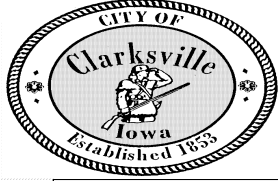


|                          |                                                                                                                                                                                                                                               |                                                                                     |
|--------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------|
| Department Head Meeting  | <b>AGENDA FOR CITY COUNCIL MEETING</b>                                                                                                                                                                                                        |                                                                                     |
| <b>CALL TO ORDER:</b>    | <b>February 16, 2026</b><br><b>Monday</b><br><b>6:30 PM</b>                                                                                                                                                                                   |  |
| <b>ROLL CALL:</b>        |                                                                                                                                                                                                                                               |                                                                                     |
|                          |                                                                                                                                                                                                                                               |                                                                                     |
|                          | 1- Approve the Agenda                                                                                                                                                                                                                         |                                                                                     |
| <b>PUBLIC FORUM:</b>     | A time set aside for comments from the public on topics of City business other than those listed on this agenda. <b>Five minutes per topic</b>                                                                                                |                                                                                     |
| <b>CORRESPONDENCE:</b>   | 2- <b>MAYOR - topics:</b>                                                                                                                                                                                                                     |                                                                                     |
| <b>Consent Agenda:</b>   | 3- Discussion and motion to approve Consent Agenda                                                                                                                                                                                            |                                                                                     |
|                          | (a) January Claims & Financial Reports                                                                                                                                                                                                        |                                                                                     |
|                          | (b) Minutes (02/02/2026)                                                                                                                                                                                                                      |                                                                                     |
| <b>DEPARTMENT REPORT</b> | 4- <b>__1. Library Director</b>                                                                                                                                                                                                               |                                                                                     |
|                          | __ (a)                                                                                                                                                                                                                                        |                                                                                     |
|                          | <b>__2. Fire Chief</b>                                                                                                                                                                                                                        |                                                                                     |
|                          | __ (a)                                                                                                                                                                                                                                        |                                                                                     |
|                          | <b>__3. Ambulance Chief</b>                                                                                                                                                                                                                   |                                                                                     |
|                          | __ (a)                                                                                                                                                                                                                                        |                                                                                     |
|                          | <b>__4. Police Chief</b>                                                                                                                                                                                                                      |                                                                                     |
|                          | <b>__5. Maintenance</b>                                                                                                                                                                                                                       |                                                                                     |
|                          | __ (a) Building Permit                                                                                                                                                                                                                        |                                                                                     |
|                          | __ (b) Approve reimbursement of tire purchase to Jared Brunner                                                                                                                                                                                |                                                                                     |
|                          | __ (c ) Approve Tree Removal at 208 West Prospect in Alleyway                                                                                                                                                                                 |                                                                                     |
|                          | <b>__6. City Rec</b>                                                                                                                                                                                                                          |                                                                                     |
|                          | __ (a)                                                                                                                                                                                                                                        |                                                                                     |
|                          | <b>__7. Volunteer Park</b>                                                                                                                                                                                                                    |                                                                                     |
|                          | __ (a)                                                                                                                                                                                                                                        |                                                                                     |
| <b>OLD BUSINESS:</b>     | 5- Church Street Discussion and Action                                                                                                                                                                                                        |                                                                                     |
|                          | 6- Licensing & Inspection of Rental Properties                                                                                                                                                                                                |                                                                                     |
| <b>NEW BUSINESS</b>      | 7- Chris Showalter, Butler Co. Emergency Management                                                                                                                                                                                           |                                                                                     |
|                          | 8- Action on Resolution 26-1-A RESOLUTION SETTING FORTH A PROPOSAL TO SELL REAL ESTATE LOCATED IN RAILROAD ADDITION AND HILTON'S ADDITION SOUTH OF WEST WALNUT STREET AND WEST OF SOUTH ADAMS TREET IN CLARKSVILLE AND SETTING PUBLIC HEARING |                                                                                     |
| <b>CLERK REPORT</b>      | 9- Budget Information                                                                                                                                                                                                                         |                                                                                     |
|                          | 10- Set Public Hearing for Proposed Tax Levy                                                                                                                                                                                                  |                                                                                     |
| <b>ADJOURNMENT</b>       |                                                                                                                                                                                                                                               |                                                                                     |
|                          | City Attorney update, as needed, by Zoom, phone or in person regarding open meetings and city personnel policy and possible closed session under 25.5(1)(c)                                                                                   |                                                                                     |