



**ARMSTRONG COUNTY  
BOARD OF COMMISSIONERS' MEETING  
December 4, 2025 ~ 9:00 AM**

## **AGENDA**

- 1. CALL MEETING TO ORDER –** *(May be Recorded)*
- 2. ROLL CALL –** John W. Strate, Anthony G. Shea, Pat Fabian
- 3. PLEDGE OF ALLEGIANCE**
- 4. AGENDA AMENDMENTS**
- 5. EXECUTIVE SESSION**
- 6. WELCOME VISITORS / PUBLIC COMMENT**

*Visitors are welcome to comment on any agenda items at this time under the direction of the Chairman. Individuals will be allowed up to five (5) minutes and groups up to fifteen (15) minutes to speak. Completed written forms will be collected as required by the county.*

### **7. MEETING REPORT**

- a. Discussion to approve Minutes of the Commissioners' Meeting held on November 20, 2025

### **8. FINANCE REPORT**

- a. Discussion to acknowledge purchase orders for the week of November 25, 2025, in the amount of \$10,672.97  
*Karen Notto, Chief Clerk*
- b. Discussion to acknowledge purchase orders for the week of December 2, 2025, in the amount of \$6,420.68  
*Karen Notto, Chief Clerk*
- c. Discussion to acknowledge Financial Transactions for November 2025

### **9. PERSONNEL REPORT**

- a. Discussion to acknowledge the Personnel Transaction Report of December 4, 2025  
*Karen Notto, Chief Clerk*

### **10. RESOLUTIONS**

- a. Discussion to adopt Resolution 2025-01 Butler Community College – Marcellus Legacy Allocation  
*Karen Notto, Chief Clerk*

**Next Board of Commissioners' Public Meeting: Thursday, December 18, 2025, at 9:00 a.m.**

## **11. AGREEMENTS AND CONTRACTS**

- a. Discussion to acknowledge Agreement between the County of Armstrong and Department of Agriculture  
*Karen Notto, Chief Clerk*

## **12. ANNOUNCEMENTS**

## **13. OTHER BUSINESS**

## **14. EXECUTIVE SESSION**

## **15. PUBLIC COMMENT**

*Visitors are welcome to comment on any agenda or non-agenda items at this time under the direction of the Chairman. Individuals will be allowed up to five (5) minutes and groups up to fifteen (15) minutes to speak. Completed written forms will be collected as required by the county.*

## **16. ADJOURNMENT**