

# WHEATLAND COUNTY - COUNCIL TIMESHEET - 2023

COUNCILLOR: Amber Link  
January 2023

EMPLOYEE ID: 10051



| 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    |                                   |              |               |                   |                               |                               |                              |
| 03    |                                   |              |               |                   |                               |                               |                              |
| 04    |                                   |              |               |                   |                               |                               |                              |
| 05    | Community Futures Wild Rose       |              | 40            |                   |                               | 1                             |                              |
| 06    | Central Zone - RMA - District 2   |              |               |                   |                               |                               | N/C                          |
| 07    |                                   |              |               |                   |                               |                               |                              |
| 08    |                                   |              |               |                   |                               |                               |                              |
| 09    |                                   |              |               |                   |                               |                               |                              |
| 10    | 01- Council Meeting               |              | 20            |                   | 1                             |                               |                              |
| 11    | 02 - MPC Meeting                  |              | 10            |                   | 0.5                           |                               |                              |
|       | 03 - ASB Meeting                  | 10           |               |                   | 0.5                           |                               |                              |
| 12    |                                   |              |               |                   |                               |                               |                              |
| 13    |                                   |              |               |                   |                               |                               |                              |
| 14    |                                   |              |               |                   |                               |                               |                              |
| 15    |                                   |              |               |                   |                               |                               |                              |
| 16    |                                   |              |               |                   |                               |                               |                              |
| 17    | Wheatland Housing Management Body |              | 40            |                   |                               | 1                             | Resolution No. CM-2023-02-08 |
| 18    |                                   |              |               |                   |                               |                               |                              |
| 19    |                                   |              |               |                   |                               |                               |                              |
| 20    |                                   |              |               |                   |                               |                               |                              |
| 21    |                                   |              |               |                   |                               |                               |                              |
| 22    |                                   |              |               |                   |                               |                               |                              |
| 23    |                                   |              |               |                   |                               |                               |                              |
| 24    |                                   |              |               |                   |                               |                               | Signage Committee N/C        |
| 25    |                                   |              |               |                   |                               |                               |                              |
| 26    | Emergency Management Committee    |              |               |                   | 1                             |                               |                              |
| 27    |                                   |              |               |                   |                               |                               | Chamber Business Awards N/C  |
| 28    | Marigold Library Committee        |              |               |                   | 1                             |                               |                              |
| 29    |                                   |              |               |                   |                               |                               |                              |
| 30    |                                   |              |               |                   |                               |                               |                              |
| 31    |                                   |              |               |                   |                               |                               |                              |
|       | <b>TOTALS</b>                     | <b>10.00</b> | <b>110.00</b> | <b>-</b>          | <b>4.00</b>                   | <b>2.00</b>                   |                              |

| 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 | 0.50 | 128.29   | 64.15           |
| AG SERVICE BOARD - FULL                         | 2-62-11-2155-00 | -    | 256.58   | -               |
| COMMITTEES - PARTIAL EVENING                    | 2-11-00-2155-00 | 2.00 | 187.52   | 375.04          |
| COMMITTEES - PARTIAL DAYTIME                    | 2-11-00-2155-00 | 2.00 | 128.29   | 256.58          |
| COMMITTEES - FULL                               | 2-11-00-2155-00 | -    | 256.58   | -               |
| COUNCIL - PARTIAL EVENING                       | 2-11-00-2155-00 | -    | 187.52   | -               |
| COUNCIL - PARTIAL DAYTIME                       | 2-11-00-2155-00 | 1.00 | 128.29   | 128.29          |
| COUNCIL - FULL                                  | 2-11-00-2155-00 | -    | 256.58   | -               |
| MUNICIPAL PLANNING COMMISSION - PARTIAL EVENING | 2-61-00-2153-00 | -    | 187.52   | -               |
| MUNICIPAL PLANNING COMMISSION - PARTIAL DAYTIME | 2-61-00-2153-00 | 0.50 | 128.29   | 64.15           |
| 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 | 1.00 | 3,209.36 | 3,209.36        |
| COUNCIL HONORARIUM-DEPUTY REEVE                 | 2-11-00-2151-00 | -    | 2,688.60 | -               |
| COUNCIL HONORARIUM-COUNCIL                      | 2-11-00-2151-00 | -    | 2,683.05 | -               |
| <b>TOTAL</b>                                    |                 |      |          | <b>4,097.56</b> |

Councillor Signature:


Approved by:


## COUNCIL/BOARD MEMBER EXPENSE REPORT

DATE : January 2023  
 EMPLOYEE: Amber Link  
 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 |                               |             | 0.68   | 10.00   |  |  | 6.80         | 0.32        | 6.48         |
| Other Milage                                       | 2-11-00-2211-00 |                               |             | 0.68   | 110.00  |  |  | 74.80        | 3.56        | 71.24        |
| <b>Total Per Diem and Mileage Costs</b>            |                 |                               |             |        |         |  |  | <b>81.60</b> | <b>3.88</b> | <b>77.72</b> |

EMPLOYEE SIGNATURE: 

SUPERVISOR SIGNATURE: 

|                            |              |
|----------------------------|--------------|
| <b>TOTAL NET EXPENSES</b>  | <b>77.72</b> |
| <b>GST</b>                 | <b>3.88</b>  |
| <b>TOTAL REIMBURSEMENT</b> | <b>81.60</b> |

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