



## 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 January 8, 2026.

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. **#2025-1227. Approval - November 2025 Minutes** - *presented by Joshua Johnson, Director, Library*
2. **#2025-1228. Ratification of Expenditures - October & November 2025** - *presented by Joshua Johnson, Director, Library*
3. **#2025-1214. Ratification of a Contract with Vision Graphics for Six Acrylic Photographs** - *presented by Joshua Johnson, Director, Library*

#### Financial Information:

- Type: Payable
- Amount: \$6,478.00

#### Terms:

- Beginning Date: 11/18/2025
- Ending Date: 12/31/2025

4. **#2025-1324. Ratification of an Amendment to Contract #2024-1073 with Modern Out West, PLLC for a Guaranteed Maximum Design Price on the Bountiful Branch Library Restoration Project** - *presented by Joshua Johnson, Director, Library*
5. **#2025-1325. Ratification of renewal contract with EBSCO for MyHeritage Family Database and Flipster Digital Magazine service** - *presented by Ellen Peterson, Deputy Director, Library*
6. **#2026-68. Ratification of a Lease Agreement with Liberty Hills Academy for Use as a Temporary Library Location During Renovation of Bountiful Branch** - *presented by Joshua Johnson, Director, Library*

#### Financial Information:

- Type: Payable

#### Terms:

- Beginning Date: 01/01/2026

- Amount: \$239,886.00

- Ending Date: 12/31/2027

7. **#2025-1317. Approval of extended hours on Friday, March 20th, 2026 at the Layton Branch from 6:30-8:30 pm for the annual Spring Activity in partnership with Layton City** - *presented by Joshua Johnson, Director, Library*
8. **#2026-75. Election of Chair and Vice Chair/Chair-elect** - *presented by Joshua Johnson, Director, Library*

#### **INFORMATION & DISCUSSION ITEMS**

9. **#2025-1229. Holocaust Exhibit Review** - *presented by Kim Valeika, Library*
10. **#2026-74. Perk Foundation Grant** - *presented by Joshua Johnson, Director, Library*
11. **#2025-1230. South End Construction Update** - *presented by Joshua Johnson, Director, Library*

#### **ADJOURNMENT**