

## LA CROSSE COUNTY NOTICE OF MEETING

|                            |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |
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| <b>COMMITTEE OR BOARD:</b> | <b>EXECUTIVE COMMITTEE</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| <b>DATE OF MEETING:</b>    | <b>WEDNESDAY, OCTOBER 7, 2026</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |
| <b>MEETING PLACE:</b>      | <b>Administrative Center, Conference Room 1107<br/>212 6<sup>th</sup> Street N, La Crosse, WI 54601</b><br><a href="#">JOIN MEETING NOW</a>                                                                                                                                                                                                                                                                                                                                                                                                               |
| <b>TIME OF MEETING:</b>    | <b>8:00 A.M.</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
| <b>PURPOSE OF MEETING:</b> | <b>MONTHLY MEETING</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| 1.                         | Call to Order and Roll Call                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
| 2.                         | Public Comment                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |
| 3.                         | Approval of Minutes of <a href="#">September 9, 2026</a> Executive Committee Meeting                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
| 4.                         | Approval of Minutes of <a href="#">September 15, 2026</a> Special Executive Committee Meeting                                                                                                                                                                                                                                                                                                                                                                                                                                                             |
| 5.                         | Consent Agenda: <a href="#">Monthly Account Transfers and Investment Report</a>                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |
| 6.                         | <a href="#">Resolution re: Approval of Blufflands Funding for Butterfly Trail Improvements, Town of Shelby</a><br>* <a href="#">Application</a>                                                                                                                                                                                                                                                                                                                                                                                                           |
| 7.                         | <a href="#">Resolution re: Approval of Blufflands Funding for Restoration of Dobson Hill Prairie Which is Part Of the Dobson Tract, to the Friends of the Blufflands</a><br>* <a href="#">Application</a>                                                                                                                                                                                                                                                                                                                                                 |
| 8.                         | <a href="#">Resolution re: Authorizing 1.0 FTE Economic Support Specialist (ESS) Position for Emplify Health Partnership</a>                                                                                                                                                                                                                                                                                                                                                                                                                              |
| 9.                         | <a href="#">Offer to Purchase from the West Salem School District -</a> <b>CLOSED SESSION:</b> Upon a motion duly made and carried, the Committee may go into closed session pursuant to Wis. Stat. s. 19.85(1)(e) for the purpose of deliberating or negotiating the purchasing of public properties, the investing of public funds, or conducting other specified public business, whenever competitive or bargaining reasons require a closed session, <b>TO WIT:</b> Follow up on potential sale of County property to the West Salem School District |
| 10.                        | 2027 Budget Overview                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
| 11.                        | Committee Reports                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |
| 12.                        | Future Agenda Items                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| 13.                        | Next Regular Meeting: November 4, 2026                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| 14.                        | Adjournment                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |

### NOTICES FAXED/MAILED TO:

#### NEWS MEDIA

La Crosse Tribune  
Other Media

#### OTHERS

J. Witt, J. Siegel

#### DEPARTMENTS

County Administrator  
Corporation Counsel  
County Clerk  
Finance Director  
IT Director  
Human Resources Director  
County Treasurer  
Facilities/R. Westpfahl

#### COMMITTEE MEMBERS

Tina Tryggstad, Chair  
David Pierce  
Kim Cable  
Joe Kovacevich  
Dillon Mader  
Grant Mathu  
Ken Schlimgen  
Paul Wuensch  
Kristie Tweed

**MEMBERS:** If unable to attend, call the County Clerk's Office at 785-9581.

**\*\*PUBLIC COMMENT:** Individuals may make a public comment in person. The Committee may receive information from the public, but the Committee reserves the right to limit the time that the public may comment and the degree to which members of the public may participate in the meeting.

**PERSONS WITH DISABILITY:** If you need accommodation to attend this meeting, please contact the County Clerk's Office at (608)785-9581 as soon as possible.

**DATE NOTICE FAXED/MAILED/POSTED:** October 2, 2026

**This meeting may be recorded and any such recording is subject to  
Disclosure under the Wisconsin Open Records Law**