| **Agenda Item** | | **Action** | | **Presenter** | |
| --- | --- | --- | --- | --- | --- |
| **Orders of the Meeting** | |  | |  | |
|  | | 6:00pm Gather / 6:10 Call to Order, Pledges  Introduction of Guests  Add any agenda items | | Kelly | |
| **Minutes/ Financial Reports** | |  | |  | |
|  | | Approve Secretary Minutes - October Meeting  Treasurer’s / Bookkeepers Report  Review/Approve 2024-2025 Budget Proposal | | \_\_\_\_\_\_  Merle | |
| **Reading of Correspondence** | |  | |  | |
| **Extension Office Report** | | Enrollment Update, Volunteer training series, newsletter blurbs, fundraising, | | Molly | |
| **Fairgrounds Report** | | Red Sale Barn? | | Lee | |
| **Youth Report** | |  | | Dakota/Alexa | |
| **Old Business** | |  | |  | |
| MLC Officers / Membership | | Declare Species Members for 2024-2025  Officer Vacancies: Secretary  Vote in Youth Members | | Molly | |
| Species Needs | | Send to Caitlin Quisenberry ASAP | | All | |
| Market Livestock Contract | | Final Version - collecting signatures, tracking | | Molly | |
| AQA format | | Tentative dates, teachers, content | | Molly | |
| **New Business** | |  | |  | |
| Subcommittees | | Assign committee members to subcommittees for 2024-2025 | | All | |
| MLC Scholarship | | $$ amount and # of scholarships w/ Foundation | | Merle | |
| Planning for Fair 2025 | |  | | Molly | |
| 2025 4-H Theme | | “The Magic of 4-H” | | Molly | |
| Schedule | | Review last year’s - bring changes to Jan. meeting | | All | |
| Tents | | Gallatin Event Rental Contract approved, 40x80 still needed | | Lee | |
| Barn Layout | | Security | | Lee | |
| Livestock Judge | | Caleb Boardman - waiting on contract/response | | All | |
| Processors/Trucking | | Start scheduling now | | All | |
| BBQ | | Lone Peak? | | Molly/Shawna | |
| Other | | FSB buckle redesign | |  | |
| **Committee Reports** | |  | |  | |
| Market Sale | | Make contact with auctioneers | | Committee | |
| Publication | | Thank you postcards - Fall 2024? | | Committee | |
| Fairbook | | Review Rules section for simplification/clarity | | Committee | |
| **Announcements** | |  | |  | |
| Next meeting is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ at the Gallatin County Extension Office  Record books due: June 25, 2025  Project Interviews: July 10-11, 2025  2025 Fair Dates: July 12-20, 2025 Market Sale: Friday, July 18, 2025 | | | | | |
| **Adjournment** | | Discussion/ Decision on Meeting Adjournment | |  | |