



## NOTICE OF REGULAR MEETING OF THE LIBRARY BOARD

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PUBLIC NOTICE is hereby given that the Davis County Library Board, will hold a Board Meeting at the Library Headquarters Staff Conference Room, commencing at 1:00 PM on November 13, 2025.

Pursuant to the Americans with Disabilities Act, individuals needing special accommodations during this meeting should notify the Davis County Library Director, at 801-451-3050, prior to the meeting. Agenda items may not be discussed in order.

Pursuant to UCA 52-4-207, electronic and telephone participation is available to this body's members and invited guests; the general public is invited to attend at the anchor location indicated at the top of the agenda.

### WELCOME

### PUBLIC COMMENTS

3 minute maximum

### ACTION ITEMS

1. **#2025-1127. Approval of Minutes — September 11th, 2025** - presented by *Joshua Johnson, Director, Library*
2. **#2025-1065. Ratification of Expenditures — August & September 2025** - presented by *Joshua Johnson, Director, Library*
3. **#2025-1125. Ratification of Donations to the Davis County Library** - presented by *Joshua Johnson, Director, Library*
4. **#2025-1104. Ratification of Low Dollar Contracts signed by the Director** - presented by *Joshua Johnson, Director, Library*

#### Financial Information:

- Type: Payable
- Amount: \$5,225.00

#### Terms:

- Beginning Date: 8/4/2025
- Ending Date: 11/17/2025

5. **#2025-1081. Ratification of a Memorandum of Agreement With Utah State Library for access to the Overdrive Beehive Library Consortium** - presented by *Ellen Peterson, Deputy Director, Library*

#### Financial Information:

- Type: Payable
- Amount: \$122,640.39

#### Terms:

- Beginning Date: 01/01/2026
- Ending Date: 12/31/2026

6. **#2025-1124. Approval of Proposed 2026 Holiday Closures** - presented by *Joshua Johnson, Director,*

*Library*

7. **#2025-1126. Approval of Proposed 2026 Board Meeting Schedule** - *presented by Joshua Johnson, Director, Library*

**INFORMATION & DISCUSSION ITEMS**

8. **#2025-960. 2026 Tentative Budget** - *presented by Joshua Johnson, Director, Library*
9. **#2025-1213. South End Construction Update** - *presented by Joshua Johnson, Director, Library*

**ADJOURNMENT**