have a history of chemical dependency; 30% have physical or mental disabilities.

How can they rebuild their lives and not fall back into bad habits, unless they have a place to stay that is stable, affordable, drug and alcohol free, and helpful to living responsibly? But there are very few such good home plans available to re-entering men in Alabama.

#### **Benefits and responsibilities for Renaissance residents**

##### **Benefits**

- Safe housing, clothing, food, some transportation, supervision, recovery support groups, life skills training, and access to a variety of services according to their specific needs.
- Communal living and accountability.
- Effectiveness. Most graduates have remained out of prison.

##### **Responsibilities**

- Attend full time the nearby Day Reporting Center of the Alabama Board of Pardons and Paroles or find full-time employment or a full-time combination of work and education and volunteer service.
- Pay on child-support and victim's compensation obligations as well as contribute 25% of employment or pension income to Renaissance.
- Abide by all house rules and share in household chores.
- Attend all house meetings and certain evening meals. There is a nightly curfew for all.

**Renascence's biggest challenge is the high cost of running a residential re-entry program.**

- Modest salaries of our dedicated staff, payroll taxes, and health insurance (for full-timers) make up almost two thirds of our expenses. We keep operating expenses to a minimum.
- Required insurances are extremely expensive, because of the population we serve.
- Utility bills are high for a large, old house with 12-14 residents cooking, showering, washing clothes, and keeping cool in summer and warm in winter.
- Most foundation grants do not fund salaries, insurance, and utilities.

Funding each year has been largely from individual donors, area churches, and family foundations, supplemented by a few major foundation grants (e.g. The Daniel Foundation, the Central Alabama Community Foundation, etc.) We also receive income from Charity Bingo and our annual community fundraiser, a recreational ping pong tournament.

In a recent major development, Renascence is one of only two providers in the state to win a contract with the Alabama Department of Pardons and Paroles to provide halfway home services for parolees, up to ten at one time. While this income will make a significant difference, even at its fullest extent it will cover less than a quarter of our budget.

In the near future we must make long-term investments in personnel and maintenance:

- We need additional professional staff to help with case management, individual testing, and mental health counseling.
- The big, old house is in need of repainting and some repairs.

**Renascence benefits many people beyond the residents:**

- The families of residents, by helping them reconnect in healthy, responsible ways;
- Employers, by providing them with workers who are sober, rested, fed, and supported;
- The Montgomery community, by providing a stable home and individual support for men who might otherwise be casting about;
- Alabama taxpayers, whom Renascence currently saves \$17,692 per year for each man who would otherwise be in prison.

When we help these men, we help the larger society. Second chances are good business.

Renascence is a 501 (C) (3) nonprofit community service organization.

Renascence, Inc. Board of Directors:

Joe Crowley, President   JaTaune Bosby, Vice President   Trisha Osuch, Secretary   Brett Wilkinson, Treasurer  
Dick Amberg   Carlton Avery   James Bozeman   Artegus Felder   Pat McGinn  
Thomas McPherson   Laura J. Murdock   John Pickens   Douglass Porter   Nelson Smith

13-4



# Park Crossing High School

8000 Park Crossing, Montgomery, AL 36117  
(334) 260-8121

To Whom It May Concern:

I am very appreciative to you and other stakeholders for continued support of Park Crossing High School. Our ACT Tutorial Program at Park Crossing is dedicated to maintaining high levels of academic performance and enhancing educational opportunities for students through an innovative, problem-solving curriculum facilitated by highly quality instruction. In this light, we have established an initiative that will aide athletes in preparing for and passing the ACT college preparation test.

Specifically, Collegiate Homebased Academic Preparation Services (C.H.A.P.S) offers an academic skills development program for national standardized tests. The program has been proven to be very effective in enhancing the success rate of students preparing for college entrance examinations.

The Park Crossing ACT Tutorial Program would like to provide free tutoring for all of our athletes who attend Carver, JD, Lanier, Lee and Park Crossing to participate in C.H.A.P.S. We are focusing on the July 13, 2019, ACT Testing date. We would like to provide sessions in the core subjects of English/Reading, Math, Science and History to help prepare our students for the July 13, 2019 test date. Our goal for this project is 5,000.00. In order to make this happen for we are asking for your financial support in this endeavor to assist our athletes as they attempt to obtain scholarships and placements.

Donations can be submitted to: Park Crossing High School Athletic Tutorial Fund  
C/O Park Crossing High School  
8000 Park Crossing Dr.  
Montgomery, Alabama 26117

Sincerely,

Denise Martin, ACT Tutorial Sponsor  
Park Crossing High School  
(334) 260-8161 ex. 47827

Cell # 334-324-1719

## NEW BUSINESS

### COUNTY COMMISSION – ADOPTED RESOLUTION AMENDING THE RESOLUTION ADOPTED FEBRUARY 20, 2018 TO IMPLEMENT ACT NO. 2017-465 REGARDING AN ECONOMIC DEVELOPMENT PROJECT

\* { Commissioner Sankey made a motion to postpone or carryover until the next meeting, when the full body is present to vote on the Resolution Amending the Resolution adopted February 20, 2018 to implement Act No. 2017-465 regarding an Economic Development Project. The motion failed for lack of a second.

Commissioner Harris made a motion to adopt a Resolution Amending the Resolution adopted February 20, 2018 to implement Act No. 2017-465 regarding an Economic Development Project. Chairman Dean passed the gavel to Commissioner Sankey and seconded the motion. Chairman Dean and Commissioner Harris voted in favor of the motion. Commissioner Sankey abstained from the vote and the motion passed. (Copies of Memorandum and Resolution, Agenda Pages 1-1 and 1-2, are attached to these Minutes.)

### COUNTY COMMISSION – APPROVED SUBGRANT AGREEMENT FOR LOW INCOME WEATHERIZATION ASSISTANCE PROGRAM, LIWAP-028-19

Commissioner Harris made a motion to approve the Subgrant Agreement for Low Income Weatherization Assistance Program, LIWAP-028-19. The motion was seconded by Commissioner Sankey and unanimously approved by the Commission. (Copies of State Approval Letter, Agreement and Attachments, Agenda Pages 2-1 through 2-23, are attached to these Minutes.)

### ENGINEERING DEPARTMENT – APPROVED INTERSECTION IMPROVEMENT STUDY AGREEMENT WITH SAIN ASSOCIATES, INC., REGARDING WARES FERRY ROAD AT DOZIER ROAD AND PIKE ROAD AT MERIWETHER/WALLAHATCHIE ROAD, PROJECT NO. STPAA-5117 (251),

Commissioner Harris made a motion to approve the Intersection Improvement Study Agreement with Sain Associates, Inc., regarding Wares Ferry Road at Dozier Road and Pike Road at Meriwether/Wallahatchie Road, Project No. STPAA-5117 (251). The motion was seconded by Commissioner Sankey and unanimously approved by the Commission. (Copies Memorandum, Work Authorization, Attachments, Letter, and Attorney Gallion's Opinion, Agenda Pages 3-1 through 3-14, are attached to these Minutes.)

### INFORMATION SYSTEMS – APPROVED AMENDMENT NUMBER 1 TO CONTRACT WITH SHI INTERNATIONAL CORPORATION REGARDING A ONE (1) YEAR EXTENSION, BEGINNING MAY 31, 2019 AND ENDING ON MAY 30, 2020 AND A 5% PRICE INCREASE FOR COMPUTER HARDWARE MAINTENANCE, CONTRACT NUMBER 51965-18B-011

Elton N. Dean, Sr.  
CHAIRMAN

Ronda M. Walker  
VICE CHAIRMAN

Daniel Harris, Jr.  
Isaiah Sankey  
Doug Singleton



Donald L. Mims, CPA, MPA  
ADMINISTRATOR

Florence M. Cauthen  
DEPUTY ADMINISTRATOR

June 13, 2019

MEMORANDUM

TO: Montgomery County Commission

FROM: Donald L. Mims **DLM**  
County Administrator

SUBJECT: Board Member Appointments to the Board of Equalization

The Montgomery County Commission, at its meeting on June 3, 2019, discussed appointments to the Board of Equalization. Commissioner Sankey recommended **Mr. Dennis Barnes**, Broker with Keys Realty and Chairman Dean recommended **Mr. Johnny Baker** as appointees.

Since the last meeting, Commissioner Harris has requested for **Bishop Dr. Hubert Dixon** to be considered as an appointee.

State law limits who may serve on the Board of Equalization. Section 40-3-2 of the *Code of Alabama, 1975*, states: "Each nominee is a resident of this county, is an owner of taxable property located within this state, is a qualified voter within this county, and is otherwise well fitted for the duties of the office for which he is nominated. It is understood further that no member of the Board of Equalization can hold employment or office of profit with the United States, the State of Alabama, any county or other political subdivision of said State, or with any county school board or with any municipality." The statutory limitations are provided in the attached correspondence from the Alabama Department of Revenue.

Mr. Johnny Baker serves on the Montgomery City-County Personnel Board. Based on my review of this law, I asked Clay Henley to inquire from the Alabama Department of Revenue as to whether Mr. Baker can also serve on the Board of Equalization. Their response was that Mr. Baker would not be allowed to serve on the Board of Equalization.

The Commission will be discussing these appointments at Monday's meeting.

DLM/tn

Attachment

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A COUNTY OLDER THAN THE STATE

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16-1



VERNON BARNETT  
Commissioner

# State of Alabama Department of Revenue

(www.revenue.alabama.gov)  
50 North Ripley Street  
Montgomery, Alabama 36132

JOE W. GARRETT, JR.  
Deputy Commissioner  
CURTIS E. STEWART  
Deputy Commissioner  
MICHAEL D. GAMBLE  
Deputy Commissioner  
DONALD J. GRAHAM  
Deputy Commissioner

March 1, 2019

MTGY CO. COMMISSIO  
MAR 8 '19 AM 8:38

TO ALL COUNTY GOVERNING BODIES

As you know, Section 40-3-2, Code of Alabama 1975, requires that each county governing body, shall nominate three persons for consideration in the selection of a County Board of Equalization. One member of the Board of Equalization is to be chosen from the list submitted by your body.

The task of creating a board to pass upon all property assessments is a matter of the highest importance; and the state is interested just as much as the county. You are urged to suggest the best possible type of citizenship for this responsibility.

You are requested to submit your nominations on the official form which is enclosed, so that the intent of the law will be fully carried out. Your attention is called to the fact that a person should be nominated by only one nominating body. It will be appreciated if you will confer with the County Board of Education and the municipalities, so that duplicate nominations will be avoided.

You will note that these nominations are for the new four-year term beginning October 1, 2019.

It will be greatly appreciated if you will return these nominations by August 15, 2019 in order that lists of all boards may be announced in ample time.

Sincerely yours,

Vernon Barnett  
Commissioner

VB:dj

Enclosure

COUNTY

OFFICIAL REPORT  
Nominations for the  
County Board of Equalization  
Term beginning October 1, 2019

STATE OF ALABAMA                    )  
                                                  )  
\_\_\_\_\_ County                    )

To the State Commissioner of Revenue  
Montgomery, Alabama

We, the undersigned members of the County Commission, or other governing body of this county, do hereby nominate the persons as shown below for consideration as members of the County Board of Equalization and certify that in our opinion they are competent to serve under the provisions of the law.

As provided in Section 40-3-2, Code of Alabama 1975, each nominee is a resident of this county, is an owner of taxable property located within this state, is a qualified voter within this county, and is otherwise well fitted for the duties of the office for which he is nominated. It is understood further that no member of the Board of Equalization can hold employment or office of profit with the United States, the State of Alabama, any county or other political subdivision of said State, or with any county school board or with any municipality.

Under all the conditions stated above, we nominate the following persons:

|          |                           |
|----------|---------------------------|
| 1. _____ | Name (As usually signed)  |
| _____    | Exact Post Office Address |
| 2. _____ | Name (As usually signed)  |
| _____    | Exact Post Office Address |
| 3. _____ | Name (As usually signed)  |
| _____    | Exact Post Office Address |

Signatures of all members of  
County Commission  
or other governing body.

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

DATE: \_\_\_\_\_, \_\_\_\_\_

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

Board of Equalization

**Members:**

**Recommended by:**

**Term Expires:**

Leu Hammonds  
5336 Loisa Lane  
Montgomery, AL 36108  
Home: 334/281-6429

Board of Education

9/30/2019

C. Arthur Steineker  
2401 E. Cloverdale Park  
Montgomery, AL 36106  
Phone: 334/300-3503

County

9/30/2019

Mitchell Dubina  
9054 Huron Court  
Pike Road, AL 36064

City

9/30/2019

Attorney: Mark Anderson, III

**Term: 4 years**

Elton N. Dean, Sr.  
CHAIRMAN

Ronda M. Walker  
VICE CHAIRMAN

Daniel Harris, Jr.  
Isaiah Sankey  
Doug Singleton



Donald L. Mims, CPA, MPA  
ADMINISTRATOR

Florence M. Cauthen  
DEPUTY ADMINISTRATOR

June 13, 2019

MEMORANDUM

TO: Montgomery County Commission

FROM: Donald L. Mims *DLM*  
County Administrator

SUBJECT: Board Member Appointments to the Montgomery County Board of Human Resources

At the last Commission meeting, we discussed the terms of Henry L. Jackson, Jr., George Goodwyn and Dr. Denise Davis-Maye will expire September 5, 2019 as members of the Montgomery County Board of Human Resources.

You asked me to determine if these board members would like to be reappointed. Attached are letters confirming that all three board members desire to be reappointed to the board.

We will be discussing these appointments at Monday's meeting.

DLM/tn

Attachment

---

A COUNTY OLDER THAN THE STATE

---



Kay Ivey  
Governor

Montgomery County  
Department of Human Resources

3030 Mobile Highway  
Montgomery, Alabama 36108  
(334) 293-3100 phone

Sharonda M. Pettaway  
Director



Nancy T. Buckner  
Commissioner

MTGY CO. COMMISSIONER  
JUN 10 '19 AM 8:39

June 6, 2019

Donald L. Mims  
County Administrator  
Montgomery County Commission  
PO Box 1667  
Montgomery, AL 36102-1667

**RE: Montgomery Co. DHR Board Member Term Expiration (Henry Jackson)**

Dear Mr. Mims:

The term of Henry Jackson expires as board member of the Montgomery County Department of Human Resources on September 5, 2019.

I am writing on behalf of the Department and requesting that Mr. Jackson be reappointed to fill impending vacancy. He has expressed interest in being considered for reappointment.

Thank you in advance for your time and attention to this matter.

Sincerely,

  
Sharonda M. Pettaway, MSW  
Director



Kay Ivey  
Governor

**Montgomery County**  
**Department of Human Resources**

3030 Mobile Highway  
Montgomery, Alabama 36108  
(334) 293-3100 phone

Sharonda M. Pettaway  
*Director*



Nancy T. Buckner  
*Commissioner*

MTGY CO. COMMISSIO  
JUN 10 '19 AM 8:39

June 6, 2019

Donald L. Mims  
County Administrator  
Montgomery County Commission  
PO Box 1667  
Montgomery, AL 36102-1667

**RE: Montgomery Co. DHR Board Member Term Expiration (George Goodwyn)**

Dear Mr. Mims:

The term of George Goodwyn expires as board member of the Montgomery County Department of Human Resources on September 5, 2019.

I am writing on behalf of the Department and requesting that Mr. Goodwyn be reappointed to fill impending vacancy. He has expressed interest in being considered for reappointment.

Thank you in advance for your time and attention to this matter.

Sincerely,

Sharonda M. Pettaway, MSW  
Director



Kay Ivey  
Governor

**Montgomery County**  
**Department of Human Resources**

3030 Mobile Highway  
Montgomery, Alabama 36108  
(334) 293-3100 phone

Sharonda M. Pettaway  
*Director*



Nancy T. Buckner  
*Commissioner*

MTGY CO. COMMI  
JUN 10 '19 AM 8:4

June 6, 2019

Donald L. Mims  
County Administrator  
Montgomery County Commission  
PO Box 1667  
Montgomery, AL 36102-1667

**RE: Montgomery Co. DHR Board Member Term Expiration (Denise Davis-Maye)**

Dear Mr. Mims:

The term of Dr. Denise Davis-Maye expires as board member of the Montgomery County Department of Human Resources on September 5, 2019.

I am writing on behalf of the Department and requesting that Dr. Davis-Maye be reappointed to fill impending vacancy. She has expressed interest in being considered for reappointment.

Thank you in advance for your time and attention to this matter.

Sincerely,

Sharonda M. Pettaway, MSW  
Director

Montgomery County Board of Human Resources  
Appointments Made Jointly with City

**Members:**

**Term Expires:**

Sam Munnerlyn  
1225 Air Base Blvd.  
P.O. Box 10048  
Montgomery, AL 36108  
Work: 420-4295 Secretary - 420-4216  
[smunnerlyn@trenholmstate.edu](mailto:smunnerlyn@trenholmstate.edu)

9/5/2023

Dr. Paulette Thompson  
1916 S. Hull Street  
Montgomery, AL 36104-5625  
Phone: 264-6164; Cell: 201-4300  
[p.thompson1916@gmail.com](mailto:p.thompson1916@gmail.com)

9/5/2021

\* Henry L. Jackson, Jr.  
9300 Sturbridge Place  
Montgomery, AL 36116  
Cell: 678-571-5449; Home: 208-3446  
[henry.jackson11@gmail.com](mailto:henry.jackson11@gmail.com)

9/5/2019

\* George Goodwyn  
3608 Oak Grove Circle  
Montgomery, AL 36116  
Cell: 657-9137; Home: 270-2711; Work: 271-3200  
[gtgoodwynsr@gmail.com](mailto:gtgoodwynsr@gmail.com)

9/5/2019

Raytheon K. Scott  
9266 Whispine Court  
Montgomery, AL 36117  
Phone: (H) 334-593-1282; (C) 719-640-6935  
Email: rkscott06@hotmail.com

9/5/2023

Frank Jenkins (Chairperson)  
19 N. Anton Drive  
Montgomery, AL 36105  
Cell: 399-2895; Home: 834-7903; 262-7977  
[Frank.jenkins@gmx.com](mailto:Frank.jenkins@gmx.com)

9/5/2021

\* Dr. Denise Davis-Maye  
ASU, Department of Social Work  
Abernathy Hall-324  
915 S. Jackson Street  
Montgomery, Alabama 36104  
Phone: 334-354-1697  
[dmaye@alasu.edu](mailto:dmaye@alasu.edu)

9/5/2019

Ms. Sharonda M. Pettaway, Director  
County Department of Human Resources  
P.O. Box 250380, Montgomery, AL 36125-0380

Brenda Blalock, City Clerk, City Hall

Term: 6 years

17-5



**Valbridge**  
PROPERTY ADVISORS

4732 Woodmere Blvd.  
Montgomery, AL 36106  
334-277-5077 phone  
334-277-5078 fax  
valbridge.com

10-15-2018

James K. Green, Jr., MAI  
334-277-5077  
jgreen@valbridge.com

Mr. Donnie Mims  
County Administrator  
Montgomery County Commission  
101 S. Lawrence Street  
Montgomery, AL 36102

RE: Appraisal Report  
Special Purpose Building  
514 Herron Street  
Montgomery, Montgomery County, Alabama 36104

Dear Mr. Mims:

In accordance with your request, we have performed an appraisal of the above referenced property. This appraisal report sets forth the pertinent data gathered, the techniques employed, and the reasoning leading to our value opinions. This letter of transmittal is not valid if separated from the appraisal report.

The subject property, as referenced above, is located on along the north side of Herron Street east of Interstate 65 and is further identified as tax parcel numbers 03-11-01-12-3-012-015.000 and 03-11-01-12-3-012-002.000. The property is improved with a single-story, vacant special purpose building with 3,998 square feet.

We developed our analyses, opinions, and conclusions and prepared this report in conformity with the Uniform Standards of Professional Appraisal Practice (USPAP) of the Appraisal Foundation; the Code of Professional Ethics and Standards of Professional Appraisal Practice of the Appraisal Institute; and the requirements of our client as we understand them.

The client in this assignment is Montgomery County Commission and the intended user of this report is Montgomery County Commission and no others. The sole intended use is for internal decision making. The value opinions reported herein are subject to the definitions, assumptions, limiting conditions, and certifications contained in this report.

The findings and conclusions are further contingent upon the following extraordinary assumptions and/or hypothetical conditions, the use of which might have affected the assignment results:

**Extraordinary Assumptions:**

- The cost to demolish the subject's improvements is \$10,000.
- The existing improvements do not contribute to value.

**Hypothetical Conditions:**

- There are no hypothetical conditions.

Based on the analysis contained in the following report, our value conclusions are summarized as follows:

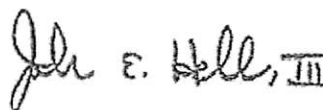
**Value Conclusions**

| Component                 | As Is              |
|---------------------------|--------------------|
| Value Type                | Market Value       |
| Property Rights Appraised | Fee Simple         |
| Effective Date of Value   | September 21, 2018 |
| <b>Value Conclusion</b>   | <b>\$126,000</b>   |
|                           | <b>\$31.52 psf</b> |

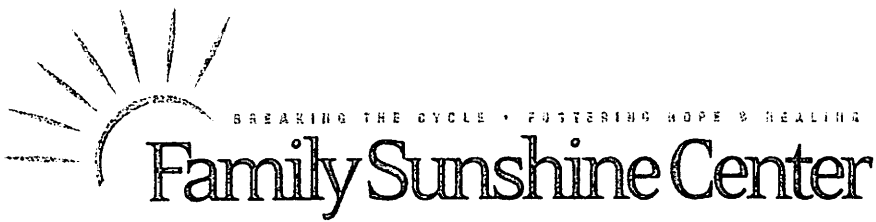
Respectfully submitted,  
 Valbridge Property Advisors | Alabama-Florida Panhandle



James K. Green, Jr., MAI  
 Certified General Real Property Appraiser  
 Senior Managing Director  
 Alabama License Number G00141  
 License Expires September 30, 2019  
[jgreen@valbridge.com](mailto:jgreen@valbridge.com)



John E. Hall, III, MAI  
 Certified General Real Property Appraiser  
 Senior Managing Director  
 Alabama License Number G00495  
 Alabama License Expires September 30, 2019  
[jhall@valbridge.com](mailto:jhall@valbridge.com)



Montgomery Area Family Violence Program, Inc.

P.O. Box 5160 Montgomery, Alabama 36103 T 334.206.2100 F 334.206.2111 Local Crisis Line 334.263.0218 collect calls accepted [www.familysunshine.org](http://www.familysunshine.org)

June 3, 2019

The Montgomery County Commission  
101 South Lawrence Street  
Montgomery, AL 36104

MTGY CO. COMMISSION  
JUN 5 '19 AM 8:38

Re: Property located at 514 Herron Street

Dear Commissioners:

The mission of the Family Sunshine Center (FSC) continues to be HOPE, HEALING, ADVOCACY, EMPOWERMENT & EDUCATION for those suffering from domestic abuse and sexual assault. However, we cannot turn a blind eye to the societal epidemic occurring all around us. Over the last two years, as our education of human trafficking increased, multiple correlations became obvious at the intersection of domestic violence, sexual assault, and human trafficking. In 2018, the FSC board of directors voted unanimously to revise the agency's mission to include the provision of shelter and supportive services for victims of human trafficking. FSC leadership began to develop program plans and implementation strategies to launch the program and incorporate it services for human trafficking victims into our current business model. This includes, but is not limited to, development of policies, procedures, and protocols; location, acquisition, and equipping of space suitable for a residential shelter; and recruiting, hiring, and training staff members.

FSC's Human Trafficking (HT) project is designed to provide services for those exploited through human trafficking, both sex and labor trafficking, traumatized through physical and/or emotional/psychological abuse. While we are unable to quantify a firm number of victims, law enforcement is reporting increasing numbers of HT investigations each year. Local law enforcement partners report victims rescued from trafficking situations are often left without needed services. The unique challenges presented by HT victims, due to the trauma inflicted, necessitates a separate residential facility from that utilized by domestic violence and sexual assault residential clients. FSC's HT project proposes the establishment of HT services including:

- a 24-hour crisis line to assist victims and law enforcement in accessing needed shelter and services;
- crisis intervention services providing intake and safety and needs assessments for victims;
- protective shelter and/or transitional housing options, according to victim need;
- trauma counseling, emotional support, advocacy, and consultation services for victims; and

- an outreach campaign to increase awareness of the issue and inform the public of the availability of FSC services for victims of HT.

Montgomery County currently owns a residential facility that was previously utilized as a group home. The facility has been vacant for many years yet presents a viable option for FSC as we seek to secure residential space for the project. On May 15, 2019, Robert Hill opened the facility for a tour by FSC team members Tay Knight, Executive Director and Kevin Ketzler, Board member and Chairman of the Facilities Committee. We believe the facility would work well for our needs, but would require several improvements to make it safe and secure, yet warm and inviting for victims, including but not limited to:

- New roof
- Connection/repair/replacement of all HVAC units (5)
- Major repairs to the existing retaining wall
- Repair to existing siding and painting of all non-vinyl siding
- Repair or replacement of privacy fence around the entire property
- Installation of security gate and access to and from internal parking spaces
- Installation of security system, cameras, and access to building
- Repair/replace bathroom fixtures
- Repair/replacement of cabinets in the bathrooms and kitchen

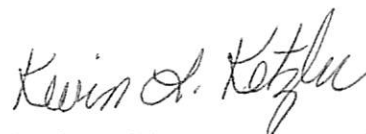
We respectfully request the Montgomery County Commission consider donating the facility to FSC. In turn, FSC is set to invest federal grant funds, private funds, and agency reserves to make the needed improvements (estimated at over \$200,000). We currently have applications pending before the Alabama Department of Economic and Community Affairs for this project and will jointly apply for funding with a local law enforcement agency to combat trafficking within the state of Alabama. In addition, we have received private grants for the purpose of establishing services for victims of human trafficking.

We, FSC and Montgomery County, have the opportunity to make a statement against trafficking of persons and stand with victims/survivors. Help us open the doors to a shelter (in an undisclosed location) equipped to safely house and provide crisis intervention, counseling, emotional support, advocacy, and consultation services for victims of human trafficking. We sincerely appreciate your consideration of this request and would welcome the opportunity to present our proposal to the county commission. If we can provide further information, please do not hesitate to call us at 334.206.2100 or email [grants@familysunshine.org](mailto:grants@familysunshine.org).

Very truly yours,  
Family Sunshine Center



Tay Knight, CPA  
Executive Director



Kevin Ketzler  
Chairman, Facilities Committee

## **Oasis Inc.**

**11270 U. S. Hwy 331  
Montgomery, AL 36105  
(334) 207-1340**

May 29, 2019

Montgomery County  
Administrator Donald Mims  
101 S. Lawrence Street  
Montgomery, AL 36104

Good Day Mr. Mims:

I am writing in reference to the Proposal for Purchase for Oasis, Inc. regarding the property at 514 Herron Street, Montgomery, Alabama. As I mentioned in our previous conversation, I am interested in securing this property as a base of operations for Oasis, a 501(c)3 entity. Oasis was founded in 2001 as a social service organization providing "water in dry places" for high risk youth and their families. This letter will provide information as to the mission and activities of this organization. Oasis has been and continues to be involved in several meaningful and profitable activities in the Montgomery community.

Most recently, Oasis completed a 14 month mentoring, intervention and ministering program for displaced and/or homeless youth and their families at Candlelight Inn here in Montgomery. Weekly sessions were held to assess and direct families toward more productive outcomes. This program was supported through the involvement of the hotel staff and management, the Family Guidance Center, the Council on substance Abuse and local churches. Some of these individuals have been able to gain employment, transportation and move into homes.

Oasis' official community activity began in 2005 with a GED program housed at Greater Grace Victorious Assembly located at 600 East South Blvd. The agency was able to provide evening GED classes for youth and adults. The students were able to come directly from work and access snacks and free, on-site day care before beginning their studies. This program was supported through partnership with the church and Trenholm State Technical College Adult Ed program under the directorship of then Senator Quinton Ross. In addition, a one-time donation was received from the area County Commissioner Reed Ingram. Alabama State University professors, local medical doctors and retired teachers partnered to tutor these students. As a result, some of the students actually received their GEDs and thus, better job opportunities.

Oasis also created a program called "The Atmosphere" which is an inspirational performing arts venue where youth share their gifts and talents in a safe, positive environment. Between

18-5

performances, community youth and adult leaders give “quick words” designed to inform, motivate youth in the areas of education, career, sobriety, money management and family matters.

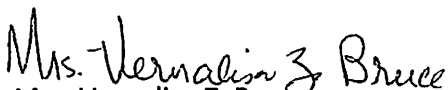
Additionally, Oasis has provided teen parenting, abstinence and celibacy programs as well as marriage and family mentoring. Currently, Oasis provides housing, mentoring and other support for ex-offenders through Oasis Transition Homes.

As indicated above, Oasis is committed to providing needed services for the youth and families of Montgomery. Consequently, we are in dire need of a mixed-use facility that can be used for our offices, a meeting space, classrooms, and an alternative site to youth who are suspended from school. As we have dealt with children in hotels and other homeless situations riddled with drugs, criminal activity and broken families, we have longed to be able to create an atmosphere where the children can have a “kid’s day out” to escape that world. At this site, we will even be able to host mini retreats at which youth will be exposed to an alternative to their current life, receive personal mentoring, and develop, as well as explore, personal goals. My gosh, there is even a basketball goal outback!! This site is perfect for our needs. We need this space.

As a non-profit, Oasis, Inc. is not financially able to purchase a building at market prices. Our currency is a little cash and a lot of love and commitment. Therefore, we are asking for your favorable consideration in this process. This transaction will be profitable for Montgomery County in two very important ways. First and foremost, it will provide additional access to much needed services for a very high risk population of our county. Secondly, it will provide additional income to the county by the initial purchase funds, as well as realized savings in taxes, maintenance and insurance cost for this property. This can certainly be a win-win for all involved.

Mr. Mims, thank you for your time. I look forward to hearing from you.

Sincerely,

  
Mrs. Vernalisa Z. Bruce

Director

M. S. Counseling – Human and Personnel Relations

July 2019

Budget Calendar FY 2020

Montgomery County

| Sunday | Monday                                                     | Tuesday | Wednesday                        | Thursday     | Friday | Saturday |
|--------|------------------------------------------------------------|---------|----------------------------------|--------------|--------|----------|
|        | Commission Meeting<br>1                                    | 2       | 3                                | 4<br>HOLIDAY | 5      | 6        |
| 7      | 8                                                          | 9       | 10                               | 11           | 12     | 13       |
| 14     | 15                                                         | 16      | 17                               | 18           | 19     | 20       |
|        |                                                            |         | DEPARTMENT<br>BUDGET<br>HEARINGS |              |        |          |
| 21     | 22<br>Commission Meeting<br>Budget Review After<br>meeting | 23      | 24                               | 25           | 26     | 27       |
| 28     | 29                                                         | 30      | 31                               |              |        |          |
|        |                                                            |         |                                  |              |        |          |

19-1

# August 2019

## Montgomery County

## Budget Calendar FY 2020

| Sunday | Monday                                                       | Tuesday                         | Wednesday                       | Thursday                        | Friday | Saturday |
|--------|--------------------------------------------------------------|---------------------------------|---------------------------------|---------------------------------|--------|----------|
|        |                                                              |                                 |                                 | 1                               | 2      | 3        |
| 4      | 5<br>Commission Meeting<br>On the Road                       | 6                               | 7                               | 8                               | 9      | 10       |
| 11     | 12<br>Budget Review if<br>needed                             | 13                              | 14                              | 15                              | 16     | 17       |
| 18     | 19<br>Commission Meeting<br>Finalize 2020<br>Proposed Budget | 20<br>ACCA Annual<br>Convention | 21<br>ACCA Annual<br>Convention | 22<br>ACCA Annual<br>Convention | 23     | 24       |
| 25     | 26                                                           | 27                              | 28                              | 29                              | 30     | 31       |
| 2-61   |                                                              |                                 |                                 |                                 |        |          |

## September 2019

# Budget Calendar FY 2020

| Sunday | Monday                                        | Tuesday                                                    | Wednesday | Thursday | Friday | Saturday |
|--------|-----------------------------------------------|------------------------------------------------------------|-----------|----------|--------|----------|
| 1      | 2<br><b>LABOR DAY<br/>HOLIDAY</b>             | 3<br>Commission Meeting<br>Present Proposed<br>2020 Budget | 4         | 5        | 6      | 7        |
| 8      | 9                                             | 10                                                         | 11        | 12       | 13     | 14       |
| 15     | 16<br>Commission Meeting<br>Adopt 2020 Budget | 17                                                         | 18        | 19       | 20     | 21       |
| 22     | 23                                            | 24                                                         | 25        | 26       | 27     | 28       |
| 29     | 30                                            |                                                            |           |          |        |          |
| 19-3   |                                               |                                                            |           |          |        |          |

## UPCOMING BIDS/CONTRACT RENEWALS

| <u>Month</u>       | <u>Contract No.</u> | <u>Item</u>                             | <u>Department</u>   | <u>Vendor</u>                      | <u>Renewal Date</u> | <u>Expiration Date</u> |
|--------------------|---------------------|-----------------------------------------|---------------------|------------------------------------|---------------------|------------------------|
| <b><u>JUNE</u></b> |                     |                                         |                     |                                    |                     |                        |
|                    | 51901-18B-019       | Air Filters & Service                   | Support Service     | Lott Enterprise dba Filter Service | June 30, 2019       | June 30, 2021          |
|                    | 51901-18B-014       | Dumpster Rental & Trash Collection      | Support Service     | Liberty Disposal                   | June 30, 2019       | June 30, 2021          |
|                    | 51901-18B-021       | Private Data Network<br>Probate/Revenue | Information Systems | Troy Cable, Inc.                   |                     | June 17, 2021          |
| <b><u>JULY</u></b> |                     |                                         |                     |                                    |                     |                        |
|                    | 51901-16B-024       | Montgomery County Parks Ground          | Support Service     | SharpCut Lawn Service              |                     | July 31, 2019          |
|                    | 52200-18B-009       | Commissary & Trust                      | Detention Facility  | Keefe Commissary                   |                     | July 2, 2021           |
|                    | 51100-18B-020       | Residential Solid Waste Collection      | County Commission   | Amwaste, LLC                       |                     | July 30, 2021          |
|                    | 52110-18B-022       | Polo Shirts MCSO                        | Sheriff Office      | LogoBranders                       | July 22, 2019       | July 22, 2021          |
|                    |                     |                                         |                     |                                    |                     |                        |

## UPCOMING BIDS/CONTRACT RENEWALS

|                      |                                       |                                                                  |                          |                                         |                      |                      |
|----------------------|---------------------------------------|------------------------------------------------------------------|--------------------------|-----------------------------------------|----------------------|----------------------|
| <b><u>AUGUST</u></b> |                                       |                                                                  |                          |                                         |                      |                      |
|                      | <b>51901-16B-028</b>                  | <b>Pest Control Services</b>                                     | <b>County Commission</b> | <b>Safe Guard Pest Control Services</b> |                      | <b>Aug 31, 2019</b>  |
|                      | <b>51988-17B-010</b>                  | <b>Vending Machine Services</b>                                  | <b>County Commission</b> | <b>Buffalo Rock Company</b>             | <b>Aug 14, 2019</b>  | <b>Aug 14, 2020</b>  |
|                      | <b>51910-17B-017</b>                  | <b>Delivery of Election Equipment</b>                            | <b>Election Center</b>   | <b>Pro Movers and Storage</b>           |                      | <b>Aug 6, 2020</b>   |
| <b><u>SEPT</u></b>   |                                       |                                                                  |                          |                                         |                      |                      |
|                      | <b>51901-17B-027</b>                  | <b>Preventive Maintenance</b>                                    | <b>Support Service</b>   | <b>Climate Services</b>                 | <b>Sept 30, 2019</b> | <b>Sept 30, 2020</b> |
|                      | <b>52110-16B-033</b>                  | <b>Oil Service &amp; Tire Rotation</b>                           | <b>Sheriff's Office</b>  | <b>Stivers Ford</b>                     |                      | <b>Sept 30, 2019</b> |
|                      | <b>51100-15B-027</b>                  | <b>Cafeteria Lease</b>                                           | <b>County Commission</b> | <b>ASE Cakes and Catering, LLC</b>      |                      | <b>Sept 7, 2021</b>  |
|                      | <b>53300-16B-030</b>                  | <b>Concrete Pipe</b>                                             | <b>Engineering</b>       | <b>Forterra Pipe &amp; Precast</b>      |                      | <b>Sept 30, 2019</b> |
|                      | <b>State of Alabama Contract T190</b> | <b>Copy Machine Rental</b>                                       | <b>Support Services</b>  | <b>Sharp Electronics</b>                |                      | <b>Sept 30, 2019</b> |
|                      | <b>52601-17P-024</b>                  | <b>Manage and Operate Community Based Adolescent Alternative</b> | <b>Youth Facility</b>    | <b>The Bridge, Inc.</b>                 | <b>Sept 30, 2019</b> | <b>Sept 30, 2020</b> |

## UPCOMING BIDS/CONTRACT RENEWALS

|            |                                |                                |                    |                                      |              |              |
|------------|--------------------------------|--------------------------------|--------------------|--------------------------------------|--------------|--------------|
|            | 51901-18B-024                  | Landscape Maintenance Services | Recreations        | Harrison and Associates Service, LLC | Aug 31, 2019 | Aug 31, 2021 |
| <u>OCT</u> |                                |                                |                    |                                      |              |              |
|            | 52110-16B-038                  | Footwear                       | Sheriff's Office   | Gulf States Distributors             |              | Oct 16, 2019 |
|            | 53000-16B-039                  | Metal Pipe                     | Engineering        | Gulf Atlantic Culvert Co.            |              | Oct 16, 2019 |
| <u>NOV</u> |                                |                                |                    |                                      |              |              |
|            | State of Alabama Contract T190 | Leasing of Mail Machine        | Support Services   | Pitney Bowes                         |              | Nov 23, 2018 |
|            | 51901-16B-035                  | Uniform Rental                 | Support Service    | Cintas Corporation                   |              | Nov 30, 2019 |
|            | 51988-17B-001                  | Employee Luncheon              | County Commission  | Chappy's Deli                        |              | Nov 20, 2019 |
|            | 51988-17B-003                  | Catering of Food Trays         | County Commission  | Chappy's Deli                        |              | Nov 20, 2019 |
|            | 51965-17B-016                  | Internet Services              | Information System | Information Transport Solutions      |              | Nov 1, 2020  |
|            | 51100-16B-004                  | Security Guard Service         | County Commission  | MSF, Inc.                            |              | Nov 30, 2018 |
| <u>DEC</u> |                                |                                |                    |                                      |              |              |
|            | 52200-19B-003                  | Inmate Uniforms                | Detention Facility | Uniforms Manufacturing, Inc.         | Dec 20, 2019 | Dec 20, 2021 |

UPCOMING BIDS/CONTRACT RENEWALS

|  |               |                                |                        |                              |              |              |
|--|---------------|--------------------------------|------------------------|------------------------------|--------------|--------------|
|  | 51100-17B-004 | Armored Car Services           | Tax & Audit<br>Probate | MAC Courier Services,<br>LLC |              | Dec 31, 2019 |
|  | 51100-18B-026 | Clean Saturday Trash<br>Pickup | County<br>Commission   | Liberty Disposal, Inc.       | Dec 31, 2019 | Dec 31, 2021 |
|  | 51901-19B-007 | Janitorial Services            | Support Service        | Fall Facility Services       | Dec 31, 2019 | Dec 31, 2021 |
|  |               |                                |                        |                              |              |              |

20-4

**MONTGOMERY COUNTY COMMISSION  
SHERIFF PROCESS FEE COLLECTION COMPARISON**

| Month Deposited | FY 2018<br>Collections | FY 2019<br>Collections | Increase (Decrease) |         |
|-----------------|------------------------|------------------------|---------------------|---------|
|                 |                        |                        | Amount              | %       |
| OCTOBER         | 39,141                 | 33,453                 | (5,688)             | -14.53% |
| NOVEMBER        | 36,171                 | 45,157                 | 8,986               | 24.84%  |
| DECEMBER        | 36,427                 | 35,397                 | (1,030)             | -2.83%  |
| JANUARY         | 31,941                 | 33,831                 | 1,890               | 5.92%   |
| FEBRUARY        | 44,550                 | 38,016                 | (6,534)             | -14.67% |
| MARCH           | 39,285                 | 38,808                 | (477)               | -1.21%  |
| APRIL           | 39,456                 | 44,199                 | 4,743               | 12.02%  |
| MAY             | 41,031                 | 38,637                 | (2,394)             | -5.83%  |
| JUNE            | 52,193                 | 47,554                 | (4,639)             | -8.89%  |
| JULY            | 38,907                 |                        |                     | 0.00%   |
| AUGUST          | 38,160                 |                        |                     | 0.00%   |
| SEPTEMBER       | 44,546                 |                        |                     | 0.00%   |
| TOTAL           | 360,195                | 355,052                | (5,143)             | -1.43%  |

**YTD Totals 2018**

**\$481,808**

**\$355,052**

**YTD Totals 2017**

**\$483,641**

**YTD Totals 2016**

**\$474,632**

**MONTGOMERY COUNTY COMMISSION**  
**SALES TAX COMPARISON - ACTUAL COLLECTIONS**  
**OCTOBER 1, 2018 THROUGH SEPTEMBER 30, 2019**

| FY 2018            |                     | FY 2019             |                                   |                      | Increase (Decrease) |       |
|--------------------|---------------------|---------------------|-----------------------------------|----------------------|---------------------|-------|
| MONTH<br>DEPOSITED | 1.5%<br>Collections | 1.5%<br>Collections | Simplified<br>Sellers Tax<br>SSUT | Total<br>Collections | Amount              | %     |
| OCTOBER            | 3,637,555           | 3,640,617           | 85,805                            | 3,726,423            | 88,868              | 2.44% |
| NOVEMBER           | 3,589,959           | 3,778,868           | 81,395                            | 3,860,264            | 270,305             | 7.53% |
| DECEMBER           | 3,679,876           | 3,804,439           | 110,668                           | 3,915,107            | 235,231             | 6.39% |
| JANUARY            | 4,381,344           | 4,247,959           | 162,401                           | 4,410,360            | 29,015              | 0.66% |
| FEBRUARY           | 3,390,222           | 3,462,979           | 185,164                           | 3,648,143            | 257,920             | 7.61% |
| MARCH              | 3,533,778           | 3,620,590           | 166,124                           | 3,786,714            | 252,935             | 7.16% |
| APRIL              | 4,082,814           | 4,135,971           | 156,857                           | 4,292,828            | 210,014             | 5.14% |
| MAY                | 3,762,749           | 3,905,617           | 179,090                           | 4,084,707            | 321,958             | 8.56% |
| JUNE               | 3,778,041           |                     |                                   |                      |                     |       |
| JULY               | 3,996,094           |                     |                                   |                      |                     |       |
| AUGUST             | 3,739,413           |                     |                                   |                      |                     |       |
| SEPTEMBER          | 3,785,305           |                     |                                   |                      |                     |       |
| Year to Date       | \$30,058,298        | \$30,597,040        | \$1,127,504                       | \$31,724,545         | \$1,666,247         | 5.54% |

|                |              |              |
|----------------|--------------|--------------|
| Total YTD 2018 | \$45,357,151 | \$30,058,298 |
| Total YTD 2017 | \$44,320,643 | \$29,753,459 |
| Total YTD 2016 | \$43,552,955 | \$29,059,807 |

1-22-1

**MONTGOMERY COUNTY COMMISSION**  
**SALES TAX COMPARISON - NO AUDITS OR REFUNDS INCLUDED**  
**OCTOBER 1, 2018 THROUGH SEPTEMBER 30, 2019**

| FY 2018         |                  | FY 2019          |                        |                   | Increase (Decrease) |       |
|-----------------|------------------|------------------|------------------------|-------------------|---------------------|-------|
| MONTH DEPOSITED | 1.5% Collections | 1.5% Collections | Simplified Sellers Tax | Total Collections | Amount              | %     |
| OCTOBER         | 3,617,078        | 3,567,962        | 85,805                 | 3,653,768         | 36,689              | 1.01% |
| NOVEMBER        | 3,514,481        | 3,636,595        | 81,395                 | 3,717,990         | 203,509             | 5.79% |
| DECEMBER        | 3,614,897        | 3,680,169        | 110,668                | 3,790,837         | 175,940             | 4.87% |
| JANUARY         | 4,352,746        | 4,234,389        | 162,401                | 4,396,790         | 44,043              | 1.01% |
| FEBRUARY        | 3,368,368        | 3,349,245        | 185,164                | 3,534,409         | 166,041             | 4.93% |
| MARCH           | 3,486,733        | 3,473,066        | 166,124                | 3,639,190         | 152,457             | 4.37% |
| APRIL           | 4,052,651        | 4,035,281        | 156,857                | 4,192,138         | 139,488             | 3.44% |
| MAY             | 3,691,004        | 3,851,667        | 179,090                | 4,030,758         | 339,754             | 9.20% |
| JUNE            | 3,747,031        |                  |                        |                   |                     |       |
| JULY            | 3,881,025        |                  |                        |                   |                     |       |
| AUGUST          | 3,648,050        |                  |                        |                   |                     |       |
| SEPTEMBER       | 3,744,702        |                  |                        |                   |                     |       |
| Year to Date    | \$29,697,957     | \$29,828,375     | \$1,127,504            | \$30,955,879      | \$1,257,922         | 4.24% |

|                |              |              |
|----------------|--------------|--------------|
| Total YTD 2018 | \$44,718,766 | \$29,697,957 |
| Total YTD 2017 | \$43,672,831 | \$29,221,397 |
| Total YTD 2016 | \$42,941,719 | \$28,790,064 |

22-2

**MONTGOMERY COUNTY COMMISSION EDUCATION TAX COMPARISON**  
**OCTOBER 1, 2018 THROUGH SEPTEMBER 30, 2019**

**EDUCATION SALES TAX**

|                 | FY 2018          | FY 2019          | Increase (Decrease) |        |
|-----------------|------------------|------------------|---------------------|--------|
| Month Deposited | 1.0% Collections | 1.0% Collections | Amount              | %      |
| OCTOBER         | 2,384,646        | 2,399,152        | 14,506              | 0.61%  |
| NOVEMBER        | 2,306,695        | 2,522,828        | 216,133             | 9.37%  |
| DECEMBER        | 2,400,495        | 2,506,141        | 105,646             | 4.40%  |
| JANUARY         | 2,838,370        | 2,804,945        | (33,425)            | -1.18% |
| FEBRUARY        | 2,158,600        | 2,286,383        | 127,782             | 5.92%  |
| MARCH           | 2,270,301        | 2,380,998        | 110,697             | 4.88%  |
| APRIL           | 2,637,722        | 2,761,600        | 123,878             | 4.70%  |
| MAY             | 2,429,456        | 2,571,305        | 141,849             | 5.84%  |
| JUNE            | 2,437,243        |                  |                     |        |
| JULY            | 2,588,641        |                  |                     |        |
| AUGUST          | 2,445,755        |                  |                     |        |
| SEPTEMBER       | 2,454,153        |                  |                     |        |
| Year to Date    | \$19,426,284     | \$20,233,351     | \$807,067           | 4.15%  |

**GASOLINE TAX**

|  | FY 2018     | FY 2019     | Increase (Decrease) |        |
|--|-------------|-------------|---------------------|--------|
|  | Collections | Collections | Amount              | %      |
|  | 139,037     | 137,322     | (1,715)             | -1.23% |
|  | 142,218     | 147,778     | 5,560               | 3.91%  |
|  | 139,435     | 154,644     | 15,209              | 10.91% |
|  | 121,148     | 135,921     | 14,773              | 12.19% |
|  | 123,734     | 123,557     | (177)               | -0.14% |
|  | 119,190     | 123,533     | 4,343               | 3.64%  |
|  | 138,955     | 142,610     | 3,655               | 2.63%  |
|  | 140,157     | 138,854     | (1,302)             | -0.93% |
|  | 142,692     |             |                     |        |
|  | 142,740     |             |                     |        |
|  | 140,788     |             |                     |        |
|  | 145,352     |             |                     |        |
|  | \$1,063,873 | \$1,104,220 | \$40,346            | 3.79%  |

|                |              |              |
|----------------|--------------|--------------|
| Total YTD 2018 | \$29,352,076 | \$19,426,284 |
| Total YTD 2017 | \$28,832,488 | \$19,424,824 |
| Total YTD 2016 | \$28,751,678 | \$19,195,465 |

|             |             |
|-------------|-------------|
| \$1,635,445 | \$1,063,873 |
| \$1,630,613 | \$1,045,106 |
| \$1,622,822 | \$1,060,692 |

22-3

**MONTGOMERY COUNTY COMMISSION LODGING TAX COMPARISON**

**OCTOBER 1, 2018 THROUGH SEPTEMBER 30, 2019**

| <b>MONTH DEPOSITED</b> | <b>FY 2018</b>     | <b>FY 2019</b>     | <b>Increase (Decrease)</b> |              |
|------------------------|--------------------|--------------------|----------------------------|--------------|
|                        | <b>Collections</b> | <b>Collections</b> | <b>Amount</b>              | <b>%</b>     |
| <b>OCTOBER</b>         | 231,009            | 237,680            | 6,672                      | 2.89%        |
| <b>NOVEMBER</b>        | 217,201            | 246,615            | 29,414                     | 13.54%       |
| <b>DECEMBER</b>        | 206,461            | 220,259            | 13,798                     | 6.68%        |
| <b>JANUARY</b>         | 187,943            | 189,119            | 1,176                      | 0.63%        |
| <b>FEBRUARY</b>        | 194,862            | 231,069            | 36,207                     | 18.58%       |
| <b>MARCH</b>           | 213,377            | 213,949            | 572                        | 0.27%        |
| <b>APRIL</b>           | 274,212            | 279,744            | 5,532                      | 2.02%        |
| <b>MAY</b>             | 244,681            | 263,086            | 18,406                     | 7.52%        |
| <b>JUNE</b>            | 260,783            |                    |                            |              |
| <b>JULY</b>            | 268,768            |                    |                            |              |
| <b>AUGUST</b>          | 256,774            |                    |                            |              |
| <b>SEPTEMBER</b>       | 239,950            |                    |                            |              |
| <b>Year to Date</b>    | <b>\$1,769,745</b> | <b>\$1,881,521</b> | <b>\$111,776</b>           | <b>6.32%</b> |

|                       |                    |                    |
|-----------------------|--------------------|--------------------|
| <b>Total YTD 2018</b> | <b>\$2,796,021</b> | <b>\$1,769,745</b> |
| <b>Total YTD 2017</b> | <b>\$2,634,537</b> | <b>\$1,704,697</b> |
| <b>Total YTD 2016</b> | <b>\$2,710,090</b> | <b>\$1,759,928</b> |

h-2-4

**MAC SIM BUTLER DETENTION FACILITY  
225 SOUTH MCDONOUGH STREET  
MONTGOMERY, AL 36104**

**Statistical Report for May 2019**

|                                                  |      |
|--------------------------------------------------|------|
| US Marshal Inmates Received                      | 34   |
| FBOP Inmates Received                            | 27   |
| US Marshal Inmate Carryovers from Previous Month | 63   |
| FBOP Inmate Carryovers from Previous Month       | 17   |
| Total US Marshal Inmate Days                     | 2072 |
| Total FBOP Inmate Days                           | 564  |
| Total Federal Inmate Days                        | 2636 |

\*\*\*\*\*

|                                             |        |
|---------------------------------------------|--------|
| State Inmates Received                      | 395    |
| State Inmate Carryovers from Previous Month | 513    |
| Total State Inmates in Facility this Month  | 908    |
| Total State Carryovers to Next Month        | 527    |
| Total State Inmate Days                     | 16,078 |

\*\*\*\*\*

|                                                |        |
|------------------------------------------------|--------|
| Total Inmates (State and Federal Combined)     | 1049   |
| Total Inmate Days (State and Federal Combined) | 18,714 |

\* Average Daily Population 624

\*\*\*\*\*

|                                |              |
|--------------------------------|--------------|
| Total Days Billed to the State | 16,078       |
| Amount Charged to the State    | \$ 28,136.50 |
| Sheriff's Allowance            | \$ 348.75    |
| Total Charged to the State     | \$ 28,485.25 |

\*\*\*\*\*

|                                      |                    |
|--------------------------------------|--------------------|
| Total Spent for Food this Month      | <b>\$76,581.53</b> |
| Amount Over Allowance                | \$76,232.78        |
| Amount Under Allowance               | --                 |
| Average Cost for Food per Inmate Day | \$4.76             |

**THE STATE OF ALABAMA,**

Vendor Nu

**63600165305**

Payable to

**MCC & Derrick Cunningham**

County Sheriff's Office.

For feeding prisoners in the jail of said county during the month of

May,2019

Month

Year

| Date  | Total # In Jail | Insane | Juvenile | Federal | Other | # In Jail State | Per Capita   | Sheriff's Allowance |
|-------|-----------------|--------|----------|---------|-------|-----------------|--------------|---------------------|
| 1     | 523             |        |          |         |       | 523             | \$ 915.25    | \$ 11.25            |
| 2     | 513             |        |          |         |       | 513             | \$ 897.75    | \$ 11.25            |
| 3     | 514             |        |          |         |       | 514             | \$ 899.50    | \$ 11.25            |
| 4     | 530             |        |          |         |       | 530             | \$ 927.50    | \$ 11.25            |
| 5     | 525             |        |          |         |       | 525             | \$ 918.75    | \$ 11.25            |
| 6     | 527             |        |          |         |       | 527             | \$ 922.25    | \$ 11.25            |
| 7     | 527             |        |          |         |       | 527             | \$ 922.25    | \$ 11.25            |
| 8     | 523             |        |          |         |       | 523             | \$ 915.25    | \$ 11.25            |
| 9     | 517             |        |          |         |       | 517             | \$ 904.75    | \$ 11.25            |
| 10    | 513             |        |          |         |       | 513             | \$ 897.75    | \$ 11.25            |
| 11    | 517             |        |          |         |       | 517             | \$ 904.75    | \$ 11.25            |
| 12    | 509             |        |          |         |       | 509             | \$ 890.75    | \$ 11.25            |
| 13    | 513             |        |          |         |       | 513             | \$ 897.75    | \$ 11.25            |
| 14    | 512             |        |          |         |       | 512             | \$ 896.00    | \$ 11.25            |
| 15    | 513             |        |          |         |       | 513             | \$ 897.75    | \$ 11.25            |
| 16    | 514             |        |          |         |       | 514             | \$ 899.50    | \$ 11.25            |
| 17    | 514             |        |          |         |       | 514             | \$ 899.50    | \$ 11.25            |
| 18    | 511             |        |          |         |       | 511             | \$ 894.25    | \$ 11.25            |
| 19    | 511             |        |          |         |       | 511             | \$ 894.25    | \$ 11.25            |
| 20    | 509             |        |          |         |       | 509             | \$ 890.75    | \$ 11.25            |
| 21    | 517             |        |          |         |       | 517             | \$ 904.75    | \$ 11.25            |
| 22    | 527             |        |          |         |       | 527             | \$ 922.25    | \$ 11.25            |
| 23    | 527             |        |          |         |       | 527             | \$ 922.25    | \$ 11.25            |
| 24    | 517             |        |          |         |       | 517             | \$ 904.75    | \$ 11.25            |
| 25    | 517             |        |          |         |       | 517             | \$ 904.75    | \$ 11.25            |
| 26    | 519             |        |          |         |       | 519             | \$ 908.25    | \$ 11.25            |
| 27    | 518             |        |          |         |       | 518             | \$ 906.50    | \$ 11.25            |
| 28    | 514             |        |          |         |       | 514             | \$ 899.50    | \$ 11.25            |
| 29    | 528             |        |          |         |       | 528             | \$ 924.00    | \$ 11.25            |
| 30    | 532             |        |          |         |       | 532             | \$ 931.00    | \$ 11.25            |
| 31    | 527             |        |          |         |       | 527             | \$ 922.25    | \$ 11.25            |
| Total | 16078           | 0      | 0        | 0       | 0     | 16078           | \$ 28,136.50 | \$ 348.75           |

the State

(0900-14)

\$ 28,136.50

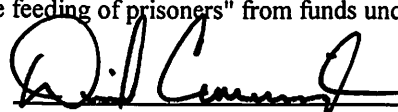
Sheriff's Allov (0900-31)

\$ 348.75

Total Amount

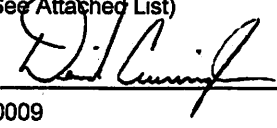
\$ 28,485.25

Under penalty of perjury, I Derrick Cunningham, Sheriff of said County, swear or affirm that the payment request for \$28,485.25 Dollars is correct, that no part thereof has previously been requested, and that any funds requested on the above accounting and received by the sheriff's office, will, after the date hereof, be used only for their appropriated purpose: "food for prisoners in the county jail" from funds paid under authority of Ala. Code §14-6-42, and "preparing food, serving food, and other services incident to the feeding of prisoners" from funds under authority of Ala. Code §14-6-43.



Sheriff Signature

23-2

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |              |                                                                  |                             |                                                                                                                                                                                                                                                     |                                   |                                                                                |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------|------------------------------------------------------------------|-----------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------|--------------------------------------------------------------------------------|
| Standard Form 1034<br>Revised October 1987<br>Department of the Treasury<br>1 TFM 4-2000                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |              | PUBLIC VOUCHER FOR PURCHASES AND<br>SERVICES OTHER THAN PERSONAL |                             |                                                                                                                                                                                                                                                     | VOUCHER NO.<br>Invoice # 0519 HSG |                                                                                |
| U.S. DEPARTMENT, BUREAU, OR ESTABLISHMENT AND LOCATION<br><b>U.S. Marshals Service</b><br><b>One Church Street, Suite A-100</b><br><b>Montgomery, AL 36104</b><br><b>Attn: Debi Brewer (334) 223-3101</b>                                                                                                                                                                                                                                                                                                                                                                     |              |                                                                  |                             | DATE VOUCHER PREPARED                                                                                                                                                                                                                               |                                   | SCHEDULE NO.<br><br>PAID BY<br><b>USMS M/AL</b><br><b>Montgomery</b>           |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |              |                                                                  |                             | 06/03/2019                                                                                                                                                                                                                                          |                                   |                                                                                |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |              |                                                                  |                             | CONTRACT NUMBER AND DATE                                                                                                                                                                                                                            |                                   |                                                                                |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |              |                                                                  |                             | REQUISITION NUMBER AND DATE                                                                                                                                                                                                                         |                                   |                                                                                |
| <div style="display: flex; justify-content: space-between;"> <div style="width: 45%;"> <b>PAYEE'S NAME AND ADDRESS</b><br/>           [ Montgomery County Jail (4AP)<br/>           225 South McDonough Street<br/>           Montgomery, AL 36106<br/>           (334) 832-1665 (Corlis Miles)<br/>           Fax: (334) 265-0990 corlismiles@mc-ala.org ]         </div> <div style="width: 45%;">           TAX ID# 63-6001653 H02<br/>           DUNS # 099839086<br/>           IGA # 02-11-0009         </div> </div>                                                   |              |                                                                  |                             | DATE INVOICE RECEIVED                                                                                                                                                                                                                               |                                   |                                                                                |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |              |                                                                  |                             | DISCOUNT TERMS                                                                                                                                                                                                                                      |                                   |                                                                                |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |              |                                                                  |                             | PAYEE'S ACCOUNT NUMBER                                                                                                                                                                                                                              |                                   |                                                                                |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |              |                                                                  |                             | GOVERNMENT B/L NUMBER                                                                                                                                                                                                                               |                                   |                                                                                |
| SHIPPED FROM                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |              |                                                                  |                             | TO                                                                                                                                                                                                                                                  |                                   | WEIGHT                                                                         |
| NUMBER AND DATE OF ORDER                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |              | DATE OF DELIVERY OR SERVICE                                      |                             | ARTICLES OR SERVICES<br><small>(Enter description, item number of contract or Federal supply schedule, and other information deemed necessary)</small>                                                                                              |                                   | QUAN-<br>TITY                                                                  |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |              |                                                                  |                             |                                                                                                                                                                                                                                                     |                                   | UNIT PRICE                                                                     |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |              |                                                                  |                             |                                                                                                                                                                                                                                                     |                                   | COST                                                                           |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |              |                                                                  |                             |                                                                                                                                                                                                                                                     |                                   | PER                                                                            |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |              |                                                                  |                             |                                                                                                                                                                                                                                                     |                                   | AMOUNT<br>(1)                                                                  |
| MAY Jail Bill<br>05/01/2018 to<br>05/31/2018                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |              | 05/31/2018                                                       |                             | Housing of Federal Inmates Montgomery<br>County Jail (See Attached List)<br><br>Submitted by: <br>IGA # 02-11-0009<br><br>COR: _____<br><br>PH-4AP-D02-      -HSG- |                                   | 2072                                                                           |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |              |                                                                  |                             |                                                                                                                                                                                                                                                     |                                   | 48                                                                             |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |              |                                                                  |                             |                                                                                                                                                                                                                                                     |                                   | Day                                                                            |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |              |                                                                  |                             |                                                                                                                                                                                                                                                     |                                   | 99,456.00                                                                      |
| (Use continuation sheet(s) if necessary) <b>(Payee must NOT use the space below)</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |              |                                                                  |                             |                                                                                                                                                                                                                                                     |                                   |                                                                                |
| PAYMENT: <input type="checkbox"/> PROVISIONAL<br><input type="checkbox"/> COMPLETE<br><input type="checkbox"/> PARTIAL<br><input type="checkbox"/> FINAL<br><input type="checkbox"/> PROGRESS<br><input type="checkbox"/> ADVANCE                                                                                                                                                                                                                                                                                                                                             |              |                                                                  |                             |                                                                                                                                                                                                                                                     |                                   | APPROVED FOR<br>BY 2<br>TITLE                                                  |
| EXCHANGE RATE<br>= \$1.00                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |              |                                                                  |                             |                                                                                                                                                                                                                                                     |                                   | DIFFERENCES<br>Amount verified; correct for payment<br>(Signature or initials) |
| Pursuant to authority vested in me, I certify that this voucher is correct and proper for payment.                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |              |                                                                  |                             |                                                                                                                                                                                                                                                     |                                   |                                                                                |
| _____<br>(Date) (Authorized Certifying Officer) <sup>2</sup> (Title)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |              |                                                                  |                             |                                                                                                                                                                                                                                                     |                                   |                                                                                |
| ACCOUNTING CLASSIFICATION                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |              |                                                                  |                             |                                                                                                                                                                                                                                                     |                                   |                                                                                |
| SOC:25801 1591020XD H52 D02 HDH5000D                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |              |                                                                  |                             |                                                                                                                                                                                                                                                     |                                   |                                                                                |
| PAID<br>BY                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | CHECK NUMBER |                                                                  | ON ACCOUNT OF U.S. TREASURY |                                                                                                                                                                                                                                                     | CHECK NUMBER                      |                                                                                |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | CASH         |                                                                  | DATE                        |                                                                                                                                                                                                                                                     | ON (Name of bank)                 |                                                                                |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |              |                                                                  |                             |                                                                                                                                                                                                                                                     | PAYEE <sup>3</sup>                |                                                                                |
| 1. When stated in foreign currency, insert name of currency.<br>2. If the ability to certify and authority to approve are combined in one person, one signature only is necessary; otherwise the approving officer will sign in the space provided, over his official title.<br>3. When a voucher is receipted in the name of a company or corporation, the name of the person writing the company or corporate name, as well as the capacity in which he signs, must appear. For example: "John Doe Company, per John Smith, Secretary", or "Treasurer", as the case may be. |              |                                                                  |                             |                                                                                                                                                                                                                                                     |                                   | PER<br><br>TITLE                                                               |

Previous edition usable

NSN 7540-00-900-2234

**PRIVACY ACT STATEMENT**

The information requested on this form is required under the provisions of 31 U.S.C. 82b and 82c, for the purpose of disbursing Federal money. The information requested is to identify the particular creditor and the amounts to be paid. Failure to furnish this information will hinder discharge of the payment obligation.

23-3

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |                             |                                                                                                                                                        |                    |                                      |                                   |                                                  |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------|--------------------------------------|-----------------------------------|--------------------------------------------------|
| Standard Form 1034<br>Revised October 1987<br>Department of the Treasury<br>1 TFM 4-2000                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |                             | PUBLIC VOUCHER FOR PURCHASES AND<br>SERVICES OTHER THAN PERSONAL                                                                                       |                    |                                      | VOUCHER NO.<br>Invoice # 0519 NMM |                                                  |
| U.S. DEPARTMENT, BUREAU, OR ESTABLISHMENT AND LOCATION<br><b>U.S. Marshals Service</b><br>One Church Street, Suite A-100<br>Montgomery, AL 36104<br>Attn: Debi Brewer (334) 223-3101                                                                                                                                                                                                                                                                                                                                                                                          |                             |                                                                                                                                                        |                    | DATE VOUCHER PREPARED<br>06/03/2019  |                                   | SCHEDULE NO.                                     |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |                             |                                                                                                                                                        |                    | CONTRACT NUMBER AND DATE             |                                   | PAID BY<br><b>USMS M/AL</b><br><b>Montgomery</b> |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |                             |                                                                                                                                                        |                    | REQUISITION NUMBER AND DATE          |                                   |                                                  |
| <div style="display: flex; justify-content: space-between;"> <div style="width: 45%;"> <b>PAYEE'S NAME AND ADDRESS</b><br/>           [Montgomery County Jail (4AP)<br/>           225 South McDonough Street<br/>           Montgomery, AL 36106<br/>           (334) 832-1665 (Corlis Miles)<br/>           Fax: (334) 265-0990 corlismiles@mc-ala.org]         </div> <div style="width: 45%;">           TAX ID# 63-6001653 H02<br/>           DUNS # 099839086<br/>           IGA # 02-11-0009         </div> </div>                                                     |                             |                                                                                                                                                        |                    | DATE INVOICE RECEIVED                |                                   |                                                  |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |                             |                                                                                                                                                        |                    | DISCOUNT TERMS                       |                                   |                                                  |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |                             |                                                                                                                                                        |                    | PAYEE'S ACCOUNT NUMBER               |                                   |                                                  |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |                             |                                                                                                                                                        |                    | SHIPPED FROM TO WEIGHT               |                                   |                                                  |
| NUMBER AND DATE OF ORDER                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | DATE OF DELIVERY OR SERVICE | ARTICLES OR SERVICES<br><small>(Enter description, item number of contract or Federal supply schedule, and other information deemed necessary)</small> | QUAN-<br>TITY      | UNIT PRICE                           |                                   | AMOUNT<br>(1)                                    |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |                             |                                                                                                                                                        |                    | COST                                 | PER                               |                                                  |
| MAY Jail Bill<br>05/01/2019 to<br>05/31/2019                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 05/31/2019                  | Non-Medical Transport of Federal Inmates                                                                                                               | 1967               | 0.58                                 | Mile                              | 1,140.86                                         |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |                             | Montgomery County Jail (See Attached List)                                                                                                             | 0                  | 0.58                                 |                                   | 0.17                                             |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |                             | Submitted by:                                                        |                    |                                      |                                   |                                                  |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |                             | IGA # 02-11-0009                                                                                                                                       |                    |                                      |                                   |                                                  |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |                             | COR: _____                                                                                                                                             |                    |                                      |                                   |                                                  |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |                             | PT-4AP-D02- -TRP-                                                                                                                                      |                    |                                      |                                   |                                                  |
| (Use continuation sheet(s) if necessary) (Payee must NOT use the space below) <b>TOTAL</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |                             |                                                                                                                                                        |                    |                                      |                                   | 1,141.03                                         |
| PAYMENT:<br><input type="checkbox"/> PROVISIONAL<br><input type="checkbox"/> COMPLETE<br><input type="checkbox"/> PARTIAL<br><input type="checkbox"/> FINAL<br><input type="checkbox"/> PROGRESS<br><input type="checkbox"/> ADVANCE                                                                                                                                                                                                                                                                                                                                          |                             | APPROVED FOR                                                                                                                                           | EXCHANGE RATE      | DIFFERENCES                          |                                   |                                                  |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |                             | = \$                                                                                                                                                   | = \$1.00           |                                      |                                   |                                                  |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |                             | BY 2                                                                                                                                                   |                    | Amount verified; correct for payment |                                   |                                                  |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |                             | TITLE                                                                                                                                                  |                    | (Signature or initials)              |                                   |                                                  |
| Pursuant to authority vested in me, I certify that this voucher is correct and proper for payment.                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |                             |                                                                                                                                                        |                    |                                      |                                   |                                                  |
| _____<br>(Date) (Authorized Certifying Officer) <sup>2</sup> (Title)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |                             |                                                                                                                                                        |                    |                                      |                                   |                                                  |
| ACCOUNTING CLASSIFICATION                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |                             |                                                                                                                                                        |                    |                                      |                                   |                                                  |
| SOC:25302/2292 1591020XD H52 D02 HDT5001D                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |                             |                                                                                                                                                        |                    |                                      |                                   |                                                  |
| PAID BY \$                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | CHECK NUMBER                | ON ACCOUNT OF U.S. TREASURY                                                                                                                            | CHECK NUMBER       | ON (Name of bank)                    |                                   |                                                  |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | CASH                        | DATE                                                                                                                                                   | PAYEE <sup>3</sup> |                                      |                                   |                                                  |
| 1. When stated in foreign currency, insert name of currency.<br>2. If the ability to certify and authority to approve are combined in one person, one signature only is necessary; otherwise the approving officer will sign in the space provided, over his official title.<br>3. When a voucher is receipted in the name of a company or corporation, the name of the person writing the company or corporate name, as well as the capacity in which he signs, must appear. For example: "John Doe Company, per John Smith, Secretary", or "Treasurer", as the case may be. |                             |                                                                                                                                                        |                    |                                      |                                   | PER<br><br>TITLE                                 |

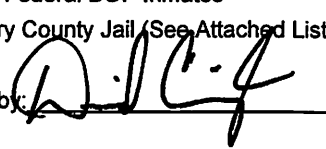
Previous edition usable

NSN 7540-00-900-2234

## PRIVACY ACT STATEMENT

The information requested on this form is required under the provisions of 31 U.S.C. 82b and 82c, for the purpose of disbursing Federal money. The information requested is to identify the particular creditor and the amounts to be paid. Failure to furnish this information will hinder discharge of the payment obligation.

23-4

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |                             |                                                                                                                                                        |               |                                            |                                 |                                       |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------|---------------|--------------------------------------------|---------------------------------|---------------------------------------|
| Standard Form 1034<br>Revised October 1987<br>Department of the Treasury<br>1 TFM 4-2000                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |                             | PUBLIC VOUCHER FOR PURCHASES AND<br>SERVICES OTHER THAN PERSONAL                                                                                       |               |                                            | VOUCHER NO.<br>Invoice #05-2019 |                                       |
| U.S. DEPARTMENT, BUREAU, OR ESTABLISHMENT AND LOCATION<br><b>Federal Bureau of Prisons-Community Corrections<br/>         Maxwell AFB-Building 1209 820 Willow Street<br/>         Montgomery, AL 36112</b>                                                                                                                                                                                                                                                                                                                                                                   |                             |                                                                                                                                                        |               | DATE VOUCHER PREPARED<br><b>06/03/2019</b> |                                 | SCHEDULE NO.                          |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |                             |                                                                                                                                                        |               | CONTRACT NUMBER AND DATE                   |                                 | PAID BY<br><b>FBOP<br/>Montgomery</b> |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |                             |                                                                                                                                                        |               | REQUISITION NUMBER AND DATE                |                                 |                                       |
| <div style="display: flex; justify-content: space-between;"> <div style="width: 45%;"> <b>PAYEE'S NAME AND ADDRESS</b><br/>           [ <b>Montgomery County Jail<br/>           225 South McDonough Street<br/>           Montgomery, AL 36104<br/>           (334) 832-1665 (Corlis Miles)<br/>           Fax: (334) 265-0990 corlismiles@mc-ala.org</b> ]         </div> <div style="width: 45%;"> <b>TAX ID# 63-6001653 H02<br/>           DUNS # 099839086</b> </div> </div>                                                                                             |                             |                                                                                                                                                        |               | DATE INVOICE RECEIVED                      |                                 |                                       |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |                             |                                                                                                                                                        |               | DISCOUNT TERMS                             |                                 |                                       |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |                             |                                                                                                                                                        |               | PAYEE'S ACCOUNT NUMBER                     |                                 |                                       |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |                             |                                                                                                                                                        |               | SHIPPED FROM                               |                                 |                                       |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |                             |                                                                                                                                                        |               |                                            |                                 | GOVERNMENT B/L NUMBER                 |
| NUMBER AND DATE OF ORDER                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | DATE OF DELIVERY OR SERVICE | ARTICLES OR SERVICES<br><small>(Enter description, item number of contract or Federal supply schedule, and other information deemed necessary)</small> | QUAN-<br>TITY | UNIT PRICE                                 |                                 | AMOUNT<br><br>(1)                     |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |                             |                                                                                                                                                        |               | COST                                       | PER                             |                                       |
| MAY Jail Bill<br>05/01/2019 to<br>05/31/2019                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 05/31/2019                  | Housing of Federal BOP Inmates<br>Montgomery County Jail (See Attached List)                                                                           | 564           | 48                                         | Day                             | 27,072.00                             |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |                             | Submitted by:                                                         |               |                                            |                                 |                                       |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |                             | COR: _____                                                                                                                                             |               |                                            |                                 |                                       |
| (Use continuation sheet(s) if necessary) <b>(Payee must NOT use the space below)</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |                             |                                                                                                                                                        |               |                                            |                                 | <b>TOTAL</b>                          |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |                             |                                                                                                                                                        |               |                                            |                                 | 27,072.00                             |
| PAYMENT: <input type="checkbox"/> PROVISIONAL <input type="checkbox"/> COMPLETE <input type="checkbox"/> PARTIAL <input type="checkbox"/> FINAL <input type="checkbox"/> PROGRESS <input type="checkbox"/> ADVANCE                                                                                                                                                                                                                                                                                                                                                            |                             |                                                                                                                                                        |               |                                            |                                 |                                       |
| APPROVED FOR                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |                             | EXCHANGE RATE                                                                                                                                          | DIFFERENCES   |                                            |                                 |                                       |
| BY 2                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |                             | =\$                                                                                                                                                    | =\$1.00       |                                            |                                 |                                       |
| TITLE                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |                             | Amount verified; correct for payment                                                                                                                   |               |                                            |                                 |                                       |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |                             | (Signature or initials)                                                                                                                                |               |                                            |                                 |                                       |
| Pursuant to authority vested in me, I certify that this voucher is correct and proper for payment.                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |                             |                                                                                                                                                        |               |                                            |                                 |                                       |
| (Date)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |                             | (Authorized Certifying Officer) <sup>2</sup>                                                                                                           |               |                                            | (Title)                         |                                       |
| ACCOUNTING CLASSIFICATION                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |                             |                                                                                                                                                        |               |                                            |                                 |                                       |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |                             |                                                                                                                                                        |               |                                            |                                 |                                       |
| PAID BY \$                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | CHECK NUMBER                | ON ACCOUNT OF U.S. TREASURY                                                                                                                            |               | CHECK NUMBER                               | ON (Name of bank)               |                                       |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | CASH                        | DATE                                                                                                                                                   |               | PAYEE <sup>3</sup>                         |                                 |                                       |
| 1. When stated in foreign currency, insert name of currency.<br>2. If the ability to certify and authority to approve are combined in one person, one signature only is necessary; otherwise the approving officer will sign in the space provided, over his official title.<br>3. When a voucher is receipted in the name of a company or corporation, the name of the person writing the company or corporate name, as well as the capacity in which he signs, must appear. For example: "John Doe Company, per John Smith, Secretary", or "Treasurer", as the case may be. |                             |                                                                                                                                                        |               |                                            | PER                             |                                       |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |                             |                                                                                                                                                        |               |                                            | TITLE                           |                                       |

Previous edition usable

NSN 7540-00-900-2234

**PRIVACY ACT STATEMENT**

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23-5

**MONTGOMERY COUNTY MAC SIM BUTLER DETENTION FACILITY  
225 SOUTH MCDONOUGH STREET  
MONTGOMERY, AL 36104**

**May 2019 Monthly Jail Report -- State Inmates**

**Number of Inmates Brought Over from Previous Month:**

|              |            |                |
|--------------|------------|----------------|
| O/M          | 10         | 1.02%          |
| W/M          | 75         | 16.33%         |
| B/M          | 364        | 68.37%         |
| W/F          | 25         | 6.12%          |
| B/F          | 39         | 8.16%          |
| O/F          | 0          | 0.00%          |
| <b>Total</b> | <b>513</b> | <b>100.00%</b> |

**Number of Inmates Received During the Month:**

|              |            |                |
|--------------|------------|----------------|
| O/M          | 6          | 1.52%          |
| W/M          | 78         | 19.75%         |
| B/M          | 231        | 58.48%         |
| W/F          | 33         | 8.35%          |
| B/F          | 47         | 11.90%         |
| O/F          | 0          | 0.00%          |
| <b>Total</b> | <b>395</b> | <b>100.00%</b> |

**Total Number of Inmates in Jail During the Month:**

|              |            |                |
|--------------|------------|----------------|
| O/M          | 16         | 1.76%          |
| W/M          | 153        | 16.85%         |
| B/M          | 595        | 65.53%         |
| W/F          | 58         | 6.39%          |
| B/F          | 86         | 9.47%          |
| O/F          | 0          | 0.00%          |
| <b>Total</b> | <b>908</b> | <b>100.00%</b> |

**Number of Inmates Released or Removed During the Month:**

|              |            |                |
|--------------|------------|----------------|
| O/M          | 6          | 1.57%          |
| W/M          | 69         | 18.11%         |
| B/M          | 223        | 58.53%         |
| W/F          | 32         | 8.40%          |
| B/F          | 51         | 13.39%         |
| O/F          | 0          | 0.00%          |
| <b>Total</b> | <b>381</b> | <b>100.00%</b> |

**Number of Inmates Carried Over at the Close of the Month:**

|              |            |                |
|--------------|------------|----------------|
| O/M          | 10         | 1.90%          |
| W/M          | 84         | 15.94%         |
| B/M          | 372        | 70.59%         |
| W/F          | 26         | 4.93%          |
| B/F          | 35         | 6.64%          |
| O/F          | 0          | 0.00%          |
| <b>Total</b> | <b>527</b> | <b>100.00%</b> |

23-6

**MONTGOMERY COUNTY MAC SIM BUTLER DETENTION FACILITY  
225 SOUTH MCDONOUGH STREET  
MONTGOMERY, AL 36104**

**May 2019 Monthly Jail Report -- U.S. Marshal Inmates**

**Number of Inmates Brought Over from Previous Month:**

|              |           |
|--------------|-----------|
| O/M          | 10        |
| W/M          | 19        |
| B/M          | 28        |
| W/F          | 2         |
| B/F          | 4         |
| O/F          | 0         |
| <b>Total</b> | <u>63</u> |

**Number of Inmates Received During the Month:**

|              |           |
|--------------|-----------|
| O/M          | 7         |
| W/M          | 6         |
| B/M          | 19        |
| W/F          | 1         |
| B/F          | 1         |
| O/F          | 0         |
| <b>Total</b> | <u>34</u> |

**Number of Inmates in Jail During the Month:**

|              |           |
|--------------|-----------|
| O/M          | 17        |
| W/M          | 25        |
| B/M          | 47        |
| W/F          | 3         |
| B/F          | 5         |
| O/F          | 0         |
| <b>Total</b> | <u>97</u> |

**Number of Inmates Released or Removed During the Month:**

|              |           |
|--------------|-----------|
| O/M          | 6         |
| W/M          | 6         |
| B/M          | 12        |
| W/F          | 3         |
| B/F          | 5         |
| O/F          | 0         |
| <b>Total</b> | <u>32</u> |

**Number of Inmates Carried Over at the Close of the Month:**

|              |           |
|--------------|-----------|
| O/M          | 11        |
| W/M          | 19        |
| B/M          | 35        |
| W/F          | 0         |
| B/F          | 0         |
| O/F          | 0         |
| <b>Total</b> | <u>65</u> |

23-7

**MONTGOMERY COUNTY MAC SIM BUTLER DETENTION FACILITY  
225 SOUTH MCDONOUGH STREET  
MONTGOMERY, AL 36104**

**May 2019 Monthly Jail Report -- Federal Bureau of Prison Inmates**

**Number of Inmates Brought Over from Previous Month:**

|              |           |
|--------------|-----------|
| O/M          | 6         |
| W/M          | 3         |
| B/M          | 8         |
| W/F          | 0         |
| B/F          | 0         |
| O/F          | 0         |
| <b>Total</b> | <u>17</u> |

**Number of Inmates Received During the Month:**

|              |           |
|--------------|-----------|
| O/M          | 2         |
| W/M          | 6         |
| B/M          | 2         |
| W/F          | 0         |
| B/F          | 0         |
| O/F          | 0         |
| <b>Total</b> | <u>10</u> |

**Number of Inmates in Jail During the Month:**

|              |           |
|--------------|-----------|
| O/M          | 8         |
| W/M          | 9         |
| B/M          | 10        |
| W/F          | 0         |
| B/F          | 0         |
| O/F          | 0         |
| <b>Total</b> | <u>27</u> |

**Number of Inmates Released or Removed During the Month:**

|              |           |
|--------------|-----------|
| O/M          | 2         |
| W/M          | 4         |
| B/M          | 5         |
| W/F          | 0         |
| B/F          | 0         |
| O/F          | 0         |
| <b>Total</b> | <u>11</u> |

**Number of Inmates Carried Over at the Close of the Month:**

|              |           |
|--------------|-----------|
| O/M          | 6         |
| W/M          | 5         |
| B/M          | 5         |
| W/F          | 0         |
| B/F          | 0         |
| O/F          | 0         |
| <b>Total</b> | <u>16</u> |

23-8