

# WHEATLAND COUNTY - COUNCIL TIMESHEET - 2022

COUNCILLOR: Shannon Laprise  
May 2022

EMPLOYEE ID: 12201



| DATES         | DESCRIPTION                       | ASB KM | KM     | FULL DAY PER DIEM | PARTIAL UP TO 4 HOURS DAYTIME | PARTIAL UP TO 4 HOURS EVENING | DESCRIPTION/RESOLUTION  |
|---------------|-----------------------------------|--------|--------|-------------------|-------------------------------|-------------------------------|---|
| 01            |                                   |        |        |                   |                               |                               |   |
| 02            | Strathmore Chamber of Commerce    |        |        |                   | 0.5                           |                               |   |
| 03            | 01- Council Meeting               |        | 96     | 1                 |                               |                               |   |
| 04            | Strathmore Chamber of Commerce    |        | 112    |                   | 0.5                           |                               |   |
| 05            |                                   |        |        |                   |                               |                               |   |
| 06            |                                   |        |        |                   |                               |                               |   |
| 07            |                                   |        |        |                   |                               |                               |   |
| 08            |                                   |        |        |                   |                               |                               |   |
| 09            | Strathmore Chamber of Commerce    |        |        |                   | 0.5                           |                               |   |
| 10            | 02 - MPC Meeting                  |        | 96     | 1                 |                               |                               |   |
| 11            |                                   |        |        |                   |                               |                               |   |
| 12            | Wheatland Housing Management Body |        | 112    |                   |                               | 1                             |   |
| 13            |                                   |        |        |                   |                               |                               |   |
| 14            |                                   |        |        |                   |                               |                               |   |
| 15            |                                   |        |        |                   |                               |                               |   |
| 16            | Strathmore Chamber of Commerce    |        |        |                   | 0.5                           |                               |   |
| 17            | 01- Council Meeting               |        | 96     | 1                 |                               |                               |   |
|               | Other Committees - By Resolution  |        |        |                   |                               | 1                             | Meet & Greet with County of Newell Resolution No. CM-2022-03-15 |
| 18            |                                   |        |        |                   |                               |                               |   |
| 19            | Wheatland Housing Management Body |        | 112    |                   |                               | 1                             |   |
| 20            |                                   |        |        |                   |                               |                               |   |
| 21            |                                   |        |        |                   |                               |                               |   |
| 22            |                                   |        |        |                   |                               |                               |   |
| 23            |                                   |        |        |                   |                               |                               |   |
| 24            | Strathmore Chamber of Commerce    |        |        |                   | 0.5                           |                               |   |
| 25            |                                   |        |        |                   |                               |                               |   |
| 26            |                                   |        |        |                   |                               |                               |   |
| 27            |                                   |        |        |                   |                               |                               |   |
| 28            | Strathmore Chamber of Commerce    |        | 112    | 1                 |                               |                               | Tradeshow Resolution No. CM-2022-06-16                          |
| 29            | Strathmore Chamber of Commerce    |        | 112    | 1                 |                               |                               | Tradeshow Resolution No. CM-2022-06-16                          |
| 30            | SWAT - Drug Task Force            |        | 112    |                   | 0.5                           |                               |   |
| 31            |                                   |        |        |                   |                               |                               |   |
| <b>TOTALS</b> |                                   | -      | 960.00 | 4.00              | 4.00                          | 3.00                          |   |

| DESCRIPTION                                     | GL              | QTY  | RATE     | TOTAL           |
|---|-----------------|------|----------|-----------------|
| AG SERVICE BOARD - PARTIAL EVENING              | 2-62-11-2155-00 | -    | 187.52   | -               |
| AG SERVICE BOARD - PARTIAL DAYTIME              | 2-62-11-2155-00 | -    | 128.29   | -               |
| AG. SERVICE BOARD - FULL                        | 2-62-11-2155-00 | -    | 256.58   | -               |
| COMMITTEES - PARTIAL EVENING                    | 2-11-00-2155-00 | 3.00 | 187.52   | 562.56          |
| COMMITTEES - PARTIAL DAYTIME                    | 2-11-00-2155-00 | 3.00 | 128.29   | 384.87          |
| COMMITTEES - FULL                               | 2-11-00-2155-00 | 2.00 | 256.58   | 513.16          |
| COUNCIL - PARTIAL EVENING                       | 2-11-00-2155-00 | -    | 187.52   | -               |
| COUNCIL - PARTIAL DAYTIME                       | 2-11-00-2155-00 | -    | 128.29   | -               |
| COUNCIL - FULL                                  | 2-11-00-2155-00 | 2.00 | 256.58   | 513.16          |
| MUNICIPAL PLANNING COMMISSION - PARTIAL EVENING | 2-61-00-2153-00 | -    | 187.52   | -               |
| MUNICIPAL PLANNING COMMISSION - PARTIAL DAYTIME | 2-61-00-2153-00 | 1.00 | 128.29   | 128.29          |
| MUNICIPAL PLANNING COMMISSION - FULL            | 2-61-00-2153-00 | -    | 256.58   | -               |
| CONFERENCE, CONVENTION - PARTIAL EVENING        | 2-11-00-2155-00 | -    | 187.52   | -               |
| CONFERENCE, CONVENTION - PARTIAL DAYTIME        | 2-11-00-2155-00 | -    | 128.29   | -               |
| CONFERENCE, CONVENTION - FULL                   | 2-11-00-2155-00 | -    | 256.58   | -               |
| COUNCIL HONORARIUM-REEVE                        | 2-11-00-2151-00 | -    | 3,209.36 | -               |
| COUNCIL HONORARIUM-DEPUTY REEVE                 | 2-11-00-2151-00 | -    | 2,688.60 | -               |
| COUNCIL HONORARIUM-COUNCIL                      | 2-11-00-2151-00 | 1.00 | 2,683.05 | 2,683.05        |
| <b>TOTAL</b>                                    |                 |      |          | <b>4,785.09</b> |

Councillor Signature:


Approved by:

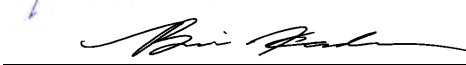
## COUNCIL/BOARD MEMBER EXPENSE REPORT

DATE : May 2022  
 EMPLOYEE: Shannon Laprise  
 DEPARTMENT: LEGISLATIVE

VENDOR # : \_\_\_\_\_  
 CHEQUE # : \_\_\_\_\_

|  |                 | Please fill in date of travel |             |        |         |        |               |              |               |          |
|--|-----------------|-------------------------------|-------------|--------|---------|--------|---------------|--------------|---------------|----------|
| Reimbursable costs                                 | GL              |                               |             |        |         |        |               | Total        | GST           | Net      |
| Travel/Flight                                      | 2-11-00-2211-00 |                               |             |        |         |        |               | -            | -             | -        |
| Lodging  | 2-11-00-2213-00 |                               |             |        |         |        |               | -            | -             | -        |
| Meals  | 2-11-00-2212-00 |                               |             |        |         |        |               | -            | -             | -        |
| Parking/Auto Rental/Taxi                           | 2-11-00-2214-00 |                               |             |        |         |        |               | -            | -             | -        |
| Other <u>ASB Conf</u>                              | 2-62-11-2236-00 |                               |             |        |         |        |               | -            | -             | -        |
| <b>Total Travel and Other Costs- From Receipts</b> |                 |                               |             |        |         |        |               | <b>-</b>     | <b>-</b>      | <b>-</b> |
| Travel costs-flat rate                             | GL              | Dates                         | Description | Rate   | Days/KM | Total  | GST           | Net          |               |          |
| Lodging  | 2-11-00-2213-00 |                               |             | 130.00 |         | -      | -             | -            |               |          |
| Meals  | 2-11-00-2212-00 |                               |             | 60.00  |         | -      | -             | -            |               |          |
| Breakfast  | 2-11-00-2212-00 |                               |             | 10.00  |         | -      | -             | -            |               |          |
| Lunch  | 2-11-00-2212-00 |                               |             | 20.00  |         | -      | -             | -            |               |          |
| Dinner   | 2-11-00-2212-00 |                               |             | 30.00  |         | -      | -             | -            |               |          |
| Conference   | 2-11-00-2214-00 |                               |             | 50.00  |         | -      | -             | -            |               |          |
| ASB Milage   | 2-62-11-2211-00 |                               |             | 0.61   | -       | -      | -             | -            |               |          |
| Other Milage                                       | 2-11-00-2211-00 |                               |             | 0.61   | 960.00  | 585.60 | 27.89         | 557.71       |               |          |
| <b>Total Per Diem and Mileage Costs</b>            |                 |                               |             |        |         |        | <b>585.60</b> | <b>27.89</b> | <b>557.71</b> |          |

EMPLOYEE SIGNATURE: 

SUPERVISOR SIGNATURE: 

|                            |               |
|----------------------------|---------------|
| <b>TOTAL NET EXPENSES</b>  | <b>557.71</b> |
| <b>GST</b>                 | <b>27.89</b>  |
| <b>TOTAL REIMBURSEMENT</b> | <b>585.60</b> |

\*\* A \$100 allowance per month for cellular phone has been added to each councilor's pay through payroll. \*\*