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A COUNTY OLDER THAN THE STATE

**MONTGOMERY COUNTY COMMISSION**

P.O. BOX 1667  
MONTGOMERY, ALABAMA 36102-1667

ESTABLISHED 1816

DONALD L. MIMS, CPA, MPA  
ADMINISTRATOR

FLORENCE M. CAUTHEN  
DEPUTY ADMINISTRATOR

(334) 832-1210  
FAX (334) 832-2533

May 12, 2016

**MEMORANDUM**

TO: Montgomery County Commission

FROM: Donald L. Mims *DLM*  
County Administrator

SUBJECT: Information pertaining to the May 16, 2016  
Montgomery County Commission Regular Meeting

We will begin our Information Session on Monday, May 16, 2016, at 8:00 a.m. The Formal Session will begin at 9:30 a.m.

During our last Commission meeting, the Commission agreed to place on Monday's agenda a Bid Award to Thompson Tractor Co., Inc., regarding a Self-Propelled Broom, Bid Number 53100-16B-017, for the Engineering Department. Since our last Commission meeting, I have received a formal protest from one of the bidders concerning awarding the bid to the lowest responsible bidder. We are in the process of evaluating the protest and have elected not to award the bid until we have thoroughly considered the protest. If we find that the protest of the bid is invalid, then we will be placing this Bid Award on the June 6<sup>th</sup> agenda.

Enclosed in your packet is a Color-Coded Alabama Department of Corrections Candidate List Guidelines from Montgomery County Community Corrections Executive Director Paul Brown for his and Judge Reese's presentation.

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

1. County Commission Information Session Schedule for May 16, 2016

**Waived Rules Items to Consider for May 16, 2016**

2. Consider Authorization of Subgrant Agreement for Low Income Weatherization Assistance Program, LIWAP-028-16, County Commission
3. Consider Bid Award to Climate Services, Inc., regarding Replacement of a 3 Ton A/C Unit, Bid Number 52110-16B-022, Sheriff's Office

**Items to Consider for Monday, June 6, 2016 Montgomery County Commission Regular Meeting Agenda**

4. Consider Board Member Appointment to the Joint Public Charity Hospital Board, County Commission
5. Consider Board Member Appointment to the Montgomery Area Mental Health Authority, County Commission
6. Consider Authorization to Recognize and Deny a Claim filed Garrett Dennis, through Power of Attorney for Brittany S. Moore, County Commission
7. Consider Authorization of Amendment Number 1 to Contract with Advanced Disposal regarding Garbage Collection Service (Probate-Revenue South Office), Contract Number 51901-15B-022, Support Services
8. Consider Authorization of Amendment Number 2 to Contract with Sea Coast Disposal regarding Garbage Collection Service (Youth Facility), Contract Number 51901-15B-022, Support Services
9. Consider Authorization of Amendment Number 1 to Contract with Filter Service Company, Inc., regarding Air Filters and Service, Contract Number 51901-15B-023, Support Services
10. Consider Bid Award to Lowest Bidder, regarding Moving Probate and Revenue Commissioner's Offices to the New South Office, Bid Number 51100-16B-023, County Commission **(Bid will open on May 26, 2015, but needs to be placed on agenda for June 6, 2016)**
11. Consider Authorization of Budget Change Requests (2) **(Can we place both Budget Changes under one Agenda Item?)**
  - (1) County Commission Appropriations – Request Number 55
  - (2) Engineering Department - Request Number 7

**Personnel Actions**

12. Consider Authorization of Position Fill Request for Community Corrections Officer, CO0359, Position Number 300359005, Community Corrections
13. Consider Authorization of Position Fill Request for Administrative Support Specialist, CO0015, Position Number 290015005, Board of Registrars

14. Consider Authorization of Position Fill Requests – Detention Facility
  - (1) Corrections Officer Corporal, CO0425, Position Number 167
  - (2) Corrections Officer Trainee/ Corrections Officer, CO0419, Position Number 080
  - (3) Corrections Officer Trainee/ Corrections Officer, CO0419, Position Number To Be Determined
15. Consider Authorization of Position Fill Request for Deputy Sheriff Trainee/Deputy Sheriff, CO0431, Position Number 160, Sheriff's Office

**General Information**

16. Copy of Email from Director Calvin Brown with the Montgomery City/County Emergency Management Agency requesting Share of Funding for Siren Equipment
17. Copy of Information from President Jerry Sailors with Coosa-Alabama River Improvement Association, Inc., regarding the Association
18. Copy of Memorandum from Director of Risk Management Scott Kramer regarding Medical Trends, ADA Transition Plan, and Life Insurance
19. Copy of Information from Head Softball Coach Edward Dykes with Brewbaker Technology Magnet High School regarding Funding for a Softball Practice Field
20. Copy of Letter from Executive Director Anderson T. Graves, II, with the Substance Abuse Youth Networking Organization (SAYNO) requesting Funding in the amount of \$5,000 for the Kids & Kops Day **(On August 6, 2007, Chairman Dean and Commissioners Strange and Polizos appropriated \$1,000 from each of their accounts for a total of \$3,000 for the Kids & Kops Day 2007)**
21. Copy of Letter from Thomas McPherson, Jr., stating his desire not to be re-appointed to the Montgomery City-County Public Library Board
22. Copy of Email from Coordinator Jimmy Smitherman with the Montgomery County Extension Service regarding Bamboo Control and Chisholm Boys and Girls Club
23. Copy of Schedule of Upcoming Bids/Contract Renewals for May through July
24. Copy of Service of Process Fee (Sheriff Process Fee) Collection through May 2016
25. Copies of Revenue Reports for April 2016 from Tax and Audit Department
26. Copy of Population Report for April 2016 for the Mac Sim Butler Detention Facility
27. Copy of Census and Fiscal Report for April 2016 for Community Corrections

**Previous Requests for Funding**

28. Copy of Letter from Renaissance Board Member Douglass Porter requesting consideration for Renaissance, Inc., to be included in the Annual Budget of the County Commission for \$20,000 **(I have informed Ms. Porter that the County Commission is not adding agencies to our Annual Budget) (The Commission funded three \$500 appropriations each on 3/2011, 11/2011 and 10/2012. and a \$2,000 appropriation on 10/2007)**
29. Copy of Detailed Accounts Payables, paid 4/29/16, 5/6/16 and 5/13/16; subject to County Commission approval

If you have any questions, please contact me.

/tn

Attachments

COUNTY COMMISSION  
INFORMATION SESSION SCHEDULE  
FOR  
MAY 16, 2016

- 8:00 a.m. Prayer led by Commissioner Williams and Administrator's Briefing regarding the Agenda and Scheduled Attendees
- 8:10 a.m. Presiding Circuit Judge Eugene Reese and Community Corrections Executive Director Paul Brown – Presentation regarding Circuit Judges' Involvement in the Community Corrections Program (**Blue Paper Packet**)
- 8:20 a.m. Director Calvin Brown with the Montgomery City/County Emergency Management Agency – Presentation requesting Share of Funding for Siren Equipment (**General Information Item 16**)
- 8:30 a.m. President Jerry Sailors with Coosa-Alabama River Improvement Association, Inc. – Presentation regarding the Program (**General Information Item 17**)
- 8:40 a.m. Director of Risk Management Scott Kramer – Presentation regarding Risk Management Six-Month Report (**General Information Item 18**)
- 8:50 a.m. Chief Information and Technology Officer Lou Ialacci – Update regarding Information Systems Operations
- 9:00 a.m. County Engineer George Speake – Update regarding Engineering Department Operations
- 9:10 a.m. Chairman Laurie Weil and Development Director Eve Loeb with the Alabama Shakespeare Festival - Presentation regarding the Program
- 9:20 a.m. Founder and Director Michelle Browder with Faith Crusades Ministries, Inc. – Update regarding the 2016 Put Yourself In Their Shoes Exhibit and Tour
- 9:30 a.m. Formal Session of County Commission
- 10:00 a.m. Dr. A.Z. Holloway, Chairman of the Joint Public Charity Hospital Board – Presentation regarding Board Appointments (**Future Agenda Item 4**) and Deeding Property in Ramer to Health Services, Inc.
- 10:10 a.m. Head Softball Coach Edward Dykes and Coach Allen Bowen with Brewbaker Technology Magnet School – Presentation regarding Funding for Girls Softball Practice Field (**General Information Item 19**)
- 10:20 a.m. Executive Director Anderson T. Graves, II with Substance Abuse Youth Networking Organization (SAYNO) – Presentation regarding Funding in the Amount of \$5,000 for the Kids & Kops Day (**On August 6, 2007, Chairman Dean and Commissioners Strange and Polizos appropriated \$1,000 from each of their accounts for a total of \$3,000 for the Kids & Kops Day 2007**) (**General Information Item 20**)
- 10:30 a.m. Adjourn

# CARPDC

CENTRAL ALABAMA REGIONAL PLANNING  
AND DEVELOPMENT COMMISSION

AUTAUGA, ELMORE & MONTGOMERY COUNTIES

Jiles Williams, Jr.  
Chairman

Greg Clark  
Executive Director

May 4, 2016

Mr. Donald L. Mims  
County Administrator  
Montgomery County Commission  
Montgomery County Courthouse, Annex 1  
P.O. Box 1667  
Montgomery, AL 36102-1667

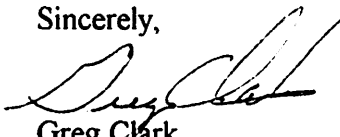
RE: Weatherization Assistance Program (WAP) Grant LIWAP-028-16

Dear Mr. Mims,

The Weatherization Assistance Program (WAP) Grant LIWAP 028-16 for Montgomery County in the amount \$51,769.00 has been awarded for the weatherization of 6 homes. CARPDC recommends that the contract be approved by the Montgomery County Commission. In addition, authorizing the Chairman, Commissioner Dean, to sign all agreements, understandings and contracts associated with the Weatherization Assistance Program (WAP) Grant LIWAP-028-16.

CARPDC Weatherization appreciates our partnership with the Montgomery County Commission and the opportunity to serve the residents of Montgomery County through administration of the WAP on behalf of the County. If you have any questions, please call or email me.

Sincerely,



Greg Clark,  
Executive Director

## SUBGRANT AGREEMENT LOW INCOME WEATHERIZATION ASSISTANCE PROGRAM

Grant Agreement No.: LIWAP-028-16  
Grant Amount: \$51,768.00

THIS AGREEMENT is entered into as of April 1, 2016, by and between the **Alabama Department of Economic and Community Affairs, Energy Division**, hereinafter, referred to as the "Department" or "ADECA," and the **Montgomery County Commission**, hereinafter, referred to as the "Subrecipient." The Agreement consists of sixteen typewritten pages and three attachments, as set forth and described below:

**Subrecipient name (must match registered name in DUNS):** Montgomery County Commission

**Subrecipient's DUNS number:** 099839086

**Federal Award Identification Number ("FAIN"):** 16B1ALL1EA

**Federal Award Date:** October 22, 2015

**Subaward Period of Performance Start and End Date:** April 1, 2016 – September 30, 2016

**Amount of Federal Funds obligated by this action to the Subrecipient:** \$51,768.00

**Total amount of Federal Funds obligated to the Subrecipient:** \$51,768.00

**Total amount of Federal Award:** \$38,786,441.00

**Federal Award project description:** Low Income Low Income Home Energy Assistance

**Name of Federal awarding agency:** U.S. Department of Health and Human Services

**Pass-through entity:** Alabama Department of Economic and Community Affairs

**Contact information for awarding official:** Jim Byard, Jr., Director

**Identification of whether the Award is Research and Development:** N/A

**Indirect cost rate for the Federal Award:** N/A

### Terms and Conditions:

1. **PURPOSE:** The purpose of this Agreement is to assist the Department with its implementation of the Low Income Weatherization Assistance Program (LIWAP). The Subrecipient agrees to provide home weatherization assistance to qualified low-income persons in accordance with Department and Federal Regulations and Guidelines.
2. **FUNDING:** It is expressly understood and mutually agreed that in no event shall the total amount to be paid by the Department to the Subrecipient under this Agreement exceed \$51,768.00 for full and complete satisfactory performance. Any additional costs shall be borne by the Subrecipient. A budget itemizing allowable expenditures is attached and hereby made a part of this Agreement.
3. **DURATION:** The Subrecipient shall commence performance of this Agreement on April 1, 2016, and shall complete performance to the satisfaction of the Department not later than September 30, 2016.

4. **OMB UNIFORM GUIDANCE FOR FEDERAL FINANCIAL AWARDS:** For any and all contracts or grants made by a non-Federal entity under a Federal Award, the non-Federal entity must comply with 2 CFR Part 200, the OMB Uniform Administrative Requirements, Cost Principles, and Audit Requirements for Federal Awards, which the Department of Health and Human Services (HHS) is specifically implementing in 45 CFR Part 75. Subrecipients of HHS grants must adhere to 45 CFR Part 75 and all of its subparts, including, but is not limited to, Subpart B (45 CFR 75.100), General Provisions; Subpart C (45 CFR 75.200), Pre-Federal Awards Requirements and Contents of Federal Awards; Subpart D (45 CFR 75.300), Post Federal Award Regulations; Subpart E (45 CFR 75.400), Cost Principles; Subpart F (45 CFR 75.500), Audit Requirements; and all accompanying Appendices.

For any and all contracts made by a non-Federal entity under a Federal award, 2 CFR 200.326 requires provisions covering the following (as found in Appendix II to Part 200) be included and adhered to as applicable and unless specifically excluded by other Federal regulations:

5. **TERMINATION:** A clause addressing a termination for cause and convenience must be included in all contracts in excess of \$10,000. The following provisions apply to termination under this Agreement, whether termination by the Department or by the Subrecipient. The performance of work under this agreement may be terminated in whole or in part for the following circumstances:

**Termination for Convenience.** This agreement may be terminated by either party with thirty (30) days written notice. Said notice shall specify the reasons for requesting such termination. If the Department determines that continuation of the work will serve no useful public purpose, this Agreement may be terminated by the Department and the Subrecipient shall be entitled to necessary expenses incurred through the date of termination or the date services are last provided, whichever occurs first.

**Termination for Cause.** If, through any cause, the Subrecipient shall fail to fulfill in a timely manner its obligations under this Agreement, or if the Subrecipient shall violate any of the covenants, agreements or stipulations of this Agreement, and such failure or violation is not corrected within fifteen (15) days after such notice is given by the Department to the Subrecipient, the Department shall thereupon have the right to immediately terminate or suspend this Agreement by giving written notice to the Subrecipient of such termination or suspension and specifying the effective date thereof.

In the event of termination, for either convenience or cause, all property, finished or unfinished documents, data, studies, surveys, drawings, maps, models, photographs, computer tapes, computer programs, and reports prepared by the Subrecipient under this Agreement shall, at the option of the Department, and if in accordance with applicable State and Federal regulations, become the property of the Department. The Subrecipient shall be entitled to receive just and equitable compensation for any satisfactory work completed on such documents and other materials.

Notwithstanding the above, the Subrecipient shall not be relieved of liability to the Department for damages sustained by the Department by virtue of any breach of the Agreement by the Subrecipient and the Department may withhold any payments to the Subrecipient for the purpose of setoff until such time as the exact amount of damages due the Department from the Subrecipient is determined.

6. **HEARING ON APPEAL:** The Subrecipient shall have the right to appeal any determination to terminate made by the Department; however, if the Subrecipient has failed to submit his appeal, in writing, within ten (10) calendar days from written notice of the termination and/or has failed to request and receive approval from the Department for extension of such, then he shall have no further right of appeal.

The hearing shall be conducted at the Department's offices in Montgomery, Alabama, or any other appropriate location at the Department's discretion, with a written notification of the time, place, and subject matter by the Department to the Subrecipient.

7. EQUAL EMPLOYMENT OPPORTUNITY: In accordance with 41 CFR 60-1.4(b) and Executive Order 11246 (as amended by Executive Order 11375), for any federally assisted construction contract as defined by 41 CFR 60-1.3, the Contractor, during the performance of this agreement, hereby agrees as follows:
- A. The Contractor will not discriminate against any employee or applicant for employment because of race, color, religion, sex, or national origin. The Contractor will take affirmative action to ensure that applicants are employed, and that employees are treated during employment without regard to their race, color, religion, sex, or national origin. Such action shall include, but not be limited to the following: Employment, upgrading, demotion, or transfer; recruitment or recruitment advertising; layoff or termination; rates of pay or other forms of compensation; and selection for training, including apprenticeship. The Contractor agrees to post in conspicuous places, available to employees and applicants for employment, notices to be provided setting forth the provisions of this nondiscrimination clause.
  - B. The Contractor will, in all solicitations or advertisements for employees placed by or on behalf of the Contractor, state that all qualified applicants will receive considerations for employment without regard to race, color, religion, sex, or national origin.
  - C. The Contractor will send to each labor union or representative of workers with which he has a collective bargaining agreement or other contract or understanding, a notice to be provided advising the said labor union or workers' representatives of the Contractor's commitments under this section, and shall post copies of the notice in conspicuous places available to employees and applicants for employment.
  - D. The Contractor will comply with all provisions of Executive Order 11246 of September 24, 1965, and of the rules, regulations, and relevant orders of the Secretary of Labor.
  - E. The Contractor will furnish all information and reports required by Executive Order 11246 of September 24, 1965, and by rules, regulations, and orders of the Secretary of Labor, or pursuant thereto, and will permit access to his books, records, and accounts by the administering agency and the Secretary of Labor for purposes of investigation to ascertain compliance with such rules, regulations, and orders.
  - F. In the event of the Contractor's noncompliance with the nondiscrimination clauses of this contract or with any of the said rules, regulations, or orders, this contract may be canceled, terminated, or suspended in whole or in part and the Contractor may be declared ineligible for further Government contracts or federally assisted construction contracts in accordance with procedures authorized in Executive Order 11246 of September 24, 1965, and such other sanctions may be imposed and remedies invoked as provided in Executive Order 11246 of September 24, 1965, or by rule, regulation, or order of the Secretary of Labor, or as otherwise provided by law.
  - G. The Contractor will include the portion of the sentence immediately preceding paragraph (1) and the provisions of paragraphs (1) through (7) in every subcontract or purchase order unless exempted by rules, regulations, or orders of the Secretary of Labor issued pursuant to section 204 of Executive Order 11246 of September 24, 1965, so that such provisions

will be binding upon each Subcontractor or Vendor. The Contractor will take such action with respect to any subcontract or purchase order as the administering agency may direct as a means of enforcing such provisions, including sanctions for noncompliance: *Provided, however,* that in the event a Contractor becomes involved in, or is threatened with, litigation with a Subcontractor or Vendor as a result of such direction by the administering agency, the Contractor may request the United States to enter into such litigation to protect the interests of the United States.

The applicant further agrees that it will be bound by the above equal opportunity clause with respect to its own employment practices when it participates in federally assisted construction work: *Provided,* that if the applicant so participating is a State or local government, the above equal opportunity clause is not applicable to any agency, instrumentality or subdivision of such government which does not participate in work on or under the contract.

The applicant agrees that it will assist and cooperate actively with the administering agency and the Secretary of Labor in obtaining the compliance of Contractors and Subcontractors with the equal opportunity clause and the rules, regulations, and relevant orders of the Secretary of Labor, that it will furnish the administering agency and the Secretary of Labor such information as they may require for the supervision of such compliance, and that it will otherwise assist the administering agency in the discharge of the agency's primary responsibility for securing compliance.

The applicant further agrees that it will refrain from entering into any contract or contract modification subject to Executive Order 11246 of September 24, 1965, with a Contractor debarred from, or who has not demonstrated eligibility for, Government contracts and federally assisted construction contracts pursuant to the Executive Order and will carry out such sanctions and penalties for violation of the equal opportunity clause as may be imposed upon Contractors and Subcontractors by the administering agency or the Secretary of Labor pursuant to Part II, Subpart D of the Executive order.

In addition, the applicant agrees that if it fails or refuses to comply with these undertakings, the administering agency may take any or all of the following actions: cancel, terminate, or suspend in whole or in part this grant (contract, loan, insurance, guarantee); refrain from extending any further assistance to the applicant under the program with respect to which the failure or refund occurred until satisfactory assurance of future compliance has been received from such applicant; and refer the case to the Department of Justice for appropriate legal proceedings.

8. COPELAND "ANTI-KICKBACK" ACT: For all prime construction contracts in excess of \$2,000, the Contractor or Subrecipient shall comply with the Copeland "Anti-kickback" Act, 40 U.S.C. 3145, as supplemented by Department of Labor regulations (29 CFR Part 3), which prohibits a Contractor or Subrecipient from inducing any person employed in the construction, completion, or repair of a public work from giving up any compensation to which he or she is entitled to receive. In the event of a suspected or reported violation of the Copeland "Anti-Kickback" Act, the Department shall report such violation to the Federal awarding agency.
9. CONTRACT WORK HOURS AND SAFETY STANDARDS ACT: In the event this contract or grant award is for an amount in excess of \$100,000 and involves the employment of mechanics and laborers, the Contractor or Subrecipient shall comply with the Contract Work Hours and Safety Standards Act, 40 U.S.C. 3701-3708, specifically 40 U.S.C. 3702 and 3704, as supplemented by Department of Labor regulations (29 CFR Part 5). Said Act includes provisions which provide that

a Contractor must compute the wages of mechanics and laborers on the basis of a standard 40-hour work week. If an employee works in excess of 40 hours during a work week, the employee must be compensated at a rate of not less than one and a half times the basic rate of pay for all hours worked in excess of 40 hours. Further, neither a laborer nor a mechanic can be required to work in unsanitary, hazardous or dangerous conditions.

10. **RIGHTS TO INVENTIONS MADE UNDER A CONTRACT OR AGREEMENT:** If the Federal Award meets the definition of "funding agreement" under 37 CFR 401.2(a) and the recipient or Subrecipient wishes to enter into a contract with a small business firm or nonprofit organization regarding the substitution of parties, assignment of performance of experimental, developmental, or research work under that "funding agreement," the recipient or Subrecipient must comply with the requirements of 37 CFR Part 401, "Rights to Inventions Made by Nonprofit Organizations and Small Business Firms Under Government Grants, Contracts and Cooperative Agreements," and any implementing regulations issued by the awarding agency.
11. **CLEAN AIR ACT and FEDERAL WATER POLLUTION CONTROL ACT:** In the event this contract or grant award is for an amount in excess of \$150,000, the Contractor or Subrecipient shall comply with all applicable standards, orders or regulations issued pursuant to the Clean Air Act, 42 U.S.C. 7401-7671q, and the Federal Water Pollution Control Act, 33 U.S.C. 1251-1387. The Department shall report any suspected or reported violation to the Federal awarding agency and to the Environmental Protection Agency.
12. **ENERGY CONSERVATION:** The Contractor or Subrecipient shall comply with all mandatory standards and policies relating to energy efficiency which are contained in the state energy conservation plan issued in compliance with the Energy Policy and Conservation Act, 42 U.S.C. 6201 *et seq.*
13. **DEBARMENT AND SUSPENSION:** The Subrecipient is prohibited from using any Contractor or Subcontractor that has been debarred, suspended, or otherwise excluded from participation in Federal assistance programs (Executive Orders 12549 and 12689).

The Subrecipient shall require participants in lower tier covered transactions to include the certification on Government-wide Debarment and Suspension (Non-Procurement) for it and its principals in any proposal submitted in connection with such lower tier covered transactions (See Code of Federal Regulations, 2 CFR Part 376). The Excluded Parties List System is available for access from the System of Award Management website at <https://www.SAM.gov>.

The Subrecipient certifies, by entering into this Agreement, that neither it nor its principals nor any of its Subcontractors are presently debarred, suspended, proposed from debarment, declared ineligible, or voluntarily excluded from entering into this Agreement by any Federal agency or by any Department, agency, or political subdivision of the State. The term "principal" for purposes of this Agreement means an officer, director, owner, partner, key employee, or other person with primary management or supervisory responsibilities, or a person who has a critical influence on or substantive control over the operations of the Recipient.

The Subrecipient certifies that it has verified the suspension and debarment status for all Subcontractors receiving funds under this Agreement and shall be solely responsible for any recoupments or penalties that might arise from non-compliance. Subrecipients shall immediately notify the Department if any Subcontractor becomes debarred or suspended, and shall, at the Department's request, take all steps required by the Department to terminate its contractual relationship with the Subcontractor for work to be performed under this Agreement.

14. **BYRD ANTI-LOBBYING ACT:** Contractors and Subrecipients shall comply with the Byrd Anti-Lobbying Act, 31 U.S.C. 1352, and shall file the required certification. Each tier certifies to the tier above that it will not and has not used Federal appropriated funds to pay any person or organization for influencing or attempting to influence an officer or employee of any agency, a member of Congress, officer or employee of Congress, or an employee of a member of Congress in connection with obtaining any Federal contract, grant or any other award covered by 31 U.S.C. 1352. Each tier shall also disclose any lobbying with non-Federal funds that takes place in connection with obtaining any Federal Award. Such disclosures are forwarded from tier to tier to the non-Federal Award.
15. **PROCUREMENT OF RECOVERED MATERIALS:** 2 CFR 200.322 provides that a non-Federal entity that is a state agency or agency of a political subdivision of a state and its Contractors must comply with Section 6002 of the Solid Waste Disposal Act, as amended by the Resource Conservation and Recovery Act. The requirements of Section 6002 include procuring only items designated in guidelines of the Environmental Protection Agency ("EPA") at 40 CFR 247 that contain the highest percentage of recovered materials practicable, consistent with maintaining a satisfactory level of completion, where the purchase price of the item exceeds \$10,000 or the value of the quantity acquired by the preceding fiscal year exceeded \$10,000; procuring solid waste management services in a manner that maximizes energy and resource recovery; and establishing an affirmative procurement program for procurement of recovered materials identified in the EPA guidelines.

**OTHER CLAUSES.** In addition to the above clauses, the Contractor or Subrecipient agrees with, and shall adhere to, the following:

16. **TOBACCO SMOKE:** Public Law 103-227, Title X, Part C, also known as the Pro-Children Act of 1994 (20 U.S.C. 6083) prohibits smoking in any portion of any indoor facility owned or leased or contracted for by an entity used routinely or regularly for the provision of health, daycare, education, or library services to children under the age of 18 if the services are funded by Federal programs either directly or through state or local governments by Federal grant, contract, loan or loan guarantee.
17. **DRUG-FREE WORKPLACE REQUIREMENTS:** In accordance with provisions of Title V, Subtitle D of Public Law 100-690 or Public Law 111-350 (41 U.S.C. 8101 *et. seq.*), the "Drug-Free Workplace Act of 1988," all grantees must maintain a drug-free workplace and must publish a statement informing employees that the unlawful manufacture, distribution, dispensing, possession, or use of a controlled substance is prohibited in the workplace and establishing the actions that will be taken against employees violating these prohibitions. Failure to comply with these requirements may be cause for debarment.
18. **TRANSPARENCY ACT:** Awards under Federal programs are included under the provisions of P.L. 109-282, the "Federal Funds Accountability and Transparency Act of 2006" ("FFATA"). Under this statute, the State is required to report information regarding executive compensation and all subgrants, contracts and subcontracts in excess of \$25,000 through the Federal Subaward Reporting System (<https://www.fsr.gov/>) and in accordance with the terms found in Federal regulations at 2 CFR Part 170, including Appendix A. Therefore, all Subrecipients, who meet this threshold, will be required to furnish this information to the division within ADECA which is funding the Subrecipient agreement. Specific reporting processes will be provided by the applicable ADECA division to Subrecipients.
19. **POLITICAL ACTIVITY:** The Subrecipient shall comply with the Hatch Act (5 U.S.C. 1501, *et seq.*) regarding political activity by public employees or those paid with Federal funds. None of

the funds, materials, property, or services contributed by the Subrecipient or the Department under this Agreement shall be used for any partisan political activity or to further the election or defeat of any candidate in public office.

20. HUMAN TRAFFICKING PROVISIONS: This Award is subject to the requirements of Section 106(g) of the "Trafficking Victims Protection Act of 2000" (22 U.S.C. 7104).
21. PURCHASE OF AMERICAN-MADE EQUIPMENT AND PRODUCTS: It is the sense of the Congress that, to the greatest extent practicable, all equipment and products purchased with funds made available under this Award should be American-made.
22. MANDATORY DISCLOSURES: Pursuant to 2 CFR 200.113, the Subrecipient must disclose, in a timely manner in writing to the Department, all violations of Federal criminal law involving fraud, bribery, or gratuity violations.
23. NOT TO CONSTITUTE A DEBT OF THE STATE: It is agreed that the terms and commitments contained herein shall not be constituted as a debt of the State of Alabama in violation of Article 11, Section 213 of the Constitution of Alabama, 1901, as amended by Amendment No. 26.
24. CONFLICTING PROVISION: If any provision of this Agreement shall contravene any statute or Constitutional provision or amendment, either now in effect or which may, during the course of this Agreement, be enacted, then that conflicting provision in the Agreement shall be deemed null and void.
25. IMMUNITY AND DISPUTE RESOLUTION: The parties to this agreement recognize and acknowledge that ADECA is an instrumentality of the State of Alabama, and as such, is immune from suit pursuant to Article I, Section 14, Constitution of Alabama 1901. It is further acknowledged and agreed that none of the provisions and conditions of this Agreement shall be deemed to be or construed to be a waiver by ADECA of such Constitutional Immunity. The Subrecipient's sole remedy for the settlement of any and all disputes arising under the terms of the agreement shall be limited to the filing of a claim with the Board of Adjustment for the State of Alabama pursuant to § 41-9-60 *et seq.*, Code of Alabama 1975.

For any and all disputes arising under the terms of this Agreement, the parties hereto agree, in compliance with the recommendations of the Governor and Attorney General, when considering settlement of such disputes, to utilize appropriate forms of non-binding alternative dispute resolution including, but not limited to, mediation.

26. DISCLAIMER: ADECA specifically denies liability for any claim arising out of any act or omission by any person or agency receiving funds from ADECA whether by contract, grant, loan, or by any other means.

No Subrecipient, Contractor, or agency performing services under any agreement, contract, grant or any other understanding, oral or written, other than an actual employee of ADECA, shall be considered an agent or employee of the State of Alabama or ADECA or any division thereof. The State of Alabama, ADECA, and their agents and employees assume no liability to any Subrecipient, Contractor, or agency, or any third party, for any damages to property, both real and personal, or personal injuries, including death, arising out of or in any way connected with the acts or omissions of any Subrecipient, Contractor, agency, or any other person.

27. ACCESS TO RECORDS: The Director of the Department, the Comptroller General of the United States (if Federal funds), the Chief Examiner of Public Accounts, or any of their duly authorized

representatives shall have the right of access to any pertinent books, documents, papers, and records of the Subrecipient for the purpose of making audits, financial reviews, examinations, excerpts and transcripts. This right also includes timely and reasonable access to Subrecipient personnel for the purpose of interview and discussion related to such agreement. This right of access is not limited to the required retention period, but shall last as long as the records are retained.

28. **ASSIGNABILITY:** The Subrecipient shall not assign any interest in this Agreement, and shall not transfer any interest in the same (whether by assignment or novation) without the prior written consent of the Department thereto. Provided, however, that claims for money due, or to become due to the Subrecipient from the Department under this Agreement may be assigned to a bank, a trust company, or other financial institution through a valid court order and without such approval. Notice of such assignment or transfer shall be furnished promptly to the Department.
29. **CONTINGENCY CLAUSE:** It is expressly understood and mutually agreed that any Department commitment of funds herein shall be contingent upon receipt and availability by the Department of funds under the program for which this Agreement is made. If this agreement involves Federal funds, the amount of this Agreement will be adjusted by the amount of any Federal recessions and/or deferrals.

Payments made by the Department under the terms of this Agreement shall not constitute final approval of documents submitted by the Subrecipient or of procedures used in formulating requests for payment to the Subrecipient. Funds appropriated and obligated to this Award are available for reimbursement of costs until the end of the performance period set forth in the Agreement.

30. **CONFLICT OF INTEREST:** A conflict of interest, real or apparent, will arise when any of the following has a financial or other interest in the firm or organization selected for Award: (1) the individual, (2) any member of the individual's immediate family, (3) the individual's partner, or (4) an organization which employs or is about to employ any of the above. The Subrecipient certifies by signing this Agreement that no person under its employ or control who presently performs functions, duties, or responsibilities in connection with the Department of grant-funded projects or programs has any personal and/or financial interest, direct or indirect, in this Agreement nor will the Subrecipient hire any person having such conflicting interest. The Subrecipient further certifies that it will maintain a written code of standards governing the performance of persons engaged in the Award and administration of contracts and subgrants.
31. **INDIRECT COSTS:** In accordance with 2 CFR §200.331(a)(1)(xiii) and (a)(4), and 2 CFR §200.414, Subrecipients of Federal Awards may charge indirect costs to the Award unless statutorily prohibited by the Federal program and in accordance with any applicable administrative caps on Federal funding. ADECA will not negotiate indirect cost rates with Subrecipients, but will accept a federally negotiated indirect cost rate or the 10% de minimis rate of the modified total direct cost (MTDC) as defined in 2 CFR §200.68. If requesting the 10% de minimis rate, Subrecipients must submit a certification that the entity has never received a federally approved indirect cost rate. Subrecipients are allowed to allocate and charge direct costs through cost allocation. However, in accordance with 2 CFR §200.403, costs must be consistently charged as either indirect or direct costs but not charged as both or inconsistently charged to the Federal Award. Once chosen, the method must be used consistently for all Federal Awards until such time as a negotiated rate is approved by the Subrecipients' Federal cognizant agency.
32. **AUDIT REQUIREMENTS:** All Subrecipients of Federal funds must follow the Audit requirements identified in the Office of Management and Budget Uniform Administrative Requirements, 2 CFR Part 200, Subpart F – Audit Requirements. Additionally, if any Subrecipient receives more than \$500,000, collectively, in State General Fund appropriations in their fiscal year,

from ADECA, they must have an audit in accordance with Government Auditing Standards (the Yellow Book) and Generally Accepted Auditing Standards established by the AICPA.

Nothing contained in this agreement shall be construed to mean that ADECA cannot utilize its auditors regarding limited scope audits of various ADECA funds. Audits of this nature shall be planned and carried out in such a way as to avoid duplication or not to exceed the audit coverage limits as stated in the Uniform Administrative Requirements.

Copies of all required audits must be submitted to:

Alabama Department of Economic and Community Affairs (ADECA)  
ATTENTION: Chief Audit Executive  
401 Adams Avenue  
P.O. Box 5690  
Montgomery, Alabama 36103-5690

And an additional copy to:

Alabama Department of Examiners of Public Accounts  
ATTENTION: Audit Report Repository  
P.O. Box 302251  
Montgomery, Alabama 36130-2251

All entities that have a single audit must submit the reporting package and data collection form to the Federal Audit Clearinghouse in accordance with 2 CFR Part 200, Subpart F §200.512.

33. AUDIT EXCEPTIONS/UNRESOLVED QUESTIONED COSTS/OUTSTANDING DEBTS: The Subrecipient certifies by signing this Agreement that it does not have any unresolved audit exceptions, unresolved questioned costs or finding of fiscal inadequacy as a result of project monitoring. It further certifies that no money is owed to any division of ADECA or to the Federal government under any program where it has not arranged a repayment plan.
34. SUSPENSION OF PAYMENTS: Payments under this Agreement may be suspended in the event that there is an outstanding audit exception under any program administered by any division of ADECA, or in the event there is an amount owing to any division of ADECA, or an amount owing to the Federal government under any program administered by any division of ADECA that is not received in a reasonable and timely manner.

Should the Subrecipient incur an unresolved audit exception or have unresolved questioned costs or finding of fiscal inadequacy as a result of any project monitoring by any division of ADECA, then ADECA shall not enter into any other contract, agreement, grant, etc., with said grantee until the audit exception or questioned cost or finding of fiscal inadequacy has been resolved.

ADECA shall not enter into another contract, agreement, grant, etc., with any individual, agency, company, or government under any program administered by any division of ADECA that has not arranged a repayment schedule.

35. DISCLOSURE STATEMENT: Unless otherwise exempt under § 41-16-82, Code of Alabama 1975, a disclosure statement must be submitted to ADECA for any and all proposals, bids, contracts, or grant proposals in excess of \$5,000.

36. **COMPLIANCE WITH FEDERAL, STATE, AND LOCAL LAWS:** In addition to the provisions provided herein, the Subrecipient shall be responsible for complying with any and all other applicable laws, ordinances, codes and regulations of the Federal, State and local governments, including, but not limited to, the Alabama Competitive Bid Law (§ 41-16-1 *et seq*, Code of Alabama 1975), the Alabama Public Works Law (§ 39-1-1 *et seq*, Code of Alabama 1975), any State permitting requirements, the Alabama Open Meetings Act (§ 36-25a-1 *et seq*, Code of Alabama 1975), and the Beason-Hammon Alabama Taxpayer and Citizen Protection Act (§ 31-13-1, *et seq*, Code of Alabama 1975).

By signing this Agreement, the parties affirm, for the duration of the Agreement, that they will not violate federal immigration law or knowingly employ, hire for employment, or continue to employ an unauthorized alien within the State of Alabama. Furthermore, a contracting party found to be in violation of this provision shall be deemed in breach of the Agreement and shall be responsible for all damages resulting therefrom.

37. **AMENDMENTS:** The Department or Subrecipient may request Amendments or Modifications to various portions of this Agreement. Such changes must be made in writing and approved by all signatory authorities prior to implementation.
38. **ATTACHMENTS:** The parties agree that the following described attachments, appended hereto and made a part of this Agreement, shall be considered as binding as any other provisions of this Agreement. These attachments are as follows:

| ATTACHMENT                  | DATE          | NUMBER OF<br>PAGES |
|-----------------------------|---------------|--------------------|
| A: Work to be Performed     | April 1, 2016 | 1                  |
| B: Budget Sheet             | April 1, 2016 | 1                  |
| C: Beason-Hammon Compliance | April 1, 2016 | 1                  |

39. **METHOD OF PAYMENT:**

- A. Procedures for determining costs that are reasonable and allowable in accordance with the provisions of 2 CFR Part 200 Subpart E.

The Subrecipient will be paid on an advance payment basis provided that it maintains a cash management plan, maintains or demonstrates the willingness and ability to maintain both written procedures to minimize the transfer of funds and their disbursement by the Subrecipient and financial management systems that meet the standards for fund control and accountability in accordance with 2 CFR §200.305. If the advance requested exceeds thirty (30) days, the Subrecipient must provide a written explanation with the invoice requesting advance funds and is subject to approval by the Department. Source documentation and a follow-up invoice must be submitted to account for the actual expenditures made against advances.

The Subrecipient will be paid on a reimbursement basis when the above requirements for advances cannot be met, the federal awarding agency has a specific conditions per 2 CFR §200.305, or the Subrecipient requests, in writing, payment by reimbursement.

- B. All invoices shall be prepared in the invoice format provided by the Energy Division of the Department and must be accompanied by copies of all pertinent source documentation. The

final invoice shall be due no later than thirty (30) days after the termination or expiration of this Agreement.

- C. The Subrecipient should only request advanced funds that will be expended within thirty (30) days. Every attempt to expend advance funds in a timely manner must be made. Any advanced funds not utilized thirty (30) days after receipt must be refunded to the Department. If advanced funds are not expended within the thirty days the Subrecipient may submit a written request along with documentation which explains why advanced funds were not spent and how and when funds will be spent. If request is denied funds must be returned immediately.
- D. Comparison of actual outlays with budgeted amounts for each grant, and which relate financial information with performance/productivity data, including the production of unit costs information.
- E. Invoicing as closely as possible to the time of making disbursements in accordance with 2 CFR §200.305 (b).
- F. Subrecipients shall promptly remit to the Department interest earned on advances. The Subrecipient may keep interest amounts up to \$500 per year for administrative expense in accordance with 2 CFR §200.305 (b), (9).
- G. All unexpended grant funds shall be returned to the Department as soon as possible after the termination date, but not to exceed thirty (30) days.

40. REPORTS, RECORDS, AND EVALUATIONS:

- A. The Subrecipient shall maintain such records and accounts which provide for:
  - (1) Accurate, current, and complete disclosure of the financial results of each grant program. When the Department requires reporting on an accrual basis, the Subrecipient shall not be required to establish an accrual accounting system, but shall develop such accrual data for its reports on the basis of an analysis of the documentation on hand.
  - (2) Records that identify adequately the source and application of funds for grant supported activities. These records shall contain information pertaining to grant awards and authorizations, obligations, unobligated balances, assets, liabilities, outlays, and income.
  - (3) Effective control over and accountability for all funds, property, and other assets. Subrecipients shall adequately safeguard all such assets and shall assure that they are used solely for authorized purposes in accordance.
  - (4) Accounting records sufficient to document financial activity under this Agreement to include, but not limited to, a separate ledger for Weatherization receipts and disbursements, time distribution reports by pay periods, payrolls, bids, purchase orders, property inventory records, and a perpetual inventory system for materials, source documents in support of all purchases, and claims for reimbursements.
  - (5) A systematic method to assure timely and appropriate resolutions of audit findings and recommendations.

- (6) Written contracts for all independent Contractors hired to implement this Agreement. A signed copy of such contracts shall be kept by the Subrecipient for each Contractor.
- B. The Subrecipient agrees that the Department or its agents may carry out monitoring and evaluation activities as often as necessary to meet Program requirements and to maintain Program efficiency. Those visits will include reviews of pertinent documents and personal interviews with Program recipients. The Subrecipient further agrees to ensure the effective cooperation of its staff and board members in such efforts.
- C. The Subrecipient shall make regular financial, program progress, and other reports as requested by the Department or the administrator of the Federal Grantor Agency.
- D. Any and all documents referenced in the "Access to Records" clause above shall be kept for a period of at least three years from the receipt of final payment, or longer if cited in Operations Manual for Weatherization Programs with the exception of the following qualification:

If any litigation, claim, or audit is started before the expiration of the three-year period, the records shall be retained until all litigations, claims, or audit findings involving the records have been resolved.

Records for non-expendable property acquired with Federal Funds shall be retained for three years after its final disposition.

When the Subrecipient is notified in writing by the Federal awarding agency, the Department, cognizant agency for audit, or cognizant agency for indirect costs to extend the retention period.

Indirect cost rate proposals and cost allocations plans. This paragraph applies to the following types of documents and their supporting records: indirect cost rate computations or proposals, cost allocation plans, and any similar accounting computations of the rate at which a particular group of costs is chargeable (such as computer usage chargeback rates or composite fringe benefit rates).

(1) *If submitted for negotiation.* If the proposal, plan, or other computation is required to be submitted to the Federal government (or to the pass-through entity) to form the basis for negotiation of the rate, then the 3-year retention period for its supporting records starts from the date of such submission.

(2) *If not submitted for negotiation.* If the proposal, plan, or other computation is not required to be submitted to the Federal government (or to the pass-through entity) for negotiation purposes, then the 3-year retention period for the proposal, plan, or computation and its supporting records starts from the end of the fiscal year (or other accounting period) covered by the proposal, plan, or other computation.

When applicable, all Subrecipients shall comply with the Alabama Competitive Bid Law (§ 41-16-54, Code of Alabama 1975), which requires that all original bids together with all documents pertaining to the award of a contract shall be retained in accordance with a retention period of at least seven years.

41. PROPERTY MANAGEMENT:

- A. No equipment may be purchased with the funds provided by the Department under this Agreement without the prior written approval of the Department. Equipment is defined by 2 CFR 200.33 as tangible personal property (including information technology systems) having a useful life of more than one year and a per-unit acquisition cost which equal or exceeds the lesser of the capitalization level established by the non-Federal entity for financial statement purposes, or \$5,000.
- B. The Department shall have the right to determine at the termination or completion of this Agreement or at a later date should the project activities continue to be undertaken by the Subrecipient, the title, ownership and disposition of all property and materials acquired under this Agreement with funds awarded by the Department.
- C. The Subrecipient shall comply with Property Acquisition and Management Standards of 2 CFR Part 200, as implemented by DOE Rules of Financial Assistance (2 CFR Part 910).

42. CONDITIONS AND ASSURANCES:

A. Subrecipient Compliance

In addition to the terms listed herein, all program and financial management shall be conducted in accordance with 10 CFR, Part 440: "Weatherization Assistance for Low-Income Persons," the "Federal Acquisition Regulation"; Subpart 9.4, "State Plan for Weatherization Assistance for Low-Income Persons for Alabama"; the "Operations Manual for DOE and LIHEAP Weatherization Program"; and with 45 CFR Part 75, "Uniform Administrative Requirements, Cost Principles, and Audit Requirements for HHS Awards." The Subrecipient shall also comply with all Department directives and policies governing Subrecipients and Contractors, all of which are hereby incorporated by reference.

B. Subrecipient Legal Authority to Participate

The Subrecipient assures that it possesses the legal authority to participate in this Agreement, that a resolution, motion, or similar action has been duly adopted or passed as an official act of the Subrecipient's governing body authorizing participation in this Agreement, including all understandings and assurances contained therein and directing and authorizing the person identified as the Subrecipient's official representative to act in connection with the Agreement and to provide such additional information as may be required.

C. Warrants Against Person and/or Selling Agency

The Subrecipient warrants that no person or selling agency or other organization has been employed or retained to solicit or secure this Agreement for a commission.

D. Site Visits

Authorized representatives have the right to make site visits at reasonable times to review project accomplishments and management control systems and to provide technical assistance, if required. You must provide, and must require your Subrecipients to provide, reasonable access to facilities, office space, resources, and assistance for the safety and convenience of the government representatives in the performance of their duties. All site visits and evaluations must be performed in a manner that does not unduly interfere with or delay the work.

E. Publications

You are encouraged to publish or otherwise make publicly available the results of the work conducted under the award.

F. Copyrights

If the Agreement results in a book or other copyrightable material, the author is free to copyright the work, but the Federal Grantor reserves a royalty-free, non-exclusive and irrevocable license to reproduce, publish, or otherwise use and to authorize others to use, all copyrighted material which can be copyrighted resulting from the Agreement.

G. Protections Regarding Applicant Information

- (1) States, Tribes, and their Subawardees, including, but not limited to Subrecipients, Contractors, and Subcontractors that participate in the Weatherization Program are required to treat all requests for information concerning applicants and recipients of LIWAP funds in a manner consistent with the Federal government's treatment of information requested under the Freedom of Information Act (FOIA), 5 U.S.C. 552, including the privacy protections contained in Exemption (b)(6) of the FOIA, 5 U.S.C. 552(b)(6). Under 5 U.S.C. 552(b) (6), information relating to an individual's eligibility application or the individual's participation in the program, such as name, address, or income information, are generally exempt from disclosure.
- (2) A balancing test must be used in applying Exemption (b)(6) in order to determine:
  - (A) whether a significant privacy interest would be invaded;
  - (B) whether the release of the information would further the public interest by shedding light on the operations or activities of the Government; and,
  - (C) whether in balancing the privacy interests against the public interest, disclosure would constitute a clearly unwarranted invasion of privacy.
- (3) A request for personal information including but not limited to the names, addresses, or income information of LIWAP applicants or recipients would require the State or other service provider to balance a clearly defined public interest in obtaining this information against the individuals' legitimate expectation of privacy.
- (4) Given a legitimate, articulated public interest in the disclosure, States and other service providers may release information regarding recipients in the aggregate that does not identify specific individuals. However, a State or service provider must apply a FOIA Exemption (b)(6) balancing test to any request for information that cannot be satisfied by such less-intrusive methods.

H. Relocation Assistance and Real Property Acquisitions

As applicable, the Subrecipient will comply with the requirements of Title II and Title III of the Uniform Relocation Assistance and Real Property Acquisitions Act of 1970 (P.L. 91-646), which provides for fair and equitable treatment of persons displaced as a result of Federal and federally Assisted Programs.

I. Decontamination and/or Decommissioning (D&D) Costs

Notwithstanding any other provisions of this Agreement, the Government shall not be responsible for or have any obligation to the Subrecipient for (i) Decontamination and/or Decommissioning (D&D) of any of the Subrecipients facilities, or (ii) any costs which may be incurred by the Subrecipient in connection with the D&D of any of its facilities due to the performance of the work under this Agreement, whether said work was performed prior to or subsequent to the effective date of this Agreement.

J. Historic Preservation

Prior to the expenditure of Federal funds to alter any structure or site, the Subrecipient is required to comply with the requirements of Section 106 of the National Historic Preservation Act (NHPA), consistent with DOE's 2009 letter of delegation of authority regarding the NHPA. Section 106 applies to historic properties that are listed in or eligible for listing in the National Register of Historic Places. In order to fulfill the requirements of Section 106, the Subrecipient must contact the State Historic Preservation Officer (SHPO), and, if applicable, the Tribal Historic Preservation Officer (THPO), to coordinate the Section 106 review outlined in 36 CFR Part 800.

SHPO contact information is available at the following link: <http://www.nps.gov/nr/shpolist.htm>  
THPO contact information is available at the following link: <http://www.nathpo.org/map.html>

Section 110(k) of the NHPA applies to HHS funded activities. Subrecipients shall avoid taking any action that results in an adverse effect to historic properties pending compliance with Section 106.

Subrecipients should be aware that the HHS Contracting Officer will consider the Subrecipient in compliance with Section 106 of the NHPA only after the Subrecipient has submitted adequate background documentation to the SHPO/THPO for its review, and the SHPO/THPO has provided written concurrence to the Subrecipient that it does not object to its Section 106 finding or determination. Subrecipient shall provide a copy of this concurrence to the Contracting Officer.

K. Covenant Against Contingent Fees

The Subrecipient warrants that no person or selling agency or other organization has been employed or retained to solicit or secure this Agreement upon an agreement or understanding for a commission, percentage, brokerage, or contingent fee. For breach or violation of this warrant, the Department shall have the right to annul this Agreement or otherwise recover the full amount of such commission, percentage, brokerage, or contingent fee, or to seek such other remedies as may be legally available.

L. Religious Activity Prohibitions

Direct Federal grants, subawards, or contracts under these programs shall not be used to support inherently religious activities such as religious instruction, worship, or proselytization. Therefore, organizations must take steps to separate, in time or location, their inherently religious activities from the services funded under these programs. (See 45 CFR 87)

M. Standard Work Specification Requirements

All weatherization work performed with HHS funds by the Subrecipient or any of its contractors must meet the guidelines and specifications outlined in the Standard Work Specifications (SWS) provided by the Department of Energy (DOE) and the National Renewable Energy Laboratory

(NREL). The Alabama Weatherization Field Guide will be updated to include specifications and references to the Standard Work Specifications (SWS) and must be adhered to when performing weatherization work. Additional information regarding the Standard Work Specifications can be found at <https://sws.nrel.gov/>. This assurance must be included in all contracts and subcontracts entered into by the Subrecipient and/or any of its contractors/subcontractors.

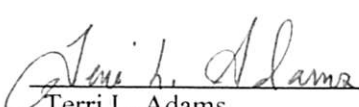
N. Nondisclosure and Confidentiality Agreement Assurances

By entering into this agreement, the Recipient/Subrecipient attests it does not require its employees or contractors seeking to report fraud, waste, or abuse to sign internal nondisclosure or confidentiality agreements or statements prohibiting or otherwise restricting such employees or contractors from lawfully reporting such waste, fraud, or abuse to a designated investigative or law enforcement representative of a Federal department or agency authorized to receive such information.

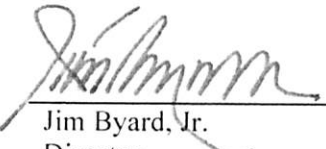
**IN WITNESS WHEREOF THE DEPARTMENT AND THE SUBRECIPIENT HAVE EXECUTED THIS AGREEMENT AS EVIDENCED BY THE SIGNATURES BELOW:**

**Alabama Department of Economic & Community  
Affairs**  
\_\_\_\_\_  
Department

**Montgomery County Commission**  
\_\_\_\_\_  
Subrecipient

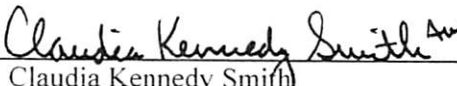
 April 14, 2016  
\_\_\_\_\_  
Terri L. Adams  
Energy Division Chief

\_\_\_\_\_  
Authorized Official for Subrecipient Date

 April 18, 2016  
\_\_\_\_\_  
Jim Byard, Jr.  
Director

\_\_\_\_\_  
Subrecipient Witness Date

This grant has been reviewed for content, legal form, and complies with all applicable laws, rules, and regulations of the State of Alabama governing these matters.

 4/15/16  
\_\_\_\_\_  
Claudia Kennedy Smith  
General Counsel

SUBGRANTEE: MONTGOMERY COUNTY COMMISSION

GRANT NO. LIWAP-028-16

ATTACHMENT A

WORK TO BE PERFORMED

April 1, 2016

1. The Subgrantee shall weatherize a minimum of 6 dwelling units in accordance with Priority List/Energy Audit weatherization measures as identified and approved for the State of Alabama. The Subgrantee shall utilize Blower Door technology on all dwellings to be weatherized. The minimum number of dwellings to be weatherized in each county is as follows:

COUNTY

NUMBER OF UNITS

|            |   |
|------------|---|
| MONTGOMERY | 6 |
|            |   |
|            |   |
|            |   |
|            |   |
|            |   |
|            |   |
|            |   |
|            |   |
|            |   |
|            |   |
|            |   |

2. If funds remain after the specified number of dwellings have been completed, it is mutually understood that additional dwellings will be weatherized until all available Grant Funds have been utilized.

SUBGRANTEE: MONTGOMERY COUNTY COMMISSION

GRANT AGREEMENT: LIWAP-028-16

ATTACHMENT B

Budget Sheet

|                       | ORIGINAL<br>BUDGET | DECREASE/<br>INCREASE | TOTAL       |
|-----------------------|--------------------|-----------------------|-------------|
| ADMINISTRATIVE        | \$2,677.00         |                       | \$2,677.00  |
| PROGRAM<br>OPERATIONS | \$37,691.00        |                       | \$37,691.00 |
| HEALTH AND SAFETY     | \$11,400.00        |                       | \$11,400.00 |

GRAND TOTAL: \$51,768.00

# C E R T I F I C A T I O N

GRANTEE LEGAL

NAME:

MONTGOMERY COUNTY COMMISSION

AGREEMENT NO. LIWAP 028-16

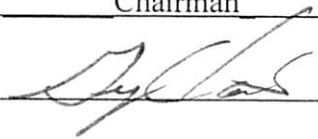
Signature: \_\_\_\_\_

FEIN NO. 63-6001653

Typed Name: Elton N. Dean, Sr.

DUNS NO. 099839086

Title: Chairman

Signature: 

Typed Name: Greg Clark

Title: Executive Director

This is to certify that the above persons are authorized to sign reports or requests for payment and other legal instruments associated with the grant agreement number referenced above, as submitted to the Alabama Department of Economic and Community Affairs, as part of a condition for the payment of funds to the agency. Any one of the three signatures on this certificate may be accepted.

**Board Chairperson (name and signature)**

Commissioner Elton N. Dean, Sr.

**OFFICIAL SEAL**

(if available)

**Street Address**

P.O. Box 1667

Montgomery, Alabama 36102-1667

**Date**

MAILING ADDRESS:

Montgomery County Commission

P.O. Box 1667

Montgomery, Alabama 36102-1667

LOCATION OF ENTITY RECEIVING

AWARD:

CARPDC

430 S. Court St.

Montgomery, Alabama 36104

Phone No. 334-262-4300

2-20



# State of Alabama Disclosure Statement

Required by Article 3B of Title 41, Code of Alabama 1975

|                        |                              |                                    |
|------------------------|------------------------------|------------------------------------|
| ENTITY COMPLETING FORM | Montgomery County Commission |                                    |
| ADDRESS                | PO Box 1667                  |                                    |
| CITY, STATE, ZIP       | Montgomery, AL 36102         | TELEPHONE NUMBER<br>(334) 832-1210 |

|                                                                                              |                           |                                    |
|----------------------------------------------------------------------------------------------|---------------------------|------------------------------------|
| STATE AGENCY/DEPARTMENT THAT WILL RECEIVE GOODS, SERVICES, OR IS RESPONSIBLE FOR GRANT AWARD |                           |                                    |
| ADECA-ED                                                                                     |                           |                                    |
| ADDRESS                                                                                      |                           |                                    |
| 401 Adams Avenue, PO Box 5690                                                                |                           |                                    |
| CITY, STATE, ZIP                                                                             | Montgomery, AL 36103-5690 | TELEPHONE NUMBER<br>(334) 262-5365 |

This form is provided with:

☒ Contract ☐ Proposal ☐ Request for Proposal ☐ Invitation to Bid ☐ Grant Proposal

Have you or any of your partners, divisions, or any related business units previously performed work or provided goods to any State Agency/Department in the current or last fiscal year?

☐ Yes ☒ No

If yes, identify below the State Agency/Department that received the goods or services, the type(s) of goods or services previously provided, and the amount received for the provision of such goods or services.

| STATE AGENCY/DEPARTMENT | TYPE OF GOODS/SERVICES | AMOUNT RECEIVED |
|-------------------------|------------------------|-----------------|
|                         |                        |                 |
|                         |                        |                 |
|                         |                        |                 |

Have you or any of your partners, divisions, or any related business units previously applied and received any grants from any State Agency/Department in the current or last fiscal year?

☐ Yes ☒ No

If yes, identify the State Agency/Department that awarded the grant, the date such grant was awarded, and the amount of the grant.

| STATE AGENCY/DEPARTMENT | DATE GRANT AWARDED | AMOUNT OF GRANT |
|-------------------------|--------------------|-----------------|
|                         |                    |                 |
|                         |                    |                 |
|                         |                    |                 |

1. List below the name(s) and address(es) of all public officials/public employees with whom you, members of your immediate family, or any of your employees have a family relationship and who may directly personally benefit financially from the proposed transaction. Identify the State Department/Agency for which the public officials/public employees work. (Attach additional sheets if necessary.)

| NAME OF PUBLIC OFFICIAL/EMPLOYEE | ADDRESS | STATE DEPARTMENT/AGENCY |
|----------------------------------|---------|-------------------------|
|                                  |         |                         |
|                                  |         |                         |
|                                  |         |                         |

State of Alabama )  
County of Montgomery )

CERTIFICATE OF COMPLIANCE WITH THE BEASON-HAMMON ALABAMA TAXPAYER AND CITIZEN PROTECTION ACT  
(ACT 2011-535, as amended by ACT 2012-491)

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

RE Contract/Grant/Incentive (describe by number or subject):

Weatherization Assistance Program – Grant No. LIWAP 028-16 by and between  
Montgomery County Commission (MCC) (Contractor/Grantee) and  
State of Alabama (State Agency, Department or Public Entity)

The undersigned hereby certifies to the State of Alabama as follows:

1. The undersigned holds the position of Chairman with the Contractor/Grantee named above, and is authorized to provide representations set out in this Certificate as the official and binding act of that entity, and has knowledge of the provisions of THE BEASON-HAMMON ALABAMA TAXPAYER AND CITIZEN PROTECTION ACT (ACT 2011-535 of the Alabama Legislature, as amended by ACT 2012-491) which is described herein as "the Act."
2. Using the following definitions from Section 3 of the Act, select and initial either (a) or (b), below, to describe the Contractor/Grantee's business structure.

BUSINESS ENTITY. Any person or group of persons employing one or more persons performing or engaging in any activity, enterprise, profession, or occupation for gain, benefit, advantage, or livelihood, whether for profit or not for profit.

a. Self-employed individuals, business entities filing articles of incorporation, partnerships, limited partnerships, limited liability companies, foreign corporations, foreign limited partnerships, and foreign limited liability companies authorized to transact business in this state, business trusts, and any business entity that registers with the Secretary of State.

b. Any business entity that possesses a business license, permit, certificate, approval, registration, charter, or similar form of authorization issued by the state, any business entity that is exempt by law from obtaining such a business license, and any business entity that is operating unlawfully without a business license.

EMPLOYER. Any person, firm, corporation, partnership, joint stock association, agent, manager, representative, foreman, or other person having control or custody of any employment, place of employment, or of any employee, including any person or entity employing any person for hire within the State of Alabama, including a public employer. This term shall not include the occupant of a household contracting with another person to perform casual domestic labor within the household.

- X (a) The Contractor/Grantee is a business entity or employer as those terms are defined in Section 3 of the Act.  
\_\_\_\_ (b) The Contractor/Grantee is not a business entity or employer as those terms are defined in Section 3 of the Act.

3. As of the date of this Certificate, the Contractor/Grantee does not knowingly employ an unauthorized alien within the State of Alabama and hereafter it will not knowingly employ, hire for employment, or continue to employ an unauthorized alien within the State of Alabama;
4. The Contractor/Grantee is enrolled in E-Verify unless it is not eligible to enroll because of the rules of that program or other factors beyond its control.

Certified this \_\_\_\_\_ day of \_\_\_\_\_ 20 16.

Montgomery County Commission

\_\_\_\_\_  
Name of Contractor/Grantee/Recipient

By: \_\_\_\_\_

Its Chairman

The above Certification was signed in my presence by the person whose name appears above, on  
this \_\_\_\_\_ day of \_\_\_\_\_ 20 16.

WITNESS: \_\_\_\_\_

\_\_\_\_\_  
Printed Name of Witness

2-22

MEMORANDUM

TO: Donald L. Mims, County Administrator

FROM: Myrtle Singleton, Purchasing Manager *mas*

DATE: May 10, 2016

RE: Invitation to Bid No. 52110-16B-022  
Replacement of a 3 Ton A/C Unit

I request that rules be waived and approve of award on the above referenced Invitation to Bid, to lowest responsible bidder, Climate Services, Inc. in the amount of \$6,800.00, be placed on the agenda for the County Commission meeting on May 16, 2016.( Copy of spreadsheet attached.)

Waiving rules will allow the new air condition unit to be installed at the Ramer Substation before weather conditions become unsuitable.

Coordination of award made with Derrick Cunningham, Sheriff.

Attachment



ELTON N. DEAN, SR.  
CHAIRMAN

DANIEL HARRIS, JR.  
VICE CHAIRMAN

ANDREW D. HALL  
RONDA M. WALKER  
JILES WILLIAMS, JR.

A COUNTY OLDER THAN THE STATE

**MONTGOMERY COUNTY COMMISSION**

P.O. BOX 1667  
MONTGOMERY, ALABAMA 36102-1667

ESTABLISHED 1816

DONALD L. MIMS, CPA, MPA  
ADMINISTRATOR  
FLORENCE M. CAUTHEN  
DEPUTY ADMINISTRATOR  
(334) 832-1210  
FAX (334) 832-2533  
TDD (334) 265-3568  
www.mc-ala.org

May 12, 2016

**MEMORANDUM**

TO: Montgomery County Commission

FROM: Donald L. Mims *DLM*  
County Administrator

SUBJECT: Joint Public Charity Hospital Board Appointments

On October 5, 2015, the terms of Mary B. Weidler and Dr. Vivian Hamlett expired as board members of the Joint Public Charity Hospital Board. Ms. Weidler would like to be reappointed to this board.

Dr. Hamlett does not desire to be reappointed and Health Department Administrator Debra Thrash has recommended the appointment of Dr. James Armstrong to this board. Dr. Armstrong is a member of the County Medical Society.

I am requesting that the Commission approve these appointments.

/tn

Attachment

Joint Public Charity Hospital Board

**Members:**

**Term Expires:**

Richard Wilhoite  
7195 Fanning Mill Road  
Grady, AL 36036

10/5/2016

Henry A. Frazer  
500 Cherry Hill Place  
Montgomery, AL 36117  
Cell: 296-1441  
Work: 265-2700  
Home: 271-1678

10/5/2016

Dr. Albert Holloway, Chairman  
2611 Woodley Park Drive  
Montgomery, AL 36117  
Phone: 288-0009

10/5/2017

Lynn Beshear  
Envision2020  
600 S Court Street  
Montgomery, Alabama 36106  
Work: 269-0224  
Cell: 462-0220

10/5/2017

\* Mary B. Weidler  
1722 Hill Hedge Drive  
Montgomery, AL 36106

10/5/2015

\* Vivian Hamlett, M.D.  
1765 Milly Branch  
Pike Road, AL 36064  
Home: 334.271.5910  
Cell: 334.462.5566

10/5/2015

James R. Martin (293-6400)  
Administrator  
Montgomery County Health Department  
3060 Mobile Hwy  
Montgomery, AL 36108

Permanent

**Term: 3 years**

**MONTGOMERY AREA MENTAL HEALTH AUTHORITY**

2140 UPPER WETUMPKA ROAD, P.O. BOX 3223

MONTGOMERY, ALABAMA 36107

(334) 279-7830

mamha@mamha.org

SERVING MONTGOMERY, ELMORE,  
AUTAUGA AND LOWNDES COUNTIESE. Baxter Morris  
PresidentHenry E. Parker  
Executive Director

April 26, 2016

Commissioner Elton Dean, Chairman  
101 South Lawrence Street  
Montgomery, Alabama

RE: Appointment to Montgomery Area Mental Health Authority, Inc. Board of Directors

Dear Chairman Dean:

I am writing to inform you that Ms. Barbara Kornegay passed away recently which leaves a vacancy on our Board of Directors. I am requesting you fill this vacancy as soon as possible.

Ms. Margaret Arthur, 3530 Lehigh Street, Montgomery, Alabama 36108 has expressed an interest in serving on the Board of Directors. Ms. Arthur has been very involved as an advocate for mental health and is an active member of NAMI Montgomery. Ms. Arthur has first-hand experience and knowledge of mental health and has worked for years with a relative suffering from mental illness. Ms. Arthur would be an outstanding candidate for filling this vacancy. She may be reached at 334.264.1079. The majority of our consumers from Montgomery County are African American and the Authority would like to increase the African American membership of the Board to help more readily deal with issues.

Please consider appointing Ms. Margaret Arthur to the Montgomery Area Mental Health Authority, Inc. Board of Directors. Our Board of Directors meets the fourth Monday of each month at 3:30 p.m. Whomever you select will also serve on one or more of the Board's committees.

I look forward to meeting with your appointee and getting to know them. I am sure you will appoint someone who will be an active participant and help guide us through these trying economic times. If you have any questions, please call me at 334.279.7830 ext. 7000

Sincerely,

A handwritten signature in black ink, appearing to read "Henry E. Parker".

Henry E. Parker  
Executive Director  
Montgomery Area Mental Health Authority, Inc.

Cc: Administration



5-1

Montgomery Area Mental Health Authority

**Members:**

**Term Expires:**

Rev. Albert Perkins, III  
425 North Moye Drive  
Montgomery, AL 36109

4/1/2021

Arica Smith  
2224 Semaht Drive  
Montgomery, AL 36106  
334-224-4294  
Smithfamily2224@yahoo.com

4/1/2019

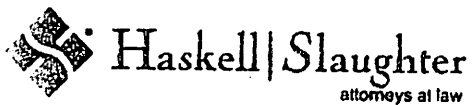


Barbara W. Kornegay  
2520 Leonidas Drive  
Montgomery, AL 36106

4/1/2017

Mr. Henry E. Parker, Executive Director  
Montgomery Area Mental Health Authority  
P.O. Box 3223  
Montgomery, AL 36109

**Term: 6 years**



Haskell Slaughter & Gallion, LLC

8 Commerce Street

Suite 1200

Montgomery, Alabama 36104

t. 334 265 8573 f. 334 264 7945

**MEMORANDUM**

**April 28, 2016**

T T G

To: Donnie Mims  
From: Thomas T. Gallion, III  
Re: Claim regarding Brittany S. Moore

---

I am in receipt of your April 26, 2016, memo regarding a notice of claim filed by Brittany S. Moore. Based on the information that I reviewed, it is my legal opinion that this is not the responsibility of Montgomery County.

It is my recommendation that this claim be recognized and denied at the next commission meeting.

50051-317

STATE OF ALABAMA  
MONTGOMERY COUNTY

)  
)  
)

**NOTICE OF CLAIM**

**TO: CITY OF MONTGOMERY, ALABAMA**

City of Montgomery / City Clerk  
103 North Perry Street  
Montgomery, AL 36104

**MONTGOMERY COUNTY, ALABAMA**

Montgomery County Commission  
P.O. Box 1667  
Montgomery, AL 36102

Comes now, Garrett Dennis, through Power of Attorney for Brittany S. Moore, pursuant to the Code of Alabama (1975), and hereby gives notice of and presents a potential claim against the above addressed entities in the sum of more than one hundred thousand dollars and no cents (\$100,000.00).

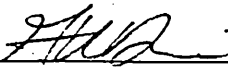
Said claim arises out of an accident that occurred on or about March 10, 2016, in Montgomery County, Alabama. On the day of the accident, Ms. Moore was walking down the sidewalk in the City of Montgomery, Alabama where Ms. Moore fell into a negligently maintained manhole. This fall injured Ms. Moore. Upon investigation and belief, the street/sidewalk that contained the manhole, where Ms. Moore's injuries were caused, is owned and controlled by the City of Montgomery, AL or Montgomery County, AL.

Ms. Moore asserts that the City of Montgomery or Montgomery County, Alabama failed to maintain its premises and failed to protect against hazardous conditions in areas that it controls. As a result of the City of Montgomery or Montgomery County, Alabama's negligent conduct, Ms. Moore was injured.

The claimant, Ms. Moore, asks that the above addressed entities provide her with any information and/or documentation they have pertaining to the accident described herein. If you know of any other person or entity you deem to be responsible in any manner for Ms. Moore's injuries you should inform the claimant and her counsel of the name and address of such persons or entity immediately. Furthermore, if you believe your organization has no relationship to this matter please notify the claimant's counsel of the same in writing.

Dated this the 20 day of April, 2016.

  
\_\_\_\_\_  
Garrett Dennis POA for Brittany S. Moore

  
\_\_\_\_\_  
Garrett Dennis  
Attorney for Claimant

**OF COUNSEL:**

Shunnarah Injury Lawyers, P.C.  
3626 Clairmont Avenue  
Birmingham, AL 35222  
205.983.8144

ELTON N. DEAN, SR.  
CHAIRMAN

DANIEL HARRIS, JR.  
VICE CHAIRMAN

ANDREW D. HALL  
RONDA M. WALKER  
JILES WILLIAMS, JR.

A COUNTY OLDER THAN THE STATE

**MONTGOMERY COUNTY COMMISSION**

P.O. BOX 1667  
MONTGOMERY, ALABAMA 36102-1667

ESTABLISHED 1816

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(334) 832-1210  
FAX (334) 832-2533  
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www.mc-ala.org

April 26, 2016

MEMORANDUM

TO: Thomas T. Gallion, III  
County Attorney

FROM: Donald L. Mims *DLM*  
County Administrator

RE: Claim regarding Brittany S. Moore

Attached is a letter from Attorney Garrett Dennis regarding a Notice of Claim filed on behalf of his client, Brittany S. Moore, who fell into a manhole on the street/sidewalk in the City of Montgomery.

Please review and advise by Thursday, April 28, 2016, as to what action the County needs to take regarding this matter.

As always, thank you for your assistance.

DLM/tn

Attachment

MEMORANDUM

TO: Donald L. Mims, County Administrator

FROM: Myrtle Singleton, Purchasing Manager<sup>mms</sup>

DATE: May 6, 2016

RE: Contract No. 51901-15B-022  
Garbage Collection Service

Request the attached Amendment No. 1 to provide garbage collection services for Montgomery County Probate-Revenue South Office at 3425 McGehee Rd., Montgomery, AL 36111 to be considered for approval on a future agenda.

This amendment will allow the contract with Advanced Disposal to provide garbage collection services at the Probate-Revenue South Office on a monthly basis at \$53.00 per month effective June 20, 2016.

The Probate-Revenue South Office was not part of the original bid; however, per the Invitation to Bid, Montgomery County Commission reserves the right to add other locations, within the county, as needed, during the period of the contract.

Advanced Disposal contract will expire June 30, 2018, prices will remain firm during the contract period.

Amendment has been coordinated with Florence Cauthen, Deputy Administrator.

Attachment

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

Amendment  
To  
Contract # 51901-15B-022

Amendment No. 1

Contract for garbage collection services for Montgomery County, to be provided at Montgomery County Probate-Revenue South Office at 3425 McGehee Rd., Montgomery, AL 36111 is hereby amended as follows:

The following location will be added to the contract, Probate-Revenue South Office. Garbage collection services will be provided on a monthly basis at \$53.00 per month effective June 20, 2016, which should be billed to Montgomery County Probate, P.O. Box 1667, Montgomery, Alabama 36102-1667.

All other provisions of the contract will remain the same.

WITNESS:

ADVANCED DISPOSAL

\_\_\_\_\_

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

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

WITNESS:

MONTGOMERY COUNTY COMMISSION

\_\_\_\_\_

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

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



**Advanced Disposal**

May 5, 2016

Myrtle Singleton, Purchasing Manager

Montgomery County Commission

101 S. Lawrence Street

Montgomery, Alabama 36104

Below is our quote for dumpster service for the following locations:

Davis Treatment Center      8 yard serviced Monday, Wednesday, Friday      \$225.00 Monthly

1111 Air Base Blvd.

Probate Substation      4 yard serviced on Thursday      \$ 53.00 Monthly

3425 McGehee Road

All pricing is to remain fixed until June 30, 2018.

Thank You,

Daryl Rutland

General Manager

MEMORANDUM

TO: Donald L. Mims, County Administrator  
FROM: Myrtle Singleton, Purchasing Manager <sup>ML</sup>  
DATE: May 6, 2016  
RE: Contract No. 51901-15B-022  
Garbage Collection Service

Request the attached Amendment No. 2 to provide garbage collection services for the Davis Treatment Center at 1111 Airbase Blvd., Montgomery, AL 36108 to be considered for approval on a future agenda.

This amendment will allow the contract with Sea Coast Disposal to provide garbage collection services at the Davis Treatment Center on a monthly basis at \$168.87 per month.

The Davis Treatment Center was not part of the original bid; however, per the Invitation to Bid, Montgomery County Commission reserves the right to add other locations, within the county, as needed, during the period of the contract.

Sea Coast Disposal contract will expire June 30, 2018, prices will remain firm during the contract period.

Amendment has been coordinated with Bruce Howell, Juvenile Court Administrator.

Attachment

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

Amendment  
To  
Contract # 51901-15B-022

**Amendment No. 2**

Contract for garbage collection services for Montgomery County, to be provided at The Davis Treatment Center, 1111 Air Base Blvd., Montgomery, AL 36105 is hereby amended as follows:

The following location will be added to the contract, The Davis Treatment Center. Garbage collection services will be provided on a monthly basis at \$168.87 per month, which should be billed to Montgomery County Youth Facility, P.O. Box 1667, Montgomery, Alabama 36102-1667.

All other provisions of the contract will remain the same.

WITNESS:

SEACOAST DISPOSAL, INC.

\_\_\_\_\_

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

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

WITNESS:

MONTGOMERY COUNTY COMMISSION

\_\_\_\_\_

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

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



**Sea Coast Disposal, Inc.**

**5/6/2016**

**Mrs. Myrtle**

**We can provide refuse service for the Davis Treatment Center located on 1111 Air Base Blvd. Monday, Wednesday & Friday. Total cost for this service would be \$168.87 per month for the 8 yard container.**

**Please let me know if this is acceptable. We thank you for your business.**

**Thank You.**

**Debbie Isaacs**

**Admin.**

**Sea Coast Disposal, Inc.**

**(334-399-4905)**

MEMORANDUM

TO: Donald L. Mims, County Administrator

FROM: Myrtle Singleton, Purchasing Manager *ms*

DATE: May 10, 2016

RE: Contract No. 51901-15B-023  
Air Filters and Service

I request that the attached Amendment No. 1 to Filter Service Company, Inc. contract for air filters and service be considered for approval on a future agenda.

Amendment No. 1 will allow the contract to be extended for one (1) year, beginning July 1, 2016 and ending on June 30, 2017.

Filter Service Company, Inc. would like to increase pricing by 3% 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 Pat Litchfield, Plant Maintenance Manager.

Attachment

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

Amendment  
To  
Contract # 51901-15B-023

**Amendment No. 1**

Contract with Filter Service Company for Air Filters and Service, is hereby extended for one (1) year beginning July 1, 2016 and ending on June 30, 2017.

Prices will increase by 3%, in accordance with the contract.

All other provisions of the contract shall remain the same.

WITNESS:

FILTER SERVICE COMPANY, INC.

\_\_\_\_\_

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

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

WITNESS:

MONTGOMERY COUNTY COMMISSION

\_\_\_\_\_

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

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

ELTON N. DEAN, SR.  
CHAIRMAN

DANIEL HARRIS, JR.  
VICE CHAIRMAN

ANDREW D. HALL  
RONDA M. WALKER  
JILES WILLIAMS, JR.

A COUNTY OLDER THAN THE STATE

**MONTGOMERY COUNTY COMMISSION**

MONTGOMERY ALABAMA 36102-1667

ESTABLISHED 1816

DONALD L. MIMS, CPA, MPA  
ADMINISTRATOR  
FLORENCE M. CAUTHEN  
DEPUTY ADMINISTRATOR  
(334) 832-1210  
FAX (334) 832-2533  
TDD (334) 265-3568  
www.mc-ala.org

May 6, 2016

**MEMORANDUM**

TO: Montgomery County Commission

FROM: Florence M. Cauthen, Deputy Administrator *fmc*

SUBJECT: Invitation to Bid No. 51100-16B-023

Purchasing issued a bid to move Probate records and equipment stored since the close of the South Probate Office and to move some items for Revenue. The bid will open on May 26, 2016.

The move is scheduled for June 13, 2016, and the building will open to the public on June 20, 2016.

I request that award of Bid No. 51100-16B-023 be placed on the June 6, 2016, agenda for approval by the Commission.

# MONTGOMERY COUNTY COMMISSION

## BUDGET CHANGE REQUEST

**REQUEST NUMBER      55**

|                             |                         |                  |                  |  |                 |
|-----------------------------|-------------------------|------------------|------------------|--|-----------------|
| <b>DEPARTMENT:</b>          | County Comm Appropriati | <b>REVIEWED:</b> | S. Thomas        |  | <b>5/5/2016</b> |
| <b>DATE:</b>                | 5/5/2016                |                  | Finance Director |  | Date            |
| <b>REQUESTED BY:</b>        | Donald L. Mims          | <b>APPROVED:</b> |                  |  |                 |
| Elected Official/Dept. Head |                         | Administrator    |                  |  | Date            |

| ACCOUNT<br>NAME            | ACCOUNT<br>NUMBER | CURRENT<br>BUDGET | INCREASE<br>(DECREASE) | REVISED<br>BUDGET |
|----------------------------|-------------------|-------------------|------------------------|-------------------|
| ADECA-Passenger rail study | 001-51955.447     | 0                 | 20,000                 | 20,000            |
| Fund Balance               | 001.35900         |                   | (20,000)               |                   |
|                            |                   |                   |                        |                   |
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|                            |                   |                   |                        |                   |
| <b>TOTAL</b>               |                   | 0                 | 0                      | 20,000            |

**JUSTIFICATION:**

To provide \$20,000 towards the cost of Phase II of a passenger rail study from Birmingham to Montgomery. This expenditure was approved and budgeted in February 2015 but the payment has just been requested by ADECA.

# MONTGOMERY COUNTY COMMISSION

## BUDGET CHANGE REQUEST

**REQUEST NUMBER** 7

|                             |                  |                  |                  |        |
|-----------------------------|------------------|------------------|------------------|--------|
| <b>DEPARTMENT:</b>          | Engineering      | <b>REVIEWED:</b> | S. Thomas        | 5/5/16 |
|                             |                  |                  | Finance Director | Date   |
| <b>REQUESTED BY:</b>        | George C. Speake | <b>APPROVED:</b> |                  |        |
| Elected Official/Dept. Head | 5/4/2016         | Administrator    |                  | Date   |

| ACCOUNT<br>NAME               | ACCOUNT<br>NUMBER | CURRENT<br>BUDGET | INCREASE<br>(DECREASE) | REVISED<br>BUDGET |
|-------------------------------|-------------------|-------------------|------------------------|-------------------|
| Office Supplies & Minor Equip | 111-53600.211     | 7,200             | (140)                  | 7,060             |
| Digital Cable Service         | 111-53600.259     | 150               | 140                    | 290               |
|                               |                   |                   |                        |                   |
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|                               |                   |                   |                        |                   |
| <b>TOTAL</b>                  |                   | 7,350             | 0                      | 7,350             |

**JUSTIFICATION:**

To realign budget to cover Digital Cable Services.

**MONTGOMERY COUNTY COMMUNITY  
PUNISHMENT AND CORRECTIONS AUTHORITY**  
301 ADAMS AVENUE • P.O. BOX 1667  
MONTGOMERY, AL 36102-1667

DATE: May 9, 2016

TO: Elton Dean - Chairman

FROM: Paul H. Brown – Executive Director  
Montgomery County Community Corrections

SUBJECT: Future Agenda Item  
Request for Commission to Consider a Position Fill Request – Community  
Corrections Officer From Promotional Register

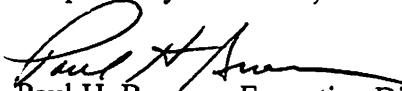
Dear Chairman Dean:

The Community Corrections Department is submitting a Position Fill Request for the position of Community Corrections Officer. This Position Fill Request is intended to fill the position vacated by the resignation of Community Corrections Officer, Robert Pritchett, which became effective the close of business, April 29, 2016.

This position is necessary to support the Circuit and District Courts and to help maintain operational efficiency in the Jail and Prison Diversion Caseloads. This position will help us to meet ADOC minimum standards and to safeguard public safety. The current Community Corrections budget covers this position.

In 2015, at the behest of the Community Corrections Department and with the input from a number of interested stakeholders, the Commission approved a new Community Corrections position titled "Community Corrections Technician" which was envisioned as a position from where individuals could promote to the position of Community Corrections Officer. I now respectfully ask that this position fill request be approved and designated to be filled from an internal Promotional Register.

Respectfully submitted,

  
Paul H. Brown – Executive Director

PAUL BROWN - EXECUTIVE DIRECTOR

(334) 832-7730 • FAX (334) 832-7176

JAIL/PRISON DIVERSION • DRUG COURT • COUNTY PROBATION • E.V.E.N. DOMESTIC VIOLENCE PROGRAM  
GPS ELECTRONIC OFFENDER MONITORING • COMMUNITY SERVICE RESTITUTION • PRE-TRIAL RELEASE

12-1

**Requisition for Montgomery City County Personnel**  
For Recruitment, Referral of Eligible Lists, and Special Appointments

Status: Routed to County Commission  
Requisition ID: 1071

Date Requisition Created: 5/9/2016 2:24:20 PM

**Requisition Properties**

|                   |             |                                     |                                    |                                     |
|-------------------|-------------|-------------------------------------|------------------------------------|-------------------------------------|
| Start Date        | 6/16/2016   |                                     | WorkOrderNumber                    |                                     |
| Desired Hire Date | 7/4/2016    |                                     | Recruitment Number                 |                                     |
| Position Type     | Promotional | <input checked="" type="checkbox"/> | Prefer Position(s) to be Filled By | <input checked="" type="checkbox"/> |

**Department and Class Information**

|                       |                                     |                                           |                                     |                          |                                     |
|-----------------------|-------------------------------------|-------------------------------------------|-------------------------------------|--------------------------|-------------------------------------|
| Department Name       | <input checked="" type="checkbox"/> | SelfBudget                                | <input checked="" type="checkbox"/> | Job Class Code and Title | <input checked="" type="checkbox"/> |
| Community Corrections |                                     | 30 - COMMUNITY CORRECTIONS                |                                     | CO0359 - Communi         |                                     |
| Override Dept Name    | <input checked="" type="checkbox"/> | Certify Register from Alternate Job Class |                                     |                          | <input checked="" type="checkbox"/> |
| Select Department     |                                     | Select Job Class and Job Title            |                                     |                          |                                     |

**List Requirements**

You must provide a number from 1 to 99 for the number of vacancies.

|                                       |                                                       |                                               |
|---------------------------------------|-------------------------------------------------------|-----------------------------------------------|
| # Vac                                 | Jurisdictions                                         | Emp. Status                                   |
| 1 <input checked="" type="checkbox"/> | Montgomery County <input checked="" type="checkbox"/> | Full-Time <input checked="" type="checkbox"/> |

Notes

By Internal Promotion - Must be APOST Eligible for Academy if n

[View Details](#)

**Requisition Supporting Information**

|                                             |                                             |           |                       |
|---------------------------------------------|---------------------------------------------|-----------|-----------------------|
| Proposed Effective Date of Hire             |                                             | Pay Grade | County Payroll Number |
| <hr/>                                       |                                             |           |                       |
| Notes                                       |                                             |           |                       |
| COUNTY USE ONLY<br>Manpower Data Entered By | COUNTY USE ONLY<br>Manpower Data Entered On |           |                       |

12-2



## BOARD OF REGISTRARS MONTGOMERY COUNTY

### MEMORANDUM

DATE: May 2, 2016

TO: Donald L. Mims Administrator  
Montgomery County Commission

FROM: George M. Noblin, Chairman  
Montgomery County Board of Registrars

A handwritten signature in black ink, appearing to read "G. Noblin", is written over the name of the sender.

RE: Request to Fill Employee Vacancy

In view of the retirement on March 31, 2016, of the Board's long-time Chief Clerk, Deanna Porath, this is to request that the Board be allowed to proceed with a Position Fill Request form to fill the Administration Support Specialist (0015) position.

The retirement of our three clerks, each with over 30 years of longevity, the last two within the past three months, has created a substantial experience deficit as we enter the 2016 Presidential Election cycle. Realizing that Deanna, our Administrative Support Specialist, would be retiring early in 2016, we had Megan Jones, who was hired at the end of 2014, basically train under Deanna in the full range of duties, including mapping and street file maintenance, in coordination with the ES&S Statewide Voter Registration System and the Office of the Secretary of State, along with other voter registration activities. It is an effective but complicated system to learn and navigate, even in times less demanding than a Presidential Election year.

Accordingly the Board is seeking to fill this vacancy within the office and as expeditiously as possible. A position fill request for this purpose is attached, and I respectfully request the Commission's earliest possible action on this request.

**Requisition for Montgomery City County Personnel**  
For Recruitment, Referral of Eligible Lists, and Special Appointments

Status: Routed to County Commission  
Requisition ID: 1062

Date Requisition Created: 5/2/2016 11:49:02 AM

**Requisition Properties**

|                   |             |                                     |                                    |                                     |
|-------------------|-------------|-------------------------------------|------------------------------------|-------------------------------------|
| Start Date        | 5/2/2016    |                                     | WorkOrderNumber                    |                                     |
| Desired Hire Date | 5/2/2016    |                                     | Recruitment Number                 |                                     |
| Position Type     | Promotional | <input checked="" type="checkbox"/> | Prefer Position(s) to be Filled By | <input checked="" type="checkbox"/> |

**Department and Class Information**

|                     |                                     |                                           |                                     |                          |                                     |
|---------------------|-------------------------------------|-------------------------------------------|-------------------------------------|--------------------------|-------------------------------------|
| Department Name     |                                     | SelBudget                                 |                                     | Job Class Code and Title |                                     |
| Board of Registrars | <input checked="" type="checkbox"/> | 29 - BOARD OF REGISTRARS                  | <input checked="" type="checkbox"/> | CO0015 - Administrative  | <input checked="" type="checkbox"/> |
| Override Dept Name  |                                     | Certify Register from Alternate Job Class |                                     |                          |                                     |
| Select Department   | <input checked="" type="checkbox"/> | Select Job Class and Job Title            |                                     |                          | <input checked="" type="checkbox"/> |

**List Requirements**

You must provide a number from 1 to 99 for the number of vacancies.

|                                       |                                                       |                                               |
|---------------------------------------|-------------------------------------------------------|-----------------------------------------------|
| # Vac                                 | Jurisdictions                                         | Emp. Status                                   |
| 1 <input checked="" type="checkbox"/> | Montgomery County <input checked="" type="checkbox"/> | Full-Time <input checked="" type="checkbox"/> |

Notes

Promotional for Board of Registrars only

[View Details](#)

**Requisition Supporting Information**

|                                             |                                             |           |                       |
|---------------------------------------------|---------------------------------------------|-----------|-----------------------|
| Proposed Effective Date of Hire             |                                             | Pay Grade | County Payroll Number |
| <hr/>                                       |                                             |           |                       |
| Notes                                       |                                             |           |                       |
| COUNTY USE ONLY<br>Manpower Data Entered By | COUNTY USE ONLY<br>Manpower Data Entered On |           |                       |



13-2

**Requisition for Montgomery City County Personnel**  
For Recruitment, Referral of Eligible Lists, and Special Appointments

Status: Routed to County Commission  
Requisition ID: 1064

Date Requisition Created: 5/3/2016 10:32:29 AM

**Requisition Properties**

|                   |             |                          |                                    |                          |
|-------------------|-------------|--------------------------|------------------------------------|--------------------------|
| Start Date        | 5/3/2016    |                          | WorkOrderNumber                    |                          |
| Desired Hire Date | 5/23/2016   |                          | Recruitment Number                 |                          |
| Position Type     | Promotional | <input type="checkbox"/> | Prefer Position(s) to be Filled By | <input type="checkbox"/> |

**Department and Class Information**

|                    |                          |                                           |                          |                              |                          |
|--------------------|--------------------------|-------------------------------------------|--------------------------|------------------------------|--------------------------|
| Department Name    |                          | SelBudget                                 |                          | Job Class Code and Title     |                          |
| Detention Facility | <input type="checkbox"/> | 50 - DETENTION FACILITY                   | <input type="checkbox"/> | CO0425 - Corrections Officer | <input type="checkbox"/> |
| Override Dept Name |                          | Certify Register from Alternate Job Class |                          |                              |                          |
| Select Department  | <input type="checkbox"/> | CO0425 - Corrections Officer Corporal     |                          |                              | <input type="checkbox"/> |

**List Requirements**

You must provide a number from 1 to 99 for the number of vacancies.

|                            |                                            |                                    |
|----------------------------|--------------------------------------------|------------------------------------|
| # Vac                      | Jurisdictions                              | Emp. Status                        |
| 1 <input type="checkbox"/> | Montgomery County <input type="checkbox"/> | Full-Time <input type="checkbox"/> |

Notes  
Replacement of Akil Woodson (position #167) View Details

**Requisition Supporting Information**

|                                                                          |  |                                             |                       |
|--------------------------------------------------------------------------|--|---------------------------------------------|-----------------------|
| Proposed Effective Date of Hire                                          |  | Pay Grade                                   | County Payroll Number |
| <div style="border: 1px solid black; height: 100px; width: 100%;"></div> |  |                                             |                       |
| Notes                                                                    |  |                                             |                       |
| COUNTY USE ONLY<br>Manpower Data Entered By                              |  | COUNTY USE ONLY<br>Manpower Data Entered On |                       |

14-1

**Requisition for Montgomery City County Personnel**  
For Recruitment, Referral of Eligible Lists, and Special Appointments

Status: Routed to County Commission

Date Requisition Created: 5/3/2016 10:19:38 AM

Requisition ID: 1063

**Requisition Properties**

|                   |                                     |  |                                    |                                     |
|-------------------|-------------------------------------|--|------------------------------------|-------------------------------------|
| Start Date        | 5/3/2016                            |  | WorkOrderNumber                    |                                     |
| Desired Hire Date | 5/23/2016                           |  | Recruitment Number                 |                                     |
| Position Type     |                                     |  | Prefer Position(s) to be Filled By |                                     |
| Open Competitive  | <input checked="" type="checkbox"/> |  | Open Competitive                   | <input checked="" type="checkbox"/> |

**Department and Class Information**

|                    |                                     |                                           |                                     |                            |                                     |
|--------------------|-------------------------------------|-------------------------------------------|-------------------------------------|----------------------------|-------------------------------------|
| Department Name    |                                     | SelBudget                                 |                                     | Job Class Code and Title   |                                     |
| Detention Facility | <input checked="" type="checkbox"/> | 50 - DETENTION FACILITY                   | <input checked="" type="checkbox"/> | CO0420 - Corrections Offic | <input checked="" type="checkbox"/> |
| Override Dept Name |                                     | Certify Register from Alternate Job Class |                                     |                            |                                     |
| Detention Facility | <input checked="" type="checkbox"/> | CO0419 - Corrections Officer Trainee      |                                     |                            | <input checked="" type="checkbox"/> |

**List Requirements**

You must provide a number from 1 to 99 for the number of vacancies.

|                                       |                                                       |                                               |
|---------------------------------------|-------------------------------------------------------|-----------------------------------------------|
| # Vac                                 | Jurisdictions                                         | Emp. Status                                   |
| 1 <input checked="" type="checkbox"/> | Montgomery County <input checked="" type="checkbox"/> | Full-Time <input checked="" type="checkbox"/> |

Notes

replacement of Rolland Harris (position #080)

[View Details](#)**Requisition Supporting Information**

|                                 |  |           |                       |
|---------------------------------|--|-----------|-----------------------|
| Proposed Effective Date of Hire |  | Pay Grade | County Payroll Number |
|---------------------------------|--|-----------|-----------------------|

Notes

COUNTY  
USE ONLY  
Manpower  
Data Entered  
By

COUNTY  
USE ONLY  
Manpower  
Data Entered  
On



14-2

**Requisition for Montgomery City County Personnel**  
For Recruitment, Referral of Eligible Lists, and Special Appointments

**Status:** Routed to County Commission  
**Requisition ID:** 1065

**Date Requisition Created:** 5/3/2016 10:36:41 AM

**Requisition Properties**

|                   |                                     |  |                                    |                                     |
|-------------------|-------------------------------------|--|------------------------------------|-------------------------------------|
| Start Date        | 5/3/2016                            |  | WorkOrderNumber                    |                                     |
| Desired Hire Date | 5/23/2016                           |  | Recruitment Number                 |                                     |
| Position Type     |                                     |  | Prefer Position(s) to be Filled By |                                     |
| Open Competitive  | <input checked="" type="checkbox"/> |  | Open Competitive                   | <input checked="" type="checkbox"/> |

**Department and Class Information**

|                    |                                     |                                           |                                     |                              |                                     |
|--------------------|-------------------------------------|-------------------------------------------|-------------------------------------|------------------------------|-------------------------------------|
| Department Name    |                                     | SelBudget                                 |                                     | Job Class Code and Title     |                                     |
| Detention Facility | <input checked="" type="checkbox"/> | 50 - DETENTION FACILITY                   | <input checked="" type="checkbox"/> | CO0420 - Corrections Officer | <input checked="" type="checkbox"/> |
| Override Dept Name |                                     | Certify Register from Alternate Job Class |                                     |                              |                                     |
| Select Department  | <input checked="" type="checkbox"/> | CO0419 - Corrections Officer Trainee      |                                     |                              | <input checked="" type="checkbox"/> |

**List Requirements**

You must provide a number from 1 to 99 for the number of vacancies.

|                                       |                   |                                     |             |                                     |
|---------------------------------------|-------------------|-------------------------------------|-------------|-------------------------------------|
| # Vac                                 | Jurisdictions     |                                     | Emp. Status |                                     |
| 1 <input checked="" type="checkbox"/> | Montgomery County | <input checked="" type="checkbox"/> | Full-Time   | <input checked="" type="checkbox"/> |

Notes  
Position to be determined after promotion

[View Details](#)

**Requisition Supporting Information**

|                                 |  |                          |                       |
|---------------------------------|--|--------------------------|-----------------------|
| Proposed Effective Date of Hire |  | Pay Grade                | County Payroll Number |
| Notes                           |  |                          |                       |
| COUNTY USE ONLY                 |  | COUNTY USE ONLY          |                       |
| Manpower Data Entered By        |  | Manpower Data Entered On |                       |



14-3

**Requisition for Montgomery City County Personnel**  
For Recruitment, Referral of Eligible Lists, and Special Appointments

Status: Routed to County Commission  
Requisition ID: 1060

Date Requisition Created: 5/2/2016 10:04:17 AM

**Requisition Properties**

|                   |                                     |  |                                    |                                     |
|-------------------|-------------------------------------|--|------------------------------------|-------------------------------------|
| Start Date        | 5/2/2016                            |  | WorkOrderNumber                    |                                     |
| Desired Hire Date | 5/23/2016                           |  | Recruitment Number                 |                                     |
| Position Type     |                                     |  | Prefer Position(s) to be Filled By |                                     |
| Open Competitive  | <input checked="" type="checkbox"/> |  | Open Competitive                   | <input checked="" type="checkbox"/> |

**Department and Class Information**

|                    |                                     |                                           |                                     |                          |                                     |
|--------------------|-------------------------------------|-------------------------------------------|-------------------------------------|--------------------------|-------------------------------------|
| Department Name    |                                     | SelBudget                                 |                                     | Job Class Code and Title |                                     |
| Sheriff            | <input checked="" type="checkbox"/> | 55 - SHERIFF                              | <input checked="" type="checkbox"/> | CO0431 - Deputy Sheriff  | <input checked="" type="checkbox"/> |
| Override Dept Name |                                     | Certify Register from Alternate Job Class |                                     |                          |                                     |
| Sheriff            | <input checked="" type="checkbox"/> | CO0430 - Deputy Sheriff Trainee           |                                     |                          | <input checked="" type="checkbox"/> |

**List Requirements**

You must provide a number from 1 to 99 for the number of vacancies.

|                                       |                   |                                     |             |                                     |
|---------------------------------------|-------------------|-------------------------------------|-------------|-------------------------------------|
| # Vac                                 | Jurisdictions     |                                     | Emp. Status |                                     |
| 1 <input checked="" type="checkbox"/> | Montgomery County | <input checked="" type="checkbox"/> | Full-Time   | <input checked="" type="checkbox"/> |

+ Notes

Position #160 (Replacement of Archie Maggard)

+ View Details

**Requisition Supporting Information**

|                                             |                                             |           |                       |
|---------------------------------------------|---------------------------------------------|-----------|-----------------------|
| Proposed Effective Date of Hire             |                                             | Pay Grade | County Payroll Number |
| <hr/>                                       |                                             |           |                       |
| Notes                                       |                                             |           |                       |
| COUNTY USE ONLY<br>Manpower Data Entered By | COUNTY USE ONLY<br>Manpower Data Entered On |           |                       |
|                                             |                                             |           |                       |
|                                             |                                             |           |                       |

15-1

**Tammy Nix**

---

**From:** Brown, Calvin I. <cibrown@montgomeryal.gov>  
**Sent:** Thursday, April 28, 2016 12:29 PM  
**To:** Donald Mims  
**Subject:** Emailing - 1389\_001.pdf  
**Attachments:** 1389\_001.pdf

I have attached the quote for the technology to better control the siren activation process.  
Keep in mind we will probably share the cost with the city.



Calvin Brown, Director  
Montgomery City/County EMA  
Office: 334-240-4181  
Cell: 334-850-2880  
Fax: 334-241-2622  
Email: [cibrown@montgomeryal.gov](mailto:cibrown@montgomeryal.gov)



**Joe Collison**  
**256-241-4724**  
**256-452-1542**  
**joecollison@allcomm.com**

16-2



4116 First Avenue North  
Birmingham, AL 35222  
Phone: 205-591-8804 Fax: 205-595-8999  
[www.allcomm.com](http://www.allcomm.com)

To: Montgomery City/County EMA  
Address: PO Box 1111  
City: Montgomery  
State: AL  
Zip: 36101  
Attn: Calvin Brown  
Re:

## Quote

Date: 04/28/16  
Quote #: Q-EJC116

Quote Prepared By: Joe Collison  
Office Phone: 256-241-4724  
Cell Phone: 256-452-1542  
Email Address: [joe.collison@allcomm.com](mailto:joe.collison@allcomm.com)

We are pleased to quote the following:

|  |                        |    |           |
|--|------------------------|----|-----------|
|  | <b>Equipment Total</b> | \$ | 15,300.00 |
|  | <b>Installation</b>    | \$ | 2,500.00  |
|  | <b>Fcc Licensing</b>   | \$ | -         |
|  | <b>Freight</b>         | \$ | -         |
|  | <b>Total</b>           | \$ | 17,800.00 |

**Thank You for Your Consideration!**

Allcomm Wireless Inc Terms and Conditions dated 8/1/2011 are attached and integral to this quotation. Taxes, if applicable, are not included. If you are a new customer and are tax exempt, please notify us of your exempt status at the time of acceptance. All quotes are valid for 30 days. If you have a purchase order, please send along with the accepted quote.

I accept the above quotation & agree to be bound by the terms and conditions of Allcomm Wireless.

\_\_\_\_\_  
Authorized Buyer Signature

\_\_\_\_\_  
Date

**Coosa-Alabama River Improvement Association, Inc.**  
**PO Box 388**  
**Montgomery, AL 36101-0388**  
**231 Montgomery Street, Suite 209**  
**Montgomery, AL 36104**  
**jsailors@caria.org**

**(334) 265-5744**

**www.caria.org**

### **What is the mission of the Coosa-Alabama River Improvement Association?**

CARIA is a non-profit organization dedicated to improving and marketing the Alabama-Coosa-Tallapoosa River Basin through education, promotion and public advocacy.

### **What are the goals of the Coosa-Alabama River Improvement Association?**

1. To promote the effective management of water resources in the Alabama-Coosa-Tallapoosa Basin.
2. To market the economic potential of the Coosa-Alabama River Basin.
3. To maintain and improve the Alabama River and Mobile Harbor
4. To educate the public on the history and economic benefits of improving the river.

### **When was CARIA organized?**

CARIA was founded in 1890 at Gadsden, Alabama, by a group of Gadsden businessmen, including William Patrick Lay, later founder in 1906 of the Alabama Power Company. The purpose of the organization was to promote improvements in the Coosa River to facilitate transport of goods between Gadsden and Rome, Georgia. CARIA was incorporated in Montgomery in 1955.

### **Who are members of CARIA?**

CARIA's members include municipalities, county commissions, corporations, small businesses, and individuals. Many are charter members.

### **How is CARIA governed and funded?**

A Board of Directors establishes policy and direction of the Association with a President and part-time Administrative Assistant responsible for daily operations. CARIA is funded through annual membership dues, annual meeting revenues, a small investment portfolio, and an annual state appropriation.

### **What is meant by "improving" the river?**

Improving the river means developing the various attributes and capabilities of the river for the benefit of the citizens of Alabama. In the early days of CARIA, this meant to facilitate barge transportation through a series of locks and dams as well as annual dredging. It also meant dam construction for the purposes of hydropower generation and flood control with ancillary benefits of recreation and water supply. Those benefits still apply. Today, "improving" also means promoting economic development, such as full-service marinas and campgrounds, and the ecological health of the entire river basin through reasonable and responsible federal and state legislation as well as public and private investment.

### **How has CARIA benefited the State of Alabama?**

CARIA has been a leading proponent of the of inland waterway projects on both the Coosa and Alabama Rivers, which have provided untold economic and quality-of-life benefits for the citizens of Alabama. CARIA is the only non-governmental entity within the State seeking annual federal funding to operate and maintain federal projects within both the Coosa and Alabama River Basins, obviating the need, thus the expense, for the State to oversee that responsibility.

## Issues with Alabama River Navigation Channel

(Authorized 9 ft deep, 200 ft wide, 305 miles long)

### Reliability (% of time channel depth at 9 feet or greater)

- Historically, 9-foot depth available 65-70% of time *with great seasonal variation*
  - Highly dependent on rainfall in Alabama-Coosa-Tallapoosa (ACT) Basin
    - Usually lots of water in system December to May
    - Considerably less water in system June to November
    - 99% of depth problems occur between Claiborne Lock & Dam (RM 72.5) and mouth
  - Key to keeping system seasonally operational is a fully functional lock system.
    - Successful delivery of a two-barge tow of rip rap near Montgomery in February 2016 demonstrated full navigation is possible even without dredging.
- Major negative factor in recruiting/retaining businesses
  - Cannot guarantee a fully navigable channel year around
  - Low depths in 2008-2009 contributed to shutdown of Dixie Pellets Company at Selma
  - Cited as reason in 2012 Benteler Steel (\$900 million, 750-jobs manufacturer of steel tubing) eliminated river site near Montgomery for locating a plant
  - Currently, Zilkha Biomass (Selma) hesitant to commit pellet transport to barges because channel is not reliable year around.

### Federal Funding Priorities for FY 2017

- Maximize time navigation channel is available for commercial and recreational traffic
  - Mobile District has small boat capability, but needs funds to assess Alabama River below Claiborne to determine best channel for safe passage of vessels. Funds requested: \$100,000.
  - Full channel dredging is needed to maximize navigation channel's seasonal reliability for use by barge-using shippers. Funds requested: \$4.5 million.
- Improve capability to manage Claiborne Dam spillway gates
  - Remote communication system for managing spillways at Claiborne Dam is unreliable. Need to upgrade microwave system to more efficiently manage water throughput for downstream pulp and paper manufacturing plant. Funds requested: \$1.5 million.

**Other issues:** US Army Corps of Engineers proposes to remove the Coosa River Navigation Project off the congressionally authorized list of waterway projects as directed by WRRDA 2014. CARIA opposes removing the CRNP from the list, which is to be submitted to Congress for further decision.

**Objective:** Maintain the Alabama River navigation channel as a viable and critical economic development asset for the Black Belt (one of the poorest areas in the US) and state of Alabama

- Keeping locks operational is highest priority
- Regular maintenance dredging is indispensable to recruitment of barge-using businesses
- Demonstrating feasibility of channel to shippers, operators, and funding sources is key



May 12, 2016

**MEMORANDUM**

TO: Donald L. Mims  
County Administrator

FROM: Scott Kramer   
Director of Risk Management

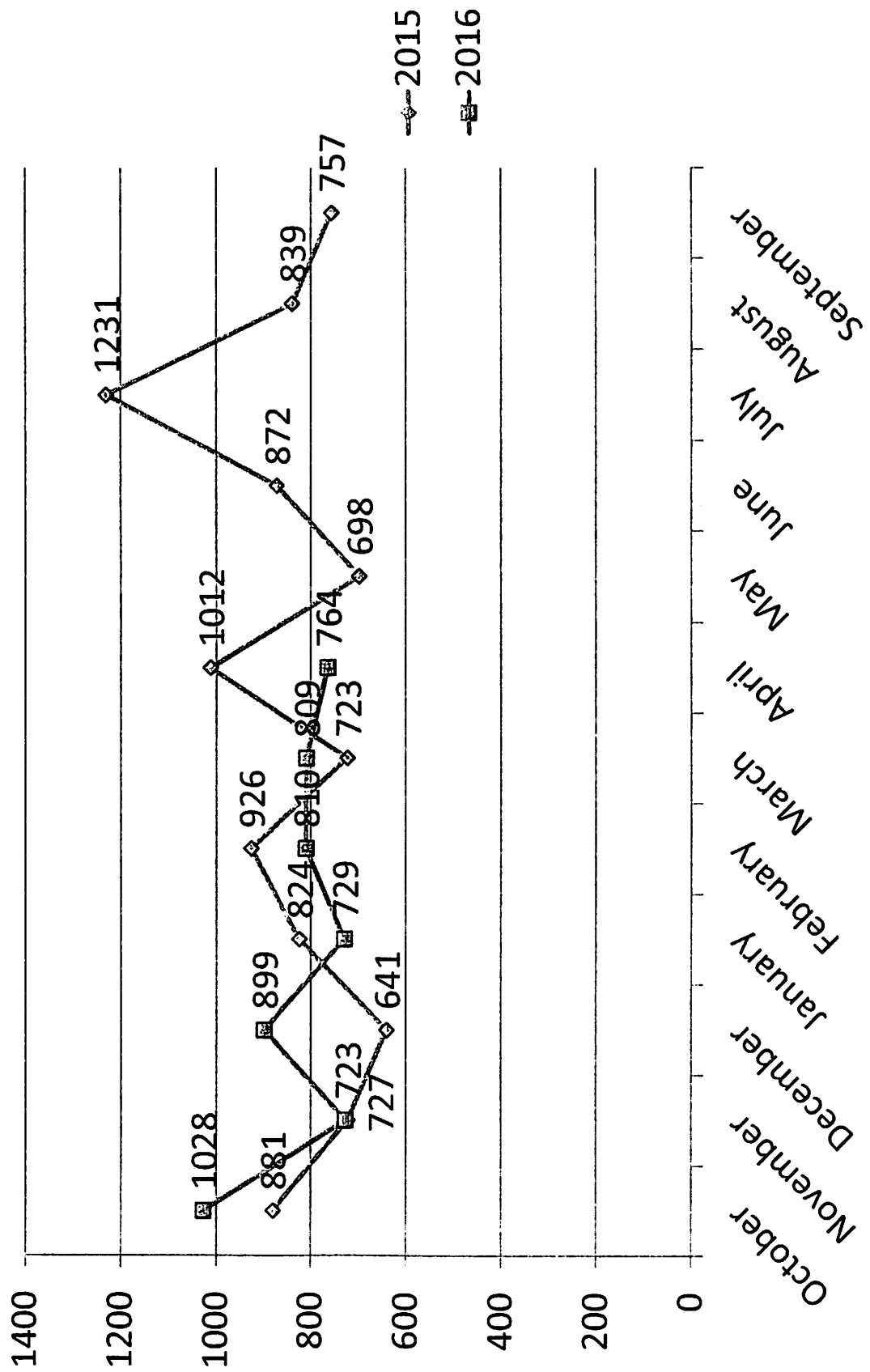
SUBJECT: Medical Trends, ADA Transition Plan and Life Insurance

There a few items I wanted to discuss with the County Commission at the next meeting.

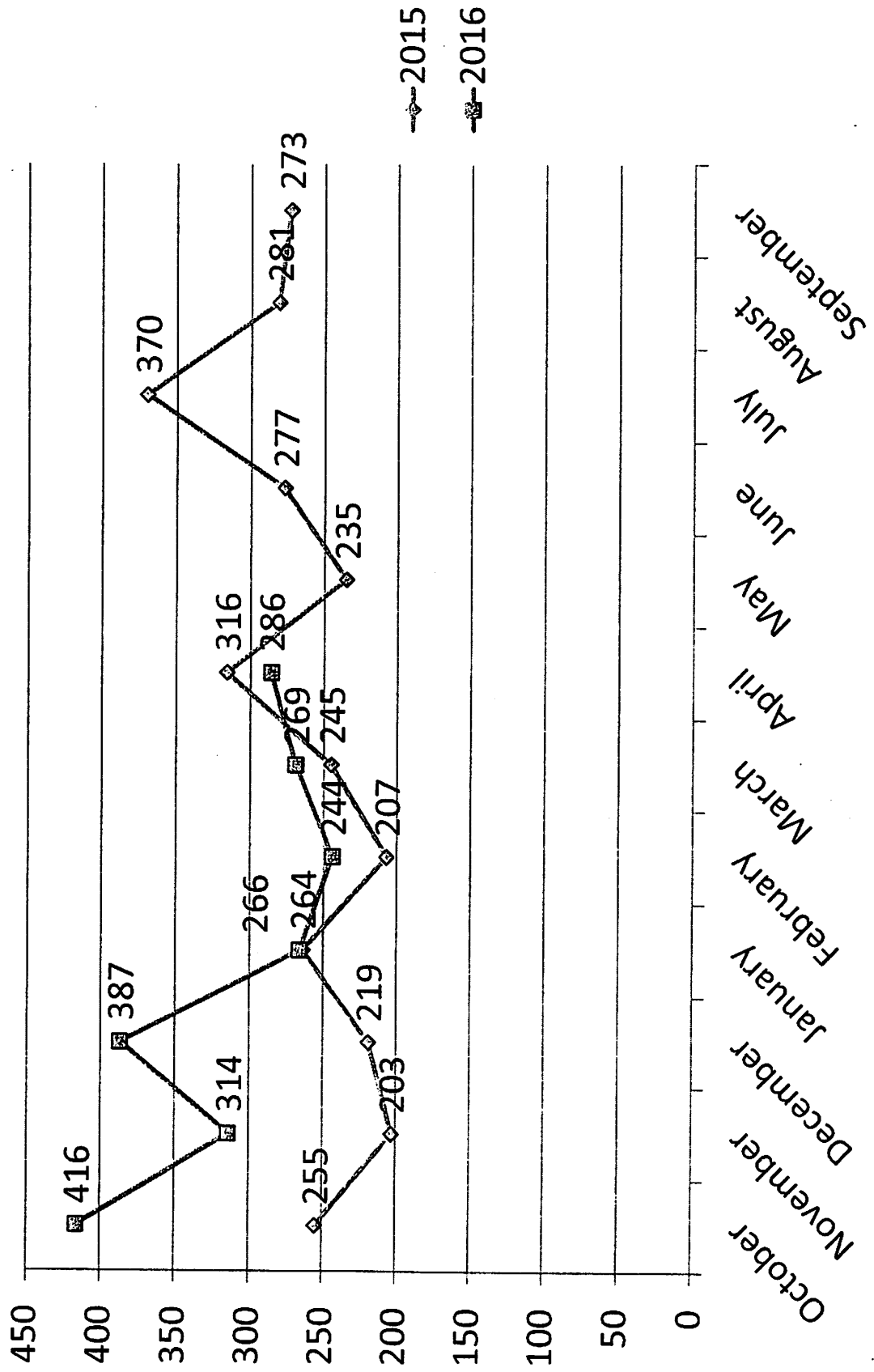
- **Medical trends** – Please see the attached charts. While the current year's overall medical cost is trending a little less than last year, the increase in prescription costs (over 20%) is a concern. The prescription costs now represent 38% of the total BCBS healthcare claim costs. I would like to recommend a 5% increase in the County contributions from \$665/month to \$698/month with no changes to the employee contribution rates. I am also going to recommend some changes to the prescription plan (limiting the number of participating providers, adding more tiers) in the next few weeks.
- **ADA Transition Plan** - As you are aware, to ensure future Federal funding from the Department of Transportation, the Montgomery County Commission has coordinated with CARPDC to become ADA compliant in our rights of way and parks. CARPDC has outlined deficiencies related to our parks and rights of way which need to be addressed in the 3 in accordance with the ADA. As part of the requirement to provide a transition plan in July of this year, I have scheduled a public hearing on 5/24/16 to get feedback from different advocacy groups.

## BCBS Claim Costs by Fiscal Year

Trend of First 6 Months of 2016 – 2.1% < 2015



# BCBS Prescription Claim Costs by Fiscal Year Trend of First 6 Months of 2016 – 19.1% > 2015



## Appendix B: Summary of Compliance Issues

| Loc # | Name of Facility                                      | Street Address                               | Barriers to accessing this facility? | Facility area ADA compliant? | Please describe ADA non-compliance issues.                           |
|-------|-------------------------------------------------------|----------------------------------------------|--------------------------------------|------------------------------|----------------------------------------------------------------------|
| 1/1   | Annex 1                                               | 100 South Lawrence Street<br>Mont., AL 36102 | No                                   | No                           | Parking, Exterior Accessible Routes, Curb Ramps, Entrance            |
| 2/1   | Annex 2                                               | 125 Washington Avenue<br>Mont., AL 36104     | No                                   | No                           | Parking, Exterior Accessible Route, Ramps                            |
| 3/1   | Annex 3                                               | 101 S Lawrence Street<br>Mont., AL 36104     | No                                   | No                           | Curb Ramps, Ramps, Entrance                                          |
| 4/1   | Annex 4                                               | 530 South Lawrence Street<br>Mont., AL 36104 | No                                   | No                           | Parking, Exterior Accessible Route, Entrance                         |
| 5/1   | County Courthouse                                     | 251 S. Lawrence Street<br>Mont., AL 36104    | No                                   | No                           | Parking, Exterior Accessible Route, Entrance                         |
| 6/1   | Tax Appraisal Office                                  | 131 South Perry Street<br>Mont., AL 36104    | No                                   | No                           | Parking, Exterior Accessible Route, Curb Ramps, Entrance             |
| 9/1   | Detention Fac (incl. mech. bldg.)                     | 250 S. McDonough Street<br>Mont., AL 36104   | Yes                                  | No                           | Parking, Curb Ramps, Entrance                                        |
| 9/1   | Detention Facility Addition                           | 250 S. McDonough Street<br>Mont., AL 36104   | No                                   | No                           | Parking, Ramps, Curb Ramps, Entrance                                 |
| 11/1  | Probate & Revenue East (lease)??? (Extension Office?) | 5340 Atlanta Highway<br>Mont., AL 36109      | No                                   | No                           | Parking, Curb Ramps, Entrance                                        |
| 12/1  | Probate & Revenue West                                | 3075 Mobile Highway<br>Mont., AL 36108       | No                                   | Yes                          | N/A                                                                  |
| 17/1  | Parking Deck                                          | 200 Scott Street Mont., AL 36104             | No                                   | No                           | Parking                                                              |
| 18/1  | Personnel (lease)                                     | 27 Madison Avenue Mont., AL 36104            | No                                   | No                           | Parking, Exterior Accessible Routes                                  |
| 22/1  | Greil (Atty Gallion's) Building                       | 305 S. Lawrence St. Mont., AL 36104          | Yes                                  | No                           | Entrance<br>Parking, Exterior Accessible Route, Curb Ramps, Entrance |

|      |                             |                                            |     |    |                                                 |
|------|-----------------------------|--------------------------------------------|-----|----|-------------------------------------------------|
| 23/1 | Flatwood Community Center   | 360 Williams Drive Mont.,<br>AL 36110      | Yes | No | Parking, Exterior Accessible<br>Route, Entrance |
| 27/1 | Ramer Library (lease)       | 5444 Highway 94 Ramer,<br>AL 36069         | No  | No | Parking                                         |
| 28/1 | Hope Hull Library           | 273 Federal Road Hope<br>Hull, AL          | No  | No | Parking, Exterior Accessible<br>Route, Entrance |
| 29/1 | Pine Level Library          | 20 Cohn Drive Pine Level,<br>AL 36065      | Yes | No | Parking, Exterior Accessible<br>Route, Ramps    |
| 30/1 | Prestwood (Pardon & Parole) | 350 Adams Avenue Mont.,<br>AL 36104        | Yes | No | Parking, Curb Ramps,<br>Entrance                |
| 31/1 | Community Corrections       | 301 Adams Avenue Mont.,<br>AL 36104        | Yes | No | Parking, Curb Ramps,<br>Entrance                |
| 32/1 | Community Corrections - 2   | 125 S. McDonough Street<br>Mont., AL 36105 | Yes | No | Parking, Curb Ramps,<br>Entrance                |
| 33/1 | On-site Clinic              | 300 S. Hull Street Mont.,<br>AL 36104      | No  | No | Parking, Entrance                               |
| 34/1 | Pike Road Library (lease)   | 9583 Vaughn Road Mont.,<br>AL 36064        | No  | No | Parking, Entrance                               |
| 35/1 | Pike Road Library (lease)   | 9585 Vaugh Road Mont.,<br>AL 36064         | No  | No | Parking, Entrance                               |
| 36/1 | Pike Road Library (lease)   | 9589 Vaughn Road Mont.,<br>AL 36064        | No  | No | Parking, Entrance                               |
| 43/1 | Probate/Revenue Office      | 5447 Atlanta Hwy Mont.,<br>AL 36109        | No  | No | Parking                                         |
| 44/1 | Probate/Revenue Office      | 5449 Atlanta Hwy Mont.,<br>AL 36109        | No  | No | Parking                                         |
| 46/1 | N/A                         | 3425 McGehee Rd, Mont.,<br>AL 36111        | No  | No | Parking                                         |

## Brew Tech Lady Rams Softball



With the help of volunteers and a borrowed tractor, we broke ground on a softball practice field for the Brew Tech Lady Rams in the fall of 2014, hoping that we would be able to practice there in 2015. The JV team was able to practice on the field on a regular basis in 2015, while the Varsity continued to practice at Ray Thorington. Our JV team members are bused to practice at BrewTech from different schools, including Floyd, Baldwin and Johnnie Carr. Varsity team members drive to Ray Thorington for practice. When the practice field is completed, both teams can practice at BrewTech.

We built the outfield fence over the Christmas break this year and would like to finish the field before school starts next year. We still need to finish both sides of the field, as well as build a block wall that will be topped with a 25' net to catch foul balls. We hosted a tournament this year that raised \$3200.00 for the project, as well as selling fence signs for our field at Ray Thorington that raised another \$840.00.

I myself can do a lot of the work but some of the work must be outsourced, such as the block wall and setting the 25' posts for the net. I have volunteers lined up to help, but we need to purchase the materials to get started. As you can see on the attached budget, we need approximately \$7,500 to finish the field.

I want to have a field we can be proud of and use consistently to bring our program to a new level not reached before at Brew Tech. We plan to use this field as a game field for some home games and would like to make a place where our girls are proud to play. Our kids really work hard at their academics as well as their athletics, and I know they will appreciate this field. We want to place a sign on the field to recognize the Montgomery County Commission for supporting this project.

Thank you.

Edward Dykes

Head Softball Coach

Brewbaker Technology Magnet High School



Proposal to finish practice field at Brew Tech Magnet High School

|               |             |          |              |
|---------------|-------------|----------|--------------|
| Side Fences - |             | 1874.20  | Allied Fence |
| Backstop -    | Block -     | 369.60   | USA Block    |
|               | Mortar -    | 100.00   | Lowes        |
|               | Concrete -  | 300.00   | Hodgson      |
|               | 30` pipes - | 612.00   | Allied Fence |
|               | Net -       | 870.00   | Memphis nets |
|               | Labor -     | 2250.00  |              |
|               | Hardware -  | 127.50   | Memphis nets |
|               | Rentals     | 950.00   | Cat Rentals  |
|               |             | <hr/>    |              |
|               |             | 7,453.30 |              |

ALLIED FENCE CO.  
1100 WINDY HILL - MONTEREY, CA 94028

CUSTOMER NAME Coach Dykes DATE 2/25/16  
ADDRESS \_\_\_\_\_ TELEPHONE \_\_\_\_\_

HEIGHT 6' STYLE FENCE cd GAUGE Extended

| QTY.            | SIZE   | DESCRIPTION       |                    |
|-----------------|--------|-------------------|--------------------|
| 10              | 1 1/2" | TOP RAIL          | X 21.00            |
| 20              | 2"     | LINE POST         | X 6.15 152.00      |
| 2               | 2 1/2" | CORNER & END POST | X 15.30            |
| 180             | 6'     | WIRE              | Extended 309.00    |
| 2               | 2 1/2" | WIRE              | Extended 3.40      |
| 20              | 2"     | LOOP CAPS         | X 15.30            |
| 10              | 2 1/2" | TENSION BANDS     | 33.80              |
| 4               | 2 1/2" | BRACE BANDS       | 7.20               |
| 2               | 6"     | TENSION BARS      | 14.00              |
|                 |        | GATE HINGES       |                    |
|                 |        | DROP ROD          |                    |
|                 |        | GATE LATCH        |                    |
|                 |        | FEMALE HINGES     |                    |
| 2               | 1 1/2" | RAIL CUPS         | 1.80               |
|                 |        | SLEEVES           |                    |
|                 |        | BARB WIRE         |                    |
|                 |        | BARB ARMS         |                    |
| 2               | 6"     | WIRE TIES         |                    |
|                 |        | J BOLTS           |                    |
|                 |        | GATES             | Tension wire 14.00 |
|                 |        | GATES             | Hog Rings 14.00    |
|                 |        | BOLTS & NUTS      | 6.00               |
| TOTAL MATERIALS |        |                   | \$ 1013.40         |
| TOTAL LABOR     |        |                   |                    |
| TOTAL TAX       |        |                   |                    |
| TOTAL AMOUNT    |        |                   | \$ 1013.40         |

As to the enforcement of this contract, and all terms and conditions thereof, the undersigned hereby waives all right of exemption under the laws of the State of California and the United States, and further agrees to pay all costs and expenses of enforcing any and all terms and conditions of this agreement, including a reasonable attorney's fee, provided however, that any such charges and attorney's fees, as are allowed by law and statute, shall be collected.

It is further understood that Allied Fence Company is not liable for handling property being

IN ASSESSMENT THIS CONTRACT BEFORE SIGNING

ALLIED FENCE COMPANY

BY: Sherrie Norris \_\_\_\_\_  
Sherrie Norris Co. (760) 250-0075  
F. Norris

Coach Dykes:

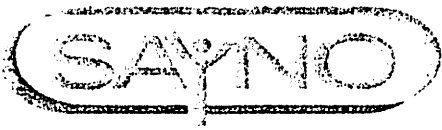
The price of a 4" x 30 foot SS40 pipe is \$153.00 each.

Thanks!

Sherrie Norris

$$\begin{array}{r} \times 4 \\ \hline \$612.00 \end{array}$$

19-4



Substance Abuse Youth  
Networking Organization

492 South Court Street  
Montgomery, Alabama 36104  
Ph: (334) 265-1821 Fax: (334) 265-5154  
Email: [info@saynomontgomery.org](mailto:info@saynomontgomery.org)  
Website: [www.saynomontgomery.org](http://www.saynomontgomery.org)

Commissioner Elton N. Dean, Sr.  
Montgomery County Commission  
P.O. Box 1667  
Montgomery, AL 36102

April 22, 2016

Dear Chairman Dean:

The Substance Abuse Youth Networking Organization (SAYNO) is proud to partner with the city of Montgomery and the Montgomery County Commission in collaboration with the Montgomery Police Department and the Montgomery County Sheriff's Department to return **Kids and Kops Day** to Montgomery.

The Substance Abuse Youth Networking Organization (SAYNO) is proud to return **Kids and Kops Day** to Montgomery. Kids and Kops Day promotes a positive interaction between law enforcement and community through an afternoon of family-friendly fun that also promotes a drug-free lifestyle. (A tentative outline of the event is included.)

The event is tentatively scheduled for October 15, 2016, at a Montgomery venue to be announced.

SAYNO requests financial support for Kids & Kops Day as follows:

\$5,000 from the city of Montgomery/ Mayor's Office

\$5,000 from the Montgomery County Commission

Total request: \$10,000.00

We have already received a \$5,000.00 contribution from the city of Montgomery and request consideration for a matching appropriation from the County Commission.

Since 1988, SAYNO, a 501(c)(3) non-profit, has built grass roots coalitions to combat substance abuses and associated social ills and to advocate for a drug-free lifestyle especially among youth.

For more information, call Anderson Graves directly at 334-318-3004 or the office at 334-265-1821.

Sincerely,

Anderson T. Graves II,  
Executive Director



A United Way Member Agency

SAYNO- Serving the Montgomery Area Community Since 1988  
Alabama DMHR Certified Substance Abuse Prevention Agency

20-1



**Substance Abuse Youth  
Networking Organization**

492 South Court Street  
Montgomery, Alabama 36104  
Ph: (334) 265-1821 Fax: (334) 265-5154  
Email: [info@saynomontgomery.org](mailto:info@saynomontgomery.org)  
Website: [www.saynomontgomery.org](http://www.saynomontgomery.org)

Sue McCarron,  
Program Coordinator



A United Way Member Agency

**SAYNO- Serving the Montgomery Area Community Since 1988  
Alabama DMHMR Certified Substance Abuse Prevention Agency**

20-2



Substance Abuse Youth  
Networking Organization

492 South Court Street  
Montgomery, Alabama 36104  
Ph: (334) 265-1821 Fax: (334) 265-5154  
Email: info@saynomontgomery.org  
Website: www.saynomontgomery.org

## MONTGOMERY KIDS & KOPS DAY 2016

**Purpose:** To promote a positive view of law enforcement and provide an opportunity for kids to interact with law enforcement in casual and fun setting while promoting an anti-drug message.

**Also,** to promote related themes, including

- Substance abuse awareness & prevention
- Safety
- Crime prevention
- Gang, violence prevention
- Education
- Support for the military
- Civic pride & community engagement

**Concept: Family fun day**

- Emphasis on ages 6-12, but open to all and free
- Intergenerational fun day. Parents encouraged to attend and participate.
- Off duty law enforcement, assisted by other volunteers man games and activities; spend time with kids. (Volunteer officers not in uniform, but wearing distinctive clothing)
- Kids and community see law enforcement officers in positive capacity.
- Activities include a variety of games, prizes, displays, and demonstrations
- Free hot dogs, soft drinks, cookies, and chips
- Pro-Law enforcement essay contest with prizes (3 age groups, K-6 grade)
- Grand Prize registration drawing for bikes, helmets, etc. (must be ages 6-12, must be present to win)
- ? Free bus transportation for public housing youth

**Sponsored by SAYNO in partnership with:**

City of Montgomery  
Montgomery County Sheriff's Department  
Montgomery Police Department  
Alabama Law Enforcement Agency

**Tentative Schedule:** (Noon – 4 P.M.)

9:00 Set-up  
12:00 Open to public (Mayor, Police Chief, Sherriif)  
12:10 Essay Contest Winer Announement  
12:15 Police Demos  
12:45 Music/ Dance Presentations  
3:15 Bikes/ Door Prize Awards  
4:00 Closing  
-6:00 Breakdown & Clean-up

**Date:** October 15, 2016, tentative

**Possible Venues:**

- |                      |                    |
|----------------------|--------------------|
| a. Riverfront        | c. Biscuit Stadium |
| b. Buddy Watson Park | d. Cramton Bowl    |

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THOMAS MCPHERSON, JR.  
321 North Anton Drive • Montgomery, Alabama • (334) 834-9636

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April 29, 2016

Mr. Donald L. Mims  
County Administrator  
Montgomery County Commission  
P. O. Box 1667  
Montgomery, AL 36102-1607

RE: *Board Service - Montgomery City-  
County Public Library*

Dear Mr. Mims:

In response to your April 25, 2016 letter addressed to me as president of the board of the MCCPL, I do not wish to be re-appointed to the Board of Trustees.

The current president of the board is Mrs. Julia Henig. Therefore, I am forwarding a copy of your letter and my response to her for appropriate action as it relates to Ms. Amy Knudsen.

Thanks to the Montgomery County Commission for the opportunity to serve on the MCCPL Board of Trustees.

Sincerely,



THOMAS MCPHERSON, JR.

cc: Mrs. Julia Henig, President, MCCPL  
Mrs. Jaunita Owes, Library Director

**Montgomery City-County Public Library  
Board of Trustees  
2015 Directory**

\* **Thomas McPherson**  
**County Appointment**  
321 N. Anton Drive  
Montgomery, AL 36105-2112  
Phone H #834-9636  
Phone W #264-7919 F #264-7917  
Cell #202-5533  
[edrs@knology.net](mailto:edrs@knology.net)  
**Term Expires: June 1, 2016**

**Catherine Wright**  
**County Appointment**  
3865 Colline Drive  
Montgomery, AL 36106-3357  
Phone W #420-4252 H #277-9956  
Cell #315-6854  
[cwright@trenholmstate.edu](mailto:cwright@trenholmstate.edu)  
**Term Expires: June 1, 2018**

**Joseph D. Trimble**  
**County Appointment**  
512 Martha Street  
Montgomery, AL 36104  
Phone H #263-4989; C# 235-8225  
[jsph\\_trimble@yahoo.com](mailto:jsph_trimble@yahoo.com)  
**Term Expires: June 1, 2019**

**Gary Burton**  
**County Appointment**  
13812 U.S. Hwy 31  
Hope Hull, AL 36043-5104  
Phone H #288-7414  
Phone W #281-9439  
Cell #315-2235 Fax #281-9419  
[garyburton1@charter.net](mailto:garyburton1@charter.net)  
**Term Expires: June 1, 2018**

\* **Amy Knudsen**  
**County Appointment**  
2926 Jamestown Drive  
Montgomery, AL 36111-1211  
Phone W #244-2587  
Phone H #834-1808  
Cell #549-5005  
[Amy.Knudsen@aronov.com](mailto:Amy.Knudsen@aronov.com)  
**Term Expires: June 1, 2016**

**Katie Bell, Treasurer**  
**City Appointment**  
3613 Winterset Court  
Montgomery, AL 36111-3361  
Phone H #284-1800  
Cell #318-1509  
Fax #284-4002  
[katierb@charter.net](mailto:katierb@charter.net)  
**Term Expires: June 1, 2016**

**ShaKenya Calhoun**  
**City Appointment**  
4155 Lomac Street, Ste. G  
Montgomery, AL 36106  
Phone W #272-4400  
[shakenyac@aol.com](mailto:shakenyac@aol.com)  
**Term expires: September 21, 2017**

**Jim Earnhardt, Vice President**  
**City Appointment**  
4013 Meredith Drive  
Montgomery, AL 36109-2344  
Phone Cell #202-7154  
[jme@knology.net](mailto:jme@knology.net) (H)  
**Term Expires: June 1, 2017**

**Courtney Williams**  
**City Appointment**  
P.O. Box 2069  
Montgomery, AL 36102-2069  
Phone W #241-8054  
Fax W #241-8254  
[mcw@chlaw.com](mailto:mcw@chlaw.com)  
**Term Expires: September 21, 2016**

**Janet Waller, Secretary**  
**City Appointment**  
2307 Allendale Place  
Montgomery, AL 36111-1636  
Phone H #264-8923  
\*Cell #504-250-1219  
[jmwaller7@gmail.com](mailto:jmwaller7@gmail.com)  
**Term Expires: September 21, 2018**

**Betsy Atkins**  
**County Appointment**  
201 Laurel Springs Court  
Pike Road, AL 36064  
Phone H #260-0998  
[Betsy@goakd.com](mailto:Betsy@goakd.com)  
Term Expires: June 1, 2017

**Janice Franklin, Ph D**  
**County Appointment**  
4424 Woodcrest Drive  
Montgomery, AL 36108  
Phone H #288-9153  
Office: #229-4106  
[jfranklin@alasu.edu](mailto:jfranklin@alasu.edu)  
Term Expires: June 1, 2017

**Mary McLemore**  
**President, Friends of the Library**  
122 Laurelwood Drive  
Pike Road, AL 36064-2213  
Phone H #277-0039 Cell #652-8285  
[mary\\_mclemore@mindspring.com](mailto:mary_mclemore@mindspring.com)

**Vanzetta McPherson**  
**President, Library Foundation**  
321 N. Anton Drive  
Montgomery, AL 36105-2112  
Phone H #834-9636  
Cell #462-6696  
[judgetmcpherson@knology.net](mailto:judgetmcpherson@knology.net)

**Jaunita Owes, Library Director**  
**City-County Public Library**  
P.O. Box 1950  
245 High Street  
Montgomery, AL 36102-1950  
Phone #240-4300  
Fax #240-4977  
[jowes@mccpl.lib.al.us](mailto:jowes@mccpl.lib.al.us)

**Julia Henig, President**  
**City Appointment**  
301 Brown Springs Road  
Montgomery, AL 36117  
Phone W #273-4405  
Cell #451-5040  
[jhenig@baptistfirst.org](mailto:jhenig@baptistfirst.org)  
Term expires: June 21, 2019

**Chester Mallory**  
**City Appointment**  
P.O. Box 6056  
Montgomery, AL 36106-0056  
Phone W #262-7773  
Cell #303-4802  
[cmallory@mindspring.com](mailto:cmallory@mindspring.com)  
Term expires: September 21, 2018

**Leslie Sanders**  
**City Appointment**  
P.O. Box 160  
Montgomery, AL 36101-0160  
Phone W #832-3301  
[lsanders@southernco.com](mailto:lsanders@southernco.com)  
Term expires: September 21, 2016

**Vivian White, Asst. Director**  
**City-County Public Library**  
P.O. Box 1950  
245 High Street  
Montgomery, AL 36102-1950  
Phone #240-4300  
Fax #240-4977  
[vwhite@mccpl.lib.al.us](mailto:vwhite@mccpl.lib.al.us)

Library Home Page <http://www.mccpl.lib.al.us>

4 year terms

21-3

## Tammy Nix

---

**From:** Jimmy Smitherman <smithji@aces.edu>  
**Sent:** Tuesday, May 10, 2016 12:16 PM  
**To:** Elton N. Dean, Sr.  
**Cc:** Donald Mims; Florence Cauthen  
**Subject:** Bamboo Control at boys and Girls Club  
**Attachments:** Chisholm 1.jpg

Chairman Dean,

I have been made aware of a serious weed issue at the Chisholm Boys and Girls Club on Lower Wetumpka Road. Attached you can find a picture of the Bamboo growing on the club property. The Bamboo is highly invasive and has spread along the fence line and onto adjoining landowner's property. Left unchecked the Bamboo will continue to spread and develop an extension root system. Maybe the greatest concern would be the potential for the Bamboo to serve as a rookery for blackbirds and the diseases that are spread through the bird manure. Children allowed to play in the area would be subject these disease by the inhalation of the disease organisms.

Because there are desirable trees on the adjoining property the herbicide choices for control are limited so Extension was approached for control recommendation. I have recommended an herbicide and would be willing to assist in the herbicide application as an educational program. I would appreciate the County Commissions assistance by providing funds to purchase the materials needed to control the Bamboo. An appropriation of \$500 should be adequate to purchase the needed herbicide and materials. I have discussed this program with Mr. Rick Jackson and Ms. Patricia Hackett at the Boys and Girls Club and have their approval to spray the Bamboo. Hopefully this will serve as an educational demonstration that we can share with entities sharing the same problem. The appropriation can be made to the Montgomery County Extension office and I will make the herbicide purchases.

Your consideration would be greatly appreciated! Please call me at 334-398-3128 if you have any questions.

Jimmy Smitherman  
Montgomery County Extension Coordinator



22-2

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>Rebid Date</u> |
|--------------|---------------------|----------------------------|-----------------------------|------------------------------|---------------------|-------------------|
|              |                     |                            |                             |                              |                     |                   |
| <u>MAY</u>   |                     |                            |                             |                              |                     |                   |
|              | 52200-13B-007       | Inmate Laundry Service     | Detention Facility          | CLS Services                 |                     | May 31, 2016      |
|              | 52200-13B-008       | Hygiene Admission Kits     | Detention Facility          | American Amenities           |                     | May 31, 2016      |
|              | 51901-14B-004       | HVAC                       | Detention Facility          | Jail II                      | May 31, 2016        | May 31, 2017      |
|              | 52110-14B-007       | Graphics Letters & Sheriff | Sheriff's Office            | Signs Now                    | May 18, 2016        | May 18, 2017      |
| <u>JUNE</u>  |                     |                            |                             |                              |                     |                   |
|              | 53000-12B-013       | Plant Mix                  | Engineering                 | MidSouth Paving, Inc.        | June 14, 2016       | June 14, 2018     |
|              | 51901-15B-023       | Air Filters & Services     | Support Services            | Filter Service of Tuscaloosa | June 30, 2016       | June 30, 2018     |
|              | 51901-13B-14        | Rental of Uniforms         | Support Service Engineering | G & K Services               |                     |                   |
|              | 51901-15B-022       | Garbage Collection         | Support Service             | Advanced Disposal            |                     | June 30, 2018     |
|              | 51901-15B-022       | Garbage Collection         | Support Service             | Sea Coast Disposal           |                     | June 20, 2018     |
| <u>JULY</u>  |                     |                            |                             |                              |                     |                   |
|              | 51901-13B-019       | Grass Cutting Svc          | Support Service             | Humphries Lawn Service       |                     | July 30, 2016     |
|              | 52200-14B-008       | Inmate Phone System        | Detention Facility          | Legacy                       |                     | July 21, 2017     |

**MONTGOMERY COUNTY COMMISSION  
SHERIFF PROCESS FEE COLLECTION COMPARISON  
OCTOBER 1, 2015 THROUGH SEPTEMBER 30, 2016**

**New Fee so no revenue in prior years**

| <b>Month Deposited</b> | <b>FY 2016 Collections</b> |
|------------------------|----------------------------|
| <b>OCTOBER</b>         | <b>40,638</b>              |
| <b>NOVEMBER</b>        | <b>40,673</b>              |
| <b>DECEMBER</b>        | <b>35,655</b>              |
| <b>JANUARY</b>         | <b>40,131</b>              |
| <b>FEBRUARY</b>        | <b>39,769</b>              |
| <b>MARCH</b>           | <b>35,100</b>              |
| <b>APRIL</b>           | <b>47,475</b>              |
| <b>MAY</b>             | <b>34,074</b>              |
| <b>JUNE</b>            | <b>0</b>                   |
| <b>JULY</b>            | <b>0</b>                   |
| <b>AUGUST</b>          | <b>0</b>                   |
| <b>SEPTEMBER</b>       | <b>0</b>                   |
| <b>TOTAL</b>           | <b>313,515</b>             |

|                               |                    |
|-------------------------------|--------------------|
| <b>Budgeted Revenue</b>       | <b>\$1,000,000</b> |
| <b>Budget Trend (Deficit)</b> | <b>(\$529,728)</b> |

**New Presentation Showing No Audit Proceeds Or Refunds Paid Out  
(Better Presentation For Comparison To City Collections)**

**FY TOTALS** **\$42,229,242.53**

**Note:** Collections shown above for prior year September 2009 have also been revised to reflect the same for a true comparison as shown on new report issued for the month ended September 2010.

**Note: Current Month April 2018 Collections Shown Above Do Not Include Extraordinary Receipts Of \$24,870.74 (or 60% of \$41,451.23) Remitted In April 2018 By Taxpayer ID#448287.**

**MONTGOMERY COUNTY COMMISSION**  
**TOTAL SALES TAX COLLECTION COMPARISON - Same Presentation as the Past**  
**OCTOBER 1, 2015 THROUGH SEPTEMBER 30, 2016**

| Month Taxes Deposited | FY 16 Compared to FY 15          |                                  | FY 16 County Collections at 1.5% | FY 15 County Collections at 1.5% | Difference | % | FY 14 County Collections at 1.5% | FY 13 County Collections at 1.5% | FY 12 County Collections at 1.5% | FY 11 Total Collections at 1.5% | FY 10 Total Collections at 1.5% | FY 09 Total Collections at 1.5% | FY 08 Total Collections at 1.5% | FY 07 Total Collections at 1.5% | FY 06 Total Collections at 1.5% | FY 05 Total Collections at 1.5% | FY 04 Total Collections at 1.5% |
|-----------------------|----------------------------------|----------------------------------|----------------------------------|----------------------------------|------------|---|----------------------------------|----------------------------------|----------------------------------|---------------------------------|---------------------------------|---------------------------------|---------------------------------|---------------------------------|---------------------------------|---------------------------------|---------------------------------|
|                       | FY 16 County Collections at 1.5% | FY 15 County Collections at 1.5% |                                  |                                  |            |   |                                  |                                  |                                  |                                 |                                 |                                 |                                 |                                 |                                 |                                 |                                 |
| OCTOBER               | \$3,454,774.02                   | \$3,394,359.13                   | 60,415                           | 1.78%                            |            |   | \$3,280,219.93                   | \$3,142,293.68                   | \$3,105,077.65                   | \$3,120,216.87                  | \$2,939,334.46                  | \$3,191,706.22                  | \$3,386,151.28                  | \$3,516,565.11                  | \$3,410,352.42                  | \$3,195,825.00                  | \$2,960,185.00                  |
| NOVEMBER              | \$3,487,541.79                   | \$3,624,138.56                   | (136,597)                        | -3.77%                           |            |   | \$3,360,233.90                   | \$3,169,207.85                   | \$3,011,716.15                   | \$2,976,298.71                  | \$2,850,712.59                  | \$3,056,325.46                  | \$3,359,061.41                  | \$3,354,320.41                  | \$3,327,562.76                  | \$3,132,900.48                  | \$2,836,529.00                  |
| DECEMBER              | \$3,428,684.54                   | \$3,450,114.82                   | (21,430)                         | -0.62%                           |            |   | \$3,302,563.59                   | \$3,272,129.39                   | \$3,149,620.55                   | \$3,041,441.83                  | \$2,863,389.45                  | \$2,990,679.76                  | \$3,447,637.03                  | \$3,315,241.33                  | \$3,298,106.45                  | \$3,228,009.00                  | \$3,030,907.00                  |
| JANUARY               | \$4,271,023.33                   | \$4,148,886.31                   | 122,137                          | 2.94%                            |            |   | \$3,866,244.98                   | \$3,931,474.14                   | \$3,942,439.37                   | \$3,872,325.62                  | \$3,707,672.59                  | \$3,948,060.22                  | \$4,235,610.44                  | \$4,471,028.60                  | \$4,340,309.52                  | \$4,249,424.86                  | \$3,790,765.00                  |
| FEBRUARY              | \$3,299,077.27                   | \$3,210,816.61                   | 88,261                           | 2.75%                            |            |   | \$2,939,651.95                   | \$3,049,192.57                   | \$2,897,315.00                   | \$2,893,810.33                  | \$2,846,671.98                  | \$2,972,561.06                  | \$3,153,391.51                  | \$3,379,040.47                  | \$3,295,713.91                  | \$3,064,230.18                  | \$2,926,065.00                  |
| MARCH                 | \$3,533,309.84                   | \$3,399,389.82                   | 133,920                          | 3.94%                            |            |   | \$3,426,851.88                   | \$3,131,421.86                   | \$3,237,955.70                   | \$3,098,921.29                  | \$3,061,962.18                  | \$3,003,250.85                  | \$3,277,802.53                  | \$3,331,995.45                  | \$3,324,104.90                  | \$3,191,011.71                  | \$2,912,030.00                  |
| APRIL                 | \$3,912,863.95                   | \$3,654,957.27                   | 257,907                          | 7.06%                            |            |   | \$3,823,238.56                   | \$3,599,524.70                   | \$3,576,184.32                   | \$3,469,127.04                  | \$3,529,396.01                  | \$3,259,966.59                  | \$3,505,145.22                  | \$3,856,834.56                  | \$3,664,084.49                  | \$3,619,620.00                  | \$3,351,381.00                  |
| MAY                   |                                  | \$3,610,671.96                   | (3,610,672)                      | -100.00%                         |            |   | \$3,325,763.15                   | \$3,299,131.70                   | \$3,231,144.58                   | \$3,293,662.01                  | \$3,146,504.02                  | \$3,128,465.24                  | \$3,324,891.90                  | \$3,463,717.40                  | \$3,446,597.36                  | \$3,610,500.00                  | \$3,177,535.00                  |
| JUNE                  |                                  | \$3,589,684.79                   | (3,589,685)                      | -100.00%                         |            |   | \$3,410,641.51                   | \$3,346,454.43                   | \$3,320,667.09                   | \$3,215,941.38                  | \$3,099,242.43                  | \$3,093,324.36                  | \$3,378,267.77                  | \$3,613,341.33                  | \$3,478,149.70                  | \$3,610,500.00                  | \$3,121,984.00                  |
| JULY                  |                                  | \$3,790,269.37                   | (3,790,269)                      | -100.00%                         |            |   | \$3,628,315.07                   | \$3,349,663.44                   | \$3,334,791.83                   | \$3,289,629.43                  | \$3,171,868.26                  | \$3,209,283.98                  | \$3,338,065.40                  | \$3,627,289.60                  | \$3,618,559.24                  | \$3,554,031.38                  | \$3,097,146.00                  |
| AUGUST                |                                  | \$3,482,711.20                   | (3,482,711)                      | -100.00%                         |            |   | \$3,419,724.55                   | \$3,153,053.75                   | \$3,150,849.41                   | \$3,135,660.82                  | \$2,942,105.45                  | \$3,008,383.58                  | \$3,242,314.28                  | \$3,355,083.13                  | \$3,352,803.08                  | \$3,242,646.18                  | \$3,108,873.00                  |
| SEPTEMBER             |                                  | \$3,460,884.04                   | (3,460,884)                      | -100.00%                         |            |   | \$3,444,583.38                   | \$3,292,477.17                   | \$3,232,972.57                   | \$3,183,452.26                  | \$3,028,207.58                  | \$3,126,963.16                  | \$3,509,055.19                  | \$3,500,110.08                  | \$3,491,333.75                  | \$3,359,460.00                  | \$3,085,193.00                  |
| Year to Date          | \$25,387,274.74                  | \$25,092,662.52                  | 294,612                          | 1.17%                            |            |   | \$41,227,831.25                  | \$39,756,124.69                  | \$39,280,734.22                  | \$38,579,489.59                 | \$37,189,367.02                 | \$37,986,990.48                 | \$41,507,394.96                 | \$42,784,677.47                 | \$42,047,677.56                 | \$40,657,328.25                 | \$37,376,553.00                 |

**FY TOTALS**      \$43,026,883.86

Note: Current Month April 2016 Collections include Extraordinary Receipts Of \$34,870.74 (or 60% of \$41,451.23) Remitted in April 2016 By Taxpayer ID#44837.



**MONTGOMERY COUNTY COMMISSION  
MONTGOMERY COUNTY SCHOOL BOARD SALES TAX COLLECTION COMPARISON - Same Presentation as the Past  
OCTOBER 1, 2015 THROUGH SEPTEMBER 30, 2016**

| Month Taxes Deposited | FY 16 Compared to FY 15          |                                  | FY 16 County Collections at 1.0% | FY 15 County Collections at 1.0% | Difference  | %        | FY 14 County Collections at 1.0% | FY 13 County Collections at 1.0% | FY 12 County Collections at 1.0% | FY 11 Total Collections at 1.0% | FY 10 Total Collections at 1.0% | FY 09 Total Collections at 1.0% | FY 08 Total Collections at 1.0% | FY 07 Total Collections at 1.0% | FY 06 Total Collections at 1.0% | FY 05 Total Collections at 1.0% |
|-----------------------|----------------------------------|----------------------------------|----------------------------------|----------------------------------|-------------|----------|----------------------------------|----------------------------------|----------------------------------|---------------------------------|---------------------------------|---------------------------------|---------------------------------|---------------------------------|---------------------------------|---------------------------------|
|                       | FY 16 County Collections at 1.0% | FY 15 County Collections at 1.0% |                                  |                                  |             |          |                                  |                                  |                                  |                                 |                                 |                                 |                                 |                                 |                                 |                                 |
| OCTOBER               | \$2,286,368.22                   | \$2,239,274.92                   |                                  | \$2,159,082.51                   | 47,083      | 2.10%    | \$2,059,868.02                   | \$2,049,858.39                   | \$2,030,900.90                   | \$1,944,717.07                  | \$1,865,913.01                  | \$2,114,617.41                  | \$2,276,283.19                  | \$2,335,878.89                  | \$2,299,074.28                  | \$2,130,491.53                  |
| NOVEMBER              | \$2,316,642.92                   | \$2,397,350.91                   | (80,708)                         | \$2,211,860.67                   | (80,708)    | -3.37%   | \$2,073,083.76                   | \$2,020,634.85                   | \$1,944,717.07                   | \$1,944,717.07                  | \$1,865,913.01                  | \$2,022,308.26                  | \$2,228,755.88                  | \$2,241,537.84                  | \$2,232,178.90                  | \$2,072,893.19                  |
| DECEMBER              | \$2,261,187.29                   | \$2,285,415.32                   | (24,228)                         | \$2,175,880.07                   | (24,228)    | -1.06%   | \$2,161,032.89                   | \$2,108,410.30                   | \$1,988,363.73                   | \$1,988,363.73                  | \$1,869,563.07                  | \$2,136,056.18                  | \$2,284,514.11                  | \$2,174,549.44                  | \$2,282,808.44                  | \$2,136,399.13                  |
| JANUARY               | \$2,837,072.94                   | \$2,738,514.41                   | 98,559                           | \$2,563,030.73                   | 98,559      | 3.60%    | \$2,816,927.60                   | \$2,666,032.94                   | \$2,589,227.92                   | \$2,589,227.92                  | \$2,433,584.56                  | \$2,620,917.55                  | \$2,811,428.31                  | \$2,967,724.05                  | \$2,964,555.09                  | \$2,817,342.70                  |
| FEBRUARY              | \$2,181,311.40                   | \$2,106,538.24                   | 75,773                           | \$1,930,501.86                   | 75,773      | 3.60%    | \$1,991,385.15                   | \$1,869,442.33                   | \$1,889,646.58                   | \$1,889,646.58                  | \$1,857,388.66                  | \$1,961,527.58                  | \$2,112,582.81                  | \$2,253,143.01                  | \$2,240,780.16                  | \$2,027,212.99                  |
| MARCH                 | \$2,322,353.10                   | \$2,245,000.21                   | 77,353                           | \$2,261,069.69                   | 77,353      | 3.45%    | \$2,074,146.97                   | \$2,142,088.15                   | \$2,036,908.47                   | \$2,036,908.47                  | \$2,000,097.00                  | \$1,982,069.68                  | \$2,173,215.54                  | \$2,203,482.52                  | \$2,218,023.74                  | \$2,111,735.34                  |
| APRIL                 | \$2,576,678.28                   | \$2,547,311.19                   | 29,365                           | \$2,524,394.50                   | 29,365      | 1.15%    | \$2,360,555.16                   | \$2,352,399.16                   | \$2,275,862.01                   | \$2,275,862.01                  | \$2,312,488.34                  | \$2,153,195.40                  | \$2,319,623.54                  | \$2,552,776.74                  | \$2,510,946.03                  | \$2,384,489.02                  |
| MAY                   |                                  | \$2,378,014.71                   | (2,378,015)                      | \$2,229,841.11                   | (2,378,015) | -100.00% | \$2,159,460.97                   | \$2,117,657.60                   | \$2,101,768.43                   | \$2,101,768.43                  | \$2,056,197.60                  | \$2,065,538.64                  | \$2,212,009.37                  | \$2,290,604.35                  | \$2,364,163.45                  | \$2,324,726.28                  |
| JUNE                  |                                  | \$2,363,736.09                   | (2,363,736)                      | \$2,233,171.70                   | (2,363,736) | -100.00% | \$2,183,672.05                   | \$2,171,026.56                   | \$2,115,603.54                   | \$2,115,603.54                  | \$2,032,669.37                  | \$2,042,109.23                  | \$2,480,957.61                  | \$2,391,375.92                  | \$2,318,772.70                  | \$2,190,836.51                  |
| JULY                  |                                  | \$2,498,058.55                   | (2,498,059)                      | \$2,402,381.61                   | (2,498,059) | -100.00% | \$2,194,793.45                   | \$2,184,757.62                   | \$2,179,340.26                   | \$2,179,340.26                  | \$2,095,198.37                  | \$2,142,810.94                  | \$2,211,035.61                  | \$2,413,981.16                  | \$2,422,157.82                  | \$2,350,897.70                  |
| AUGUST                |                                  | \$2,290,079.21                   | (2,290,079)                      | \$2,260,650.90                   | (2,290,079) | -100.00% | \$2,131,451.32                   | \$2,096,370.72                   | \$2,056,472.99                   | \$2,056,472.99                  | \$1,921,334.27                  | \$1,986,118.61                  | \$2,154,915.60                  | \$2,231,903.25                  | \$2,203,972.55                  | \$2,096,975.08                  |
| SEPTEMBER             |                                  | \$2,283,185.10                   | (2,283,189)                      | \$2,271,099.25                   | (2,283,189) | -100.00% | \$2,176,621.22                   | \$2,118,841.79                   | \$2,077,732.37                   | \$2,077,732.37                  | \$1,970,641.24                  | \$2,065,848.81                  | \$2,332,187.51                  | \$2,342,155.12                  | \$2,315,788.43                  | \$2,200,938.80                  |
| Year to Date          | \$16,781,613.85                  | \$16,558,407.20                  | 223,207                          | \$27,221,675.60                  | 223,207     | 1.35%    | \$26,185,399.48                  | \$25,999,521.41                  | \$25,354,452.27                  | \$24,344,285.23                 | \$24,344,285.23                 | \$25,293,118.49                 | \$27,598,509.38                 | \$28,400,092.29                 | \$28,373,821.59                 | \$26,845,038.37                 |

FY TOTALS \$28,371,484.86

Note: Current Month April 2016 Collections include Extraordinary Receipts of \$16,580.48 (or 40% of \$41,451.23) Remitted in April 2016 By Taxpayer ID#46287.

25-4

**MONTGOMERY COUNTY COMMISSION**  
**TOTAL MOTOR FUEL / GASOLINE TAX COLLECTION COMPARISON**  
**OCTOBER 1, 2015 THROUGH SEPTEMBER 30, 2016**

| Month Taxes Deposited | FY 16 County Collections | FY 15 County Collections | Difference of FY 14 | FY 14 County Collections | FY 13 County Collections | FY 12 County Collections | FY 11 County Collections | FY 10 County Collections | FY 09 County Collections | FY 08 County Collections | FY 07 County Collections | FY 06 County Collections | FY 05 County Collections | FY 04 County Collections |
|-----------------------|--------------------------|--------------------------|---------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| OCTOBER               | \$132,865.21             | \$127,603.30             | \$5,262.91          | \$115,849.14             | \$117,747.11             | \$122,397.70             | \$129,485.41             | \$126,602.75             | \$122,819.40             | \$131,431.18             | \$147,134.81             | \$149,691.76             | \$138,263.70             | \$130,524.25             |
| NOVEMBER              | \$137,389.54             | \$133,268.71             | \$4,120.83          | \$144,887.33             | \$126,927.51             | \$126,138.43             | \$131,821.66             | \$131,109.74             | \$140,959.08             | \$139,649.82             | \$149,345.81             | \$170,906.01             | \$140,764.99             | \$139,303.09             |
| DECEMBER              | \$126,037.20             | \$122,059.10             | \$3,978.10          | \$119,369.29             | \$119,209.28             | \$123,734.46             | \$122,993.67             | \$121,824.96             | \$126,525.74             | \$130,576.82             | \$142,001.39             | \$137,069.46             | \$137,192.77             | \$130,614.23             |
| JANUARY               | \$134,503.41             | \$134,158.69             | \$344.72            | \$124,428.93             | \$119,438.35             | \$123,368.06             | \$132,469.50             | \$134,624.20             | \$133,168.99             | \$132,710.13             | \$137,632.24             | \$145,554.52             | \$143,017.17             | \$140,807.20             |
| FEBRUARY              | \$118,284.06             | \$133,657.15             | -\$15,373.09        | \$116,262.54             | \$120,575.79             | \$116,317.80             | \$117,843.96             | \$124,816.72             | \$124,744.47             | \$122,467.49             | \$128,594.64             | \$121,357.94             | \$128,331.93             | \$131,563.01             |
| MARCH                 | \$136,621.09             | \$124,054.85             | \$12,566.44         | \$113,188.87             | \$116,366.70             | \$118,944.86             | \$119,740.83             | \$122,760.76             | \$122,181.42             | \$127,896.30             | \$129,748.15             | \$146,493.12             | \$130,888.28             | \$132,255.94             |
| APRIL                 | \$139,243.86             | \$138,516.44             | \$727.42            | \$129,165.59             | \$132,760.62             | \$125,195.99             | \$133,872.83             | \$140,254.46             | \$131,464.61             | \$143,992.83             | \$121,070.37             | \$147,331.92             | \$146,760.44             | \$148,737.03             |
| MAY                   |                          | \$139,860.22             | -\$139,860.22       | \$127,462.01             | \$126,976.82             | \$127,146.28             | \$128,147.03             | \$139,372.47             | \$134,069.49             | \$134,662.63             | \$130,277.77             | \$135,435.46             | \$143,700.38             | \$142,563.23             |
| JUNE                  |                          | \$138,102.44             | -\$138,102.44       | \$132,708.57             | \$135,036.74             | \$133,057.98             | \$131,383.85             | \$138,630.67             | \$130,919.07             | \$150,668.15             | \$142,064.46             | \$143,658.10             | \$146,726.10             | \$137,113.75             |
| JULY                  |                          | \$141,991.34             | -\$141,991.34       | \$128,657.59             | \$136,899.14             | \$129,894.40             | \$130,793.70             | \$137,671.94             | \$135,659.21             | \$133,863.13             | \$136,886.87             | \$150,335.37             | \$146,221.33             | \$134,076.13             |
| AUGUST                |                          | \$142,936.80             | -\$142,936.80       | \$137,814.11             | \$134,598.24             | \$132,248.94             | \$127,265.33             | \$130,748.17             | \$126,087.38             | \$137,111.09             | \$138,154.02             | \$144,162.10             | \$148,790.07             | \$146,000.86             |
| SEPTEMBER             |                          | \$137,629.68             | -\$137,629.68       | \$134,963.91             | \$131,991.94             | \$136,543.09             | \$137,599.99             | \$135,878.23             | \$140,923.91             | \$137,251.76             | \$109,066.03             | \$152,983.09             | \$157,462.84             | \$140,566.55             |
| Year to Date          | \$924,975.37             | \$813,318.04             | \$111,657.33        | \$1,524,827.88           | \$1,522,528.24           | \$1,514,987.99           | \$1,543,417.76           | \$1,586,295.07           | \$1,569,722.77           | \$1,622,221.33           | \$1,611,976.56           | \$1,744,978.85           | \$1,708,120.00           | \$1,682,125.27           |

FY Totals \$1,613,638.52

25-5

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

**Statistical Report for April 2016**

|                                                 |      |
|-------------------------------------------------|------|
| Federal Prisoners Received                      | 29   |
| Federal Prisoner Carryovers from Previous Month | 53   |
| Total Federal Inmate Days                       | 1503 |

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|                                             |        |
|---------------------------------------------|--------|
| State Inmates Received                      | 353    |
| State Inmate Carryovers from Previous Month | 504    |
| Total State Inmates in Facility this Month  | 857    |
| Total Carryovers to Next Month              | 483    |
| Total State Inmate Days                     | 14,506 |

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|                                                |        |
|------------------------------------------------|--------|
| Total Inmates (State and Federal Combined)     | 939    |
| Total Inmate Days (State and Federal Combined) | 16,009 |

|                            |            |
|----------------------------|------------|
| * Average Daily Population | <u>572</u> |
|----------------------------|------------|

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|                                |              |
|--------------------------------|--------------|
| Total Days Billed to the State | 14,506       |
| Amount Charged to the State    | \$ 25,385.50 |
| Sheriff's Allowance            | \$ 337.50    |
| Total Charged to the State     | \$ 25,723.00 |

\*\*\*\*\*

|                                      |             |
|--------------------------------------|-------------|
| Total Spent for Food this Month      | \$46,923.89 |
| Amount Over Allowance                | \$46,586.39 |
| Amount Under Allowance               | --          |
| Average Cost for Food per Inmate Day | \$3.23      |

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |                             |                                                                                                                                                                   |                                 |                                                                                |                                 |                                    |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------|--------------------------------------------------------------------------------|---------------------------------|------------------------------------|
| 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 #04-2016 |                                    |
| U.S. DEPARTMENT, BUREAU, OR ESTABLISHMENT AND LOCATION<br>U.S. Marshals Service<br>One Church Street, Suite A-100<br>Montgomery, AL 36104<br>Attn: Debi Brewer (334) 223-3101                                                                                                                                                                                                                                                                                                                                                                                                                            |                             |                                                                                                                                                                   |                                 | DATE VOUCHER PREPARED<br>05/03/2016                                            |                                 | SCHEDULE NO.                       |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |                             |                                                                                                                                                                   |                                 | CONTRACT NUMBER AND DATE                                                       |                                 | PAID BY<br>USMS M/AL<br>Montgomery |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |                             |                                                                                                                                                                   |                                 | 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                                                                   |                                 |                                    |
| GOVERNMENT BAL 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<br>COST      PER                                                    |                                 | AMOUNT<br>(1)                      |
| APR Jail Bill<br>04/01/2016 to<br>04/30/2015                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 04/30/2016                  | 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- | 1503                            | 48                                                                             | Day                             | 72,144.00                          |
| (Use continuation sheet(s) if necessary)      (Payee must NOT use the space below) <b>TOTAL</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |                             |                                                                                                                                                                   |                                 |                                                                                |                                 | 72,144.00                          |
| 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<br>BY 2<br>TITLE                                                                                                                                     | EXCHANGE RATE<br>=\$<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 1561020XD H52 D02 HDH5000D                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |                             |                                                                                                                                                                   |                                 |                                                                                |                                 |                                    |
| P<br>A<br>I<br>D<br><br>B<br>Y                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | CHECK NUMBER                | ON ACCOUNT OF U.S. TREASURY                                                                                                                                       |                                 | CHECK NUMBER                                                                   | ON (Name of bank)               |                                    |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | CASH                        | DATE                                                                                                                                                              |                                 | PAYEE <sup>3</sup>                                                             |                                 |                                    |
| <sup>1</sup> When stated in foreign currency, insert name of currency<br><sup>2</sup> 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><sup>3</sup> 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                   |

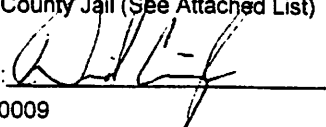
Previous edition usable

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.

26-2

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |                             |                                                                                                                                                                 |               |                                            |                                       |                                            |               |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------|--------------------------------------------|---------------------------------------|--------------------------------------------|---------------|
| Standard Form 1034<br>Revised October 1987<br>Department of the Treasury<br>1 TFM 4-2000                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |                             | <b>PUBLIC VOUCHER FOR PURCHASES AND<br/>SERVICES OTHER THAN PERSONAL</b>                                                                                        |               |                                            | VOUCHER NO<br><b>Invoice #04-2016</b> |                                            |               |
| U.S. DEPARTMENT, BUREAU, OR ESTABLISHMENT AND LOCATION<br><b>U.S. Marshals Service<br/>         One Church Street, Suite A-100<br/>         Montgomery, AL 36104<br/>         Attn: Debi Brewer (334) 223-3101</b>                                                                                                                                                                                                                                                                                                                                                            |                             |                                                                                                                                                                 |               | DATE VOUCHER PREPARED<br><b>05/03/2016</b> |                                       | SCHEDULE NO.                               |               |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |                             |                                                                                                                                                                 |               | CONTRACT NUMBER AND DATE                   |                                       | PAID BY<br><b>USMS M/AL<br/>Montgomery</b> |               |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |                             |                                                                                                                                                                 |               | REQUISITION NUMBER AND DATE                |                                       |                                            |               |
| PAYEE'S NAME AND ADDRESS<br><div style="border: 1px solid black; padding: 5px; display: inline-block;"> <b>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</b> </div>                                                                                                                                                                                                                                               |                             | TAX ID# 63-6001653 H02<br>DUNS # 099839086<br>IGA # 02-11-0009                                                                                                  |               | 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>          | QUANTITY      | UNIT PRICE<br>COST PER                     |                                       | AMOUNT<br>(1)                              |               |
| APR Jail Bill<br>4/01/2016 to<br>4/30/2016                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 04/30/2016                  | Non-Medical Transport of Federal Inmates                                                                                                                        | 1006          | 0.54                                       | Mile                                  | 543.24                                     |               |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |                             | Montgomery County Jail (See Attached List)                                                                                                                      | 1             | 0.54                                       |                                       | 0.44                                       |               |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |                             | Submitted by: <br>IGA # 02-11-0009<br><br>COR: _____<br><br>PT-4AP-D02- -TRP- |               |                                            |                                       |                                            |               |
| (Use continuation sheet(s) if necessary) <b>(Payee must NOT use the space below)</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |                             |                                                                                                                                                                 |               |                                            |                                       | <b>TOTAL</b>                               | <b>543.68</b> |
| 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 1561020XD H52 D02 HDT5001D                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |                             |                                                                                                                                                                 |               |                                            |                                       |                                            |               |
| PAID<br>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.

26-3

**THE STATE OF ALABAMA,** Vendor Number **63600165305**  
 Payable to MCC & Derrick Cunningham Sheriff of Montgomery County.

For feeding prisoners in the jail of said county during the month of April, 2016

| Date  | Total #<br>In Jail | Insane | Juvenile | Federal | Other | # In Jail<br>State | Per<br>Capita | Sheriff's<br>Allowance |
|-------|--------------------|--------|----------|---------|-------|--------------------|---------------|------------------------|
| 1     | 492                |        |          |         |       | 492                | \$ 861.00     | \$ 11.25               |
| 2     | 489                |        |          |         |       | 489                | \$ 855.75     | \$ 11.25               |
| 3     | 492                |        |          |         |       | 492                | \$ 861.00     | \$ 11.25               |
| 4     | 488                |        |          |         |       | 488                | \$ 854.00     | \$ 11.25               |
| 5     | 494                |        |          |         |       | 494                | \$ 864.50     | \$ 11.25               |
| 6     | 491                |        |          |         |       | 491                | \$ 859.25     | \$ 11.25               |
| 7     | 493                |        |          |         |       | 493                | \$ 862.75     | \$ 11.25               |
| 8     | 476                |        |          |         |       | 476                | \$ 833.00     | \$ 11.25               |
| 9     | 474                |        |          |         |       | 474                | \$ 829.50     | \$ 11.25               |
| 10    | 481                |        |          |         |       | 481                | \$ 841.75     | \$ 11.25               |
| 11    | 479                |        |          |         |       | 479                | \$ 838.25     | \$ 11.25               |
| 12    | 477                |        |          |         |       | 477                | \$ 834.75     | \$ 11.25               |
| 13    | 478                |        |          |         |       | 478                | \$ 836.50     | \$ 11.25               |
| 14    | 474                |        |          |         |       | 474                | \$ 829.50     | \$ 11.25               |
| 15    | 476                |        |          |         |       | 476                | \$ 833.00     | \$ 11.25               |
| 16    | 474                |        |          |         |       | 474                | \$ 829.50     | \$ 11.25               |
| 17    | 472                |        |          |         |       | 472                | \$ 826.00     | \$ 11.25               |
| 18    | 480                |        |          |         |       | 480                | \$ 840.00     | \$ 11.25               |
| 19    | 482                |        |          |         |       | 482                | \$ 843.50     | \$ 11.25               |
| 20    | 480                |        |          |         |       | 480                | \$ 840.00     | \$ 11.25               |
| 21    | 482                |        |          |         |       | 482                | \$ 843.50     | \$ 11.25               |
| 22    | 485                |        |          |         |       | 485                | \$ 848.75     | \$ 11.25               |
| 23    | 484                |        |          |         |       | 484                | \$ 847.00     | \$ 11.25               |
| 24    | 482                |        |          |         |       | 482                | \$ 843.50     | \$ 11.25               |
| 25    | 488                |        |          |         |       | 488                | \$ 854.00     | \$ 11.25               |
| 26    | 490                |        |          |         |       | 490                | \$ 857.50     | \$ 11.25               |
| 27    | 492                |        |          |         |       | 492                | \$ 861.00     | \$ 11.25               |
| 28    | 491                |        |          |         |       | 491                | \$ 859.25     | \$ 11.25               |
| 29    | 487                |        |          |         |       | 487                | \$ 852.25     | \$ 11.25               |
| 30    | 483                |        |          |         |       | 483                | \$ 845.25     | \$ 11.25               |
| 31    | 0                  |        |          |         |       | 0                  | \$ -          | \$ -                   |
| Total | 14506              | 0      | 0        | 0       | 0     | 14506              | \$ 25,385.50  | \$ 337.50              |

Amount Chargeable to the State (0900-14) \$ 25,385.50  
 SSN: \_\_\_\_\_ Sheriff's Allowance (0900-31) \$ 337.50  
 Total Amount \$ 25,723.00

Affadavit of the Sheriff before Notary Public  
 The State of Alabama Montgomery County

Before me Marilyn M. Crenshaw Notary Public, personally appeared  
MCC & Derrick Cunningham Sheriff of said County, who being by me sworn,  
 makes oath that the within account for 25723.00 Dollars is correct and  
 that no part here of has been paid.

Sworn to and subscribe before me this 4th

day of May, 20 16

Marilyn M. Crenshaw  
 Notary Public Signature

26-4

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

**April 2016 Monthly Jail Report -- State Inmates**

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

|              |            |                |
|--------------|------------|----------------|
| O/M          | 6          | 1.02%          |
| W/M          | 88         | 16.33%         |
| B/M          | 349        | 68.37%         |
| W/F          | 23         | 6.12%          |
| B/F          | 38         | 8.16%          |
| O/F          | 0          | 0.00%          |
| <b>Total</b> | <b>504</b> | <b>100.00%</b> |

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

|              |            |                |
|--------------|------------|----------------|
| O/M          | 6          | 1.70%          |
| W/M          | 45         | 12.75%         |
| B/M          | 230        | 65.16%         |
| W/F          | 18         | 5.10%          |
| B/F          | 54         | 15.30%         |
| O/F          | 0          | 0.00%          |
| <b>Total</b> | <b>353</b> | <b>100.00%</b> |

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

|              |            |                |
|--------------|------------|----------------|
| O/M          | 12         | 1.40%          |
| W/M          | 133        | 15.52%         |
| B/M          | 579        | 67.56%         |
| W/F          | 41         | 4.78%          |
| B/F          | 92         | 10.74%         |
| O/F          | 0          | 0.00%          |
| <b>Total</b> | <b>857</b> | <b>100.00%</b> |

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

|              |            |                |
|--------------|------------|----------------|
| O/M          | 4          | 1.07%          |
| W/M          | 62         | 16.58%         |
| B/M          | 226        | 60.43%         |
| W/F          | 22         | 5.88%          |
| B/F          | 60         | 16.04%         |
| O/F          | 0          | 0.00%          |
| <b>Total</b> | <b>374</b> | <b>100.00%</b> |

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

|              |            |                |
|--------------|------------|----------------|
| O/M          | 8          | 1.66%          |
| W/M          | 71         | 14.70%         |
| B/M          | 353        | 73.08%         |
| W/F          | 19         | 3.93%          |
| B/F          | 32         | 6.63%          |
| O/F          | 0          | 0.00%          |
| <b>Total</b> | <b>483</b> | <b>100.00%</b> |

26-5

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

**April 2016 Monthly Jail Report -- Federal Inmates**

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

|              |           |
|--------------|-----------|
| O/M          | 6         |
| W/M          | 17        |
| B/M          | 30        |
| W/F          | 0         |
| B/F          | 0         |
| O/F          | 0         |
| <b>Total</b> | <u>53</u> |

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

|              |           |
|--------------|-----------|
| O/M          | 1         |
| W/M          | 9         |
| B/M          | 12        |
| W/F          | 1         |
| B/F          | 6         |
| O/F          | 0         |
| <b>Total</b> | <u>29</u> |

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

|              |           |
|--------------|-----------|
| O/M          | 7         |
| W/M          | 26        |
| B/M          | 42        |
| W/F          | 1         |
| B/F          | 6         |
| O/F          | 0         |
| <b>Total</b> | <u>82</u> |

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

|              |           |
|--------------|-----------|
| O/M          | 3         |
| W/M          | 16        |
| B/M          | 27        |
| W/F          | 1         |
| B/F          | 6         |
| O/F          | 0         |
| <b>Total</b> | <u>53</u> |

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

|              |           |
|--------------|-----------|
| O/M          | 4         |
| W/M          | 10        |
| B/M          | 15        |
| W/F          | 0         |
| B/F          | 0         |
| O/F          | 0         |
| <b>Total</b> | <u>29</u> |





# RENAISSANCE INC

HALFWAY - HOME . NET

♦ 215 Clayton Street ♦ Montgomery, Alabama 36104 ♦ (334) 832-1402

*"Helping men on parole or probation make a successful transition from incarceration to responsible and productive living in a community"*

April 5, 2016

Commissioner Jiles Williams  
Montgomery County Commission  
P. O. Box 1667  
Montgomery, AL 36102

Dear Commissioner Williams,

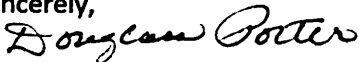
The Renaissance Reentry Community needs your help. You may remember you visited Renaissance at John Anzalone's invitation in 2007, shortly after we opened our doors for residents. Since then, the program has proved to be an asset, for the Parole Board, the Supervised Release Program, Community Corrections, and the Drug Court, and it has given a number of men who otherwise would have had no place to go from prison a second chance and a new lease on life.

Because of our small size (14 men at a time), we have been unable to get federal or large corporation grants and we receive no State funds. We are funded solely by individual donations, about a dozen Montgomery churches, a few family foundations and local foundations (such as The Central Alabama Community Foundation and the Sunrise Rotary Club). Because of our small size, however, we are able to give our men individual attention and direction not possible in larger settings. To date, we have served 227 men. Those who successfully completed the program make the constant struggle for Renaissance to survive worth the effort we put into it.

Renaissance is efficient but costly to run, in part because we have 24-hour/7-days a week on-site supervision and we pay health insurance for our three full-time employees. Utilities and insurance are high. We hold fundraisers, annual appeals—all the things nonprofits do to survive, but today we find ourselves at a crossroads where we may have to close our doors unless we find new sources of funds we can count on. Closing would mean a loss to the law enforcement entities mentioned above and especially to the men we serve, for whom a second chance is their only means for successful reintegration into the community.

Therefore, we request consideration of Renaissance's inclusion in the annual budget of the Montgomery County Commission for \$20,000. Attached is a sheet detailing reasons why Renaissance should stay open to serve these men. For more information, go to our website, <https://halfway-home.net>.

Sincerely,



Douglass Porter, Renaissance Board Member

**Renaissance, Inc. Board of Directors:**

|                           |                                 |                                |                            |
|---------------------------|---------------------------------|--------------------------------|----------------------------|
| Mary Lil Owens, President | Dr. Joe Crowley, Vice President | James (Mac) Hall, Secretary    | Dr. Jan Heier, Treasurer   |
| Brian Belsterling         | Nancy Bradford                  | Arteus Felder                  | Avril Harris               |
| Cyrus Johnston            | Thomas McPherson                |                                |                            |
| Dr. William Mitchell      | Laura Murdock                   | Col. (R) Nelson (Smitty) Smith | Douglass Porter (Emeritus) |

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

28-1

# **JUSTIFICATION OF REQUEST FOR FUNDING FOR RENASCENCE REENTRY PROGRAM**

## **Mission of Renascence**

To assist men recently released on parole for non-violent crimes to successfully reintegrate into the community.

## **Many released prisoners have**

- No family support
- Little or no job skills and no transportation
- No high school diploma (in many cases)
- History of chemical dependency (80%) and mental illness (30%)

## **The Renascence program provides**

- Structure and accountability
- Drug free environment
- Educational programs (for example a fatherhood program, GED instruction)
- Required attendance at recovery meetings

## **Community Benefits**

- Reliable workers for Montgomery businesses
- Reunited families
- Taxpayer savings of \$16,092/year for every resident we take in
- In-house supervision 24 hours/day, 7 days/week

## **Reputation**

- No complaints (in almost 10 years of existence) from police
- No complaints from surrounding neighborhood (principally, Cottage Hill)

## **Financial Support**

- Individual donors
- Churches
- Central Alabama Community Foundation grant
- The Daniel Foundation of Alabama
- A few family foundations
- Charity Bingo

## **Programs We Serve**

- DOC Supervised Release Program (SRP)
- DOC Community Corrections
- Montgomery County Drug Court
- Montgomery Circuit Court Judges
- State of Alabama Board of Pardons and Parole
- Montgomery County Parole and Probation Officers

## **Annual Budget**

- \$250,000

To date, Renascence has received no federal or state funding for program.



**DERRICK CUNNINGHAM**  
**SHERIFF OF MONTGOMERY COUNTY**

KEVIN J. MURPHY

CHIEF DEPUTY

COLONEL WANDA J. ROBINSON

DIRECTOR OF DETENTION

**AGENDA**

MAY 16 2016

May 11, 2016

**MEMORANDUM**

TO: Montgomery County Commission  
FROM: Derrick Cunningham  
Sheriff's Office

SUBJECT: Renovations of Sheriff's Offices on the First Floor of Annex I

During the County Commission meeting on May 2, 2016, I requested authorization by the County Commission to work with PH&J in developing final drawings and bid documents for the renovation of the entire first floor of Annex I and replacement of the generator and uninterrupt power supply (UPS).

I explained that on November 16, 2015, the County Commission agreed for me to work with PH&J Architects in developing final drawings and bid documents for the renovation of the dispatch center on the first floor of Annex I. After working with PH&J, it has been determined that it would be more cost efficient to renovate all of the Sheriff's offices on the first floor instead of just the dispatch area and we must replace the generator and uninterrupt power supply (UPS) that is shared jointly with Information Systems.

After briefing the Commission regarding my request, you agreed to place this item on the May 16, 2016, Commission agenda.

I appreciate the Commission's support and ask for your approve of my request.

DC/crv

Attachment

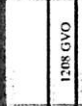
SHERIFF'S OFFICE  
POST OFFICE BOX 4219  
MONTGOMERY, ALABAMA 36103-4219  
OFFICE 334.832.4980  
FAX 334.832.7113

WWW.MONTGOMERYSHERIFF.COM

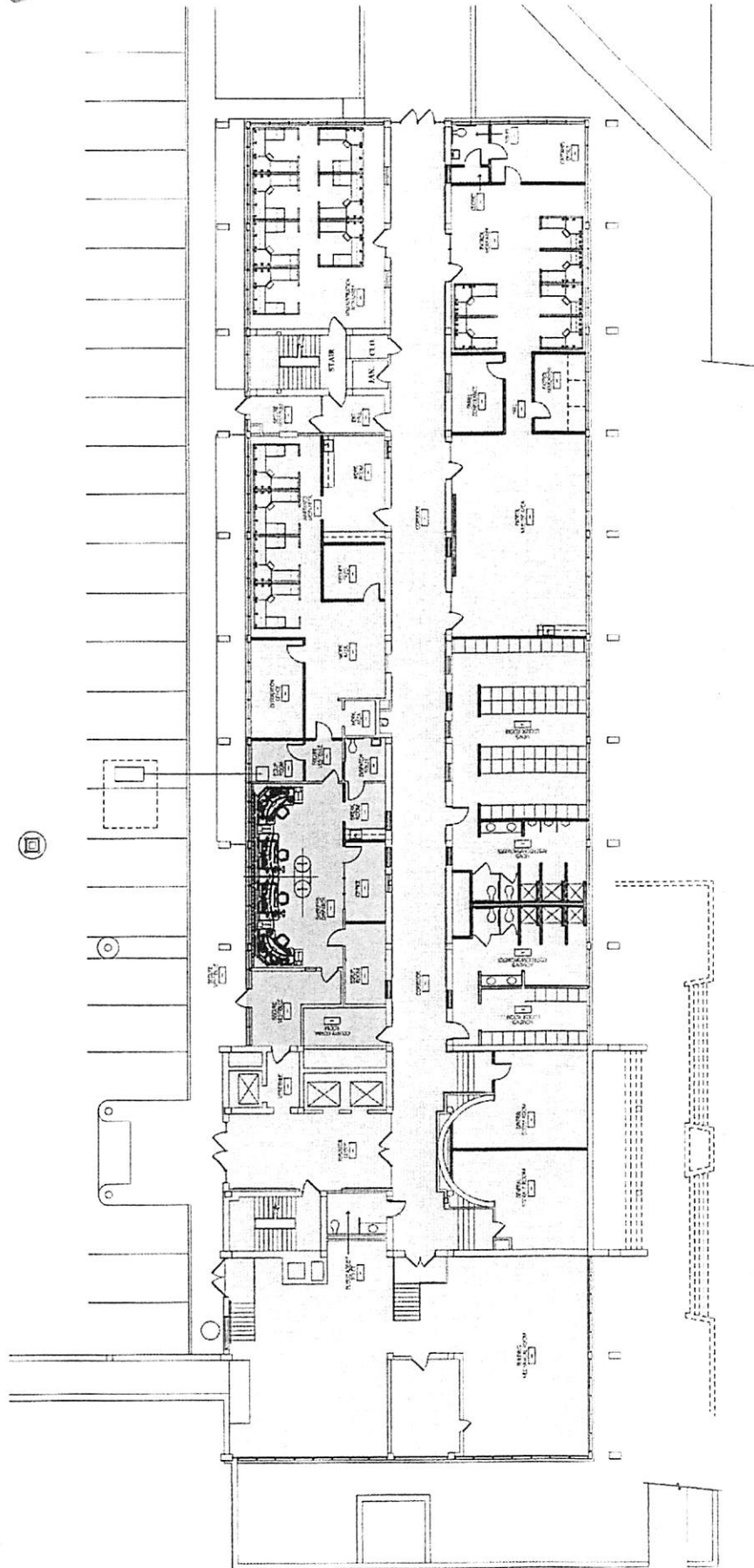
DETENTION FACILITY  
225 SOUTH McDONOUGH STREET  
MONTGOMERY, ALABAMA 36104  
OFFICE 334.832.1386  
FAX 334.265.0990



THE MONTGOMERY COUNTY  
SHERIFF DISPATCH ANNEX 1  
FOR THE  
MONTGOMERY COUNTY COMMISSION  
MONTGOMERY, ALABAMA

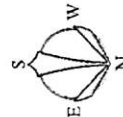


3-3

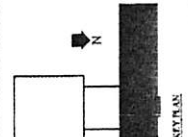


SHERIFF'S FIRST FLOOR PLAN

SCALE: 1/8" = 1'-0"



ANNEX 1





# DERRICK CUNNINGHAM SHERIFF OF MONTGOMERY COUNTY

KEVIN J. MURPHY

CHIEF DEPUTY

COLONEL WANDA J. ROBINSON

DIRECTOR OF DETENTION

AGENDA

MAY 16 2016

May 11, 2016

## MEMORANDUM

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SUBJECT: Renovations of Sheriff's Offices on the First Floor of Annex I

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I explained that on November 16, 2015, the County Commission agreed for me to work with PH&J Architects in developing final drawings and bid documents for the renovation of the dispatch center on the first floor of Annex I. After working with PH&J, it has been determined that it would be more cost efficient to renovate all of the Sheriff's offices on the first floor instead of just the dispatch area and we must replace the generator and uninterruptible power supply (UPS) that is shared jointly with Information Systems.

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DC/crv

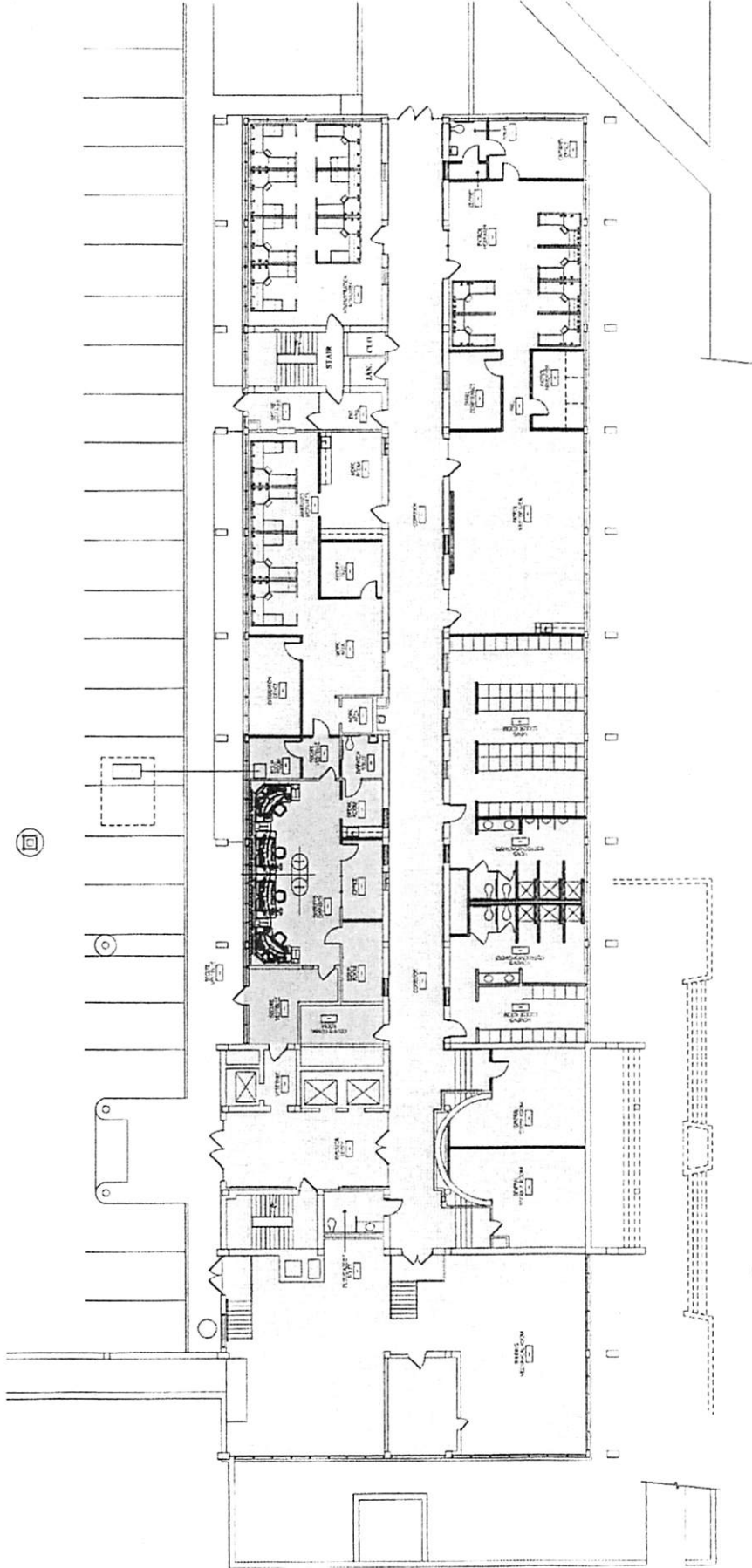
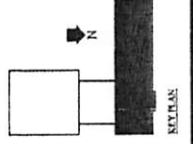
Attachment

SHERIFF'S OFFICE  
POST OFFICE BOX 4219  
MONTGOMERY, ALABAMA 36103-4219  
OFFICE 334.832.4980  
FAX 334.832.7113

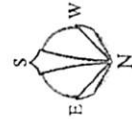
DETENTION FACILITY  
225 SOUTH McDONOUGH STREET  
MONTGOMERY, ALABAMA 36104  
OFFICE 334.832.1386  
FAX 334.265.0990

WWW.MONTGOMERYSHERIFF.COM

## ANNEX I



SHERIFF'S FIRST FLOOR PLAN



3-3



**DERRICK CUNNINGHAM**  
**SHERIFF OF MONTGOMERY COUNTY**

KEVIN J. MURPHY  
CHIEF DEPUTY

COLONEL WANDA J. ROBINSON  
DIRECTOR OF DETENTION

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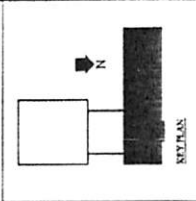
After briefing the Commission regarding my request, you agreed to place this item on the May 16, 2016, Commission agenda.

I appreciate the Commission's support and ask for your approve of my request.

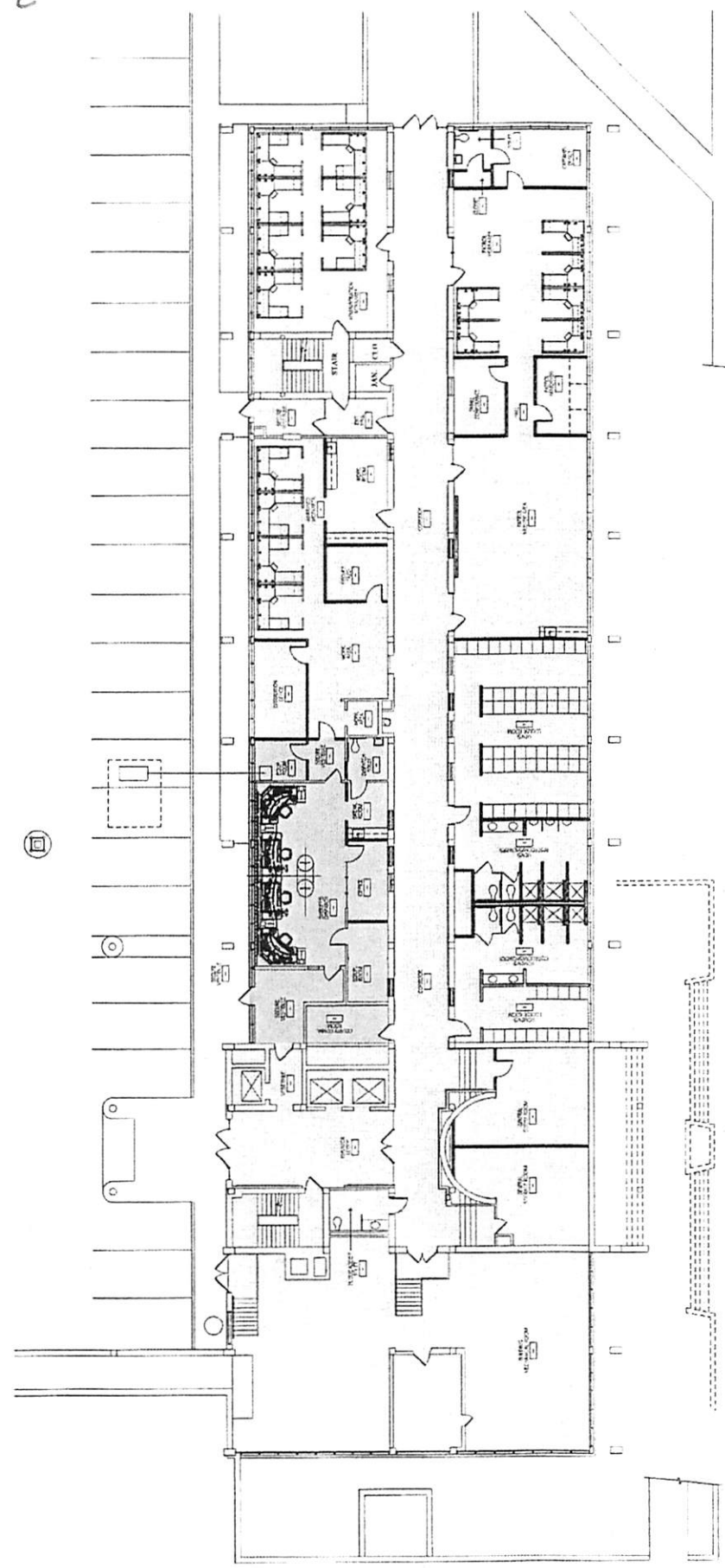
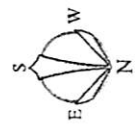
DC/crv

Attachment

ANNEX 1



SHERIFF'S FIRST FLOOR PLAN



3-3



**DERRICK CUNNINGHAM**  
**SHERIFF OF MONTGOMERY COUNTY**

KEVIN J. MURPHY

CHIEF DEPUTY

COLONEL WANDA J. ROBINSON

DIRECTOR OF DETENTION

**AGENDA**

MAY 16 2016

May 11, 2016

**MEMORANDUM**

TO: Montgomery County Commission  
FROM: Derrick Cunningham  
Sheriff's Office

SUBJECT: Renovations of Sheriff's Offices on the First Floor of Annex I

During the County Commission meeting on May 2, 2016, I requested authorization by the County Commission to work with PH&J in developing final drawings and bid documents for the renovation of the entire first floor of Annex I and replacement of the generator and uninterrupted power supply (UPS).

I explained that on November 16, 2015, the County Commission agreed for me to work with PH&J Architects in developing final drawings and bid documents for the renovation of the dispatch center on the first floor of Annex I. After working with PH&J, it has been determined that it would be more cost efficient to renovate all of the Sheriff's offices on the first floor instead of just the dispatch area and we must replace the generator and uninterrupted power supply (UPS) that is shared jointly with Information Systems.

After briefing the Commission regarding my request, you agreed to place this item on the May 16, 2016, Commission agenda.

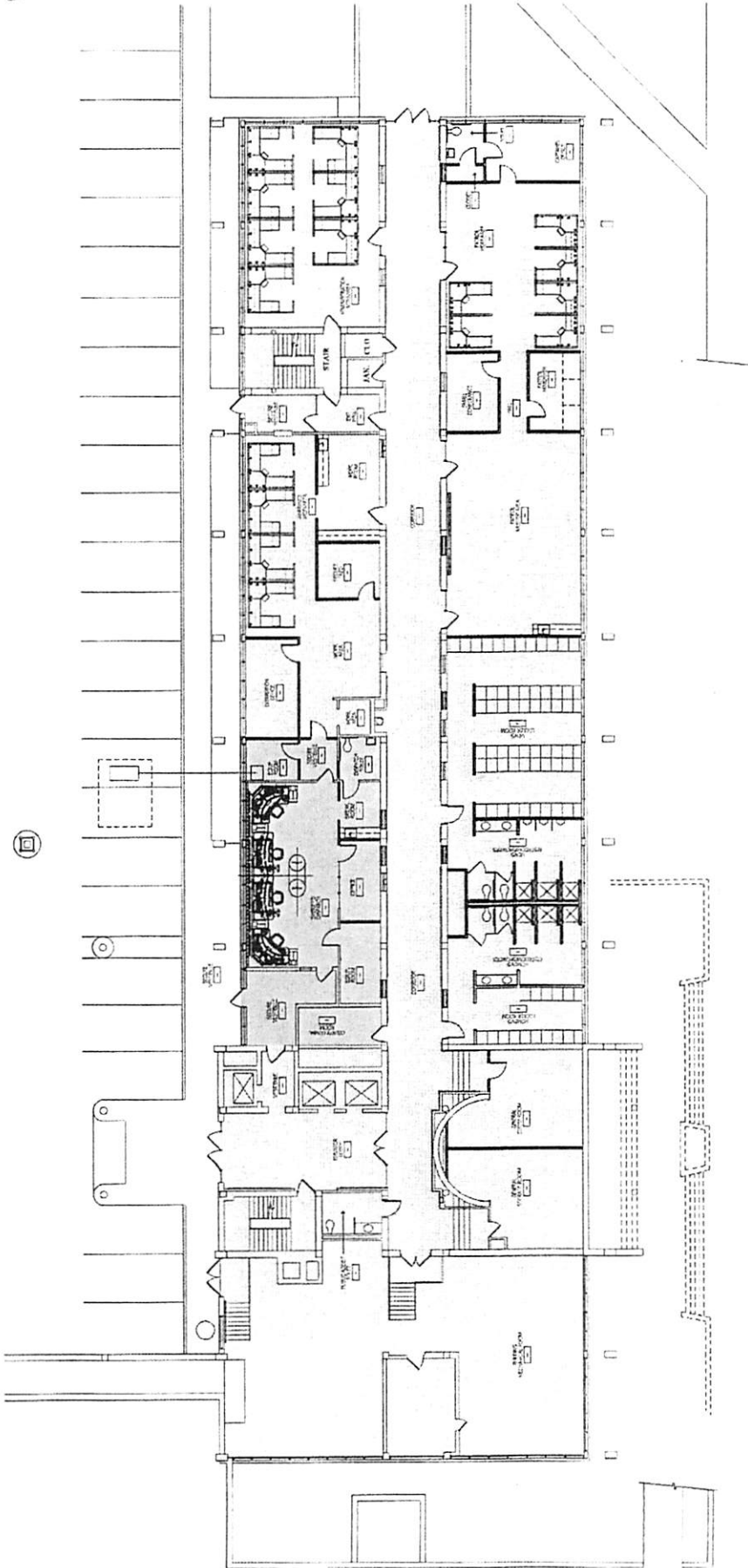
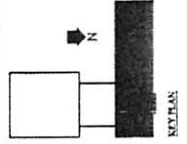
I appreciate the Commission's support and ask for your approve of my request.

DC/crv

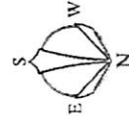
Attachment



ANNEX 1



SHERIFF'S FIRST FLOOR PLAN  
SCALE: 1/8" = 1'-0"



3-3

From: "Lynn Beshear" <lynn@envision2020.org>  
To: "AZ Holloway" <aholloway687@charter.net>  
Date: Friday May 13 2016 8:15:39AM

## Bio on Dr. Armstrong

AZ,

He is a volunteer doctor at the Medical Outreach Ministries and has given many years of free service to the patients at Father Purcell's Exceptional Children's Center  
<https://www.sos-ortho.com/Armstrong.aspx>

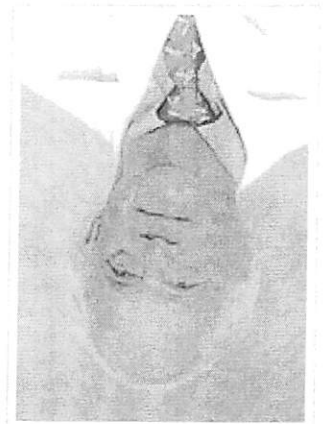
I think he will be an asset to the JPCHB.

Thanks,  
Lynn

Lynn Beshear  
Executive Director  
Envision 2020  
334-269-0224

## Southern Orthopaedic Surgeons

### James J. Armstrong, M.D.



Dr. Armstrong attended Davidson College in North Carolina where he received a Bachelor of Science degree. He traveled South to the University of Alabama at Birmingham, attending medical school and completing a four year Orthopaedic Surgery Residency Program. While in Birmingham, Dr. Armstrong completed a rotating internship at Carraway Methodist Medical Center. Dr. Armstrong then served as an Orthopaedic surgeon and Chief of the Division of Orthopaedics at Kirkland Air Force Base in Albuquerque, New Mexico before returning to Alabama. Presently Dr. Armstrong is a volunteer physician at Medical Outreach Clinic. He also devotes much of his time to Magic Moments- River Region and was a chairman from 2011-2014.

Though born in Greenville, Mississippi, Dr. Armstrong grew up in Selma, Alabama. He and his wife, Nicky, have been married for 46 years and have two children, Cade and Ashley, and six grandchildren. When Dr. Armstrong is not practicing medicine, he stays active in the outdoors by golfing and hunting - mostly quails. Additionally, Dr. Armstrong enjoys traveling and spending time at the lake with his family.

It has been a real privilege to provide orthopedic care in Montgomery for 38 years. I have been truly blessed!