

**Annual 4-H Chartered Club Plan & Budget***Adapted from University of Florida 4-H “Club Charter Organizational Form”.*

**Clark/Klickitat/Skamania Counties**

**Please return this completed form to the Extension Office by December 1st.**Clark County: WSU Extension, 1919 NE 78th St. Vancouver, WA 98665
Skamania County: WSU Extension, 710 SW Rock Creek/PO Box 369 Stevenson, WA 98648
Klickitat County: WSU Extension, 228 W Main St./Mail Stop 12 Goldendale, WA 98620

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Club Name Facebook Group Page and/or Web Address

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_Regular Meeting Place Regular Meeting Date and Time

Club Open to New Members? 🞏 Yes 🞏 No

Contact information to share with New Members: (can be phone/email)

**Leaders & Projects:** All projects listed here will be options for your club members in 4HOnline. If adding projects later in the year please contact the 4-H Office.

General Leader:

Project Offered:

Project Offered:

Project Offered:
Project Offered:

Project Offered:

Project Offered:

Co-Leader:

Project Leader:

Project Leader:

Project Leader:

Project Leader:

Project Leader:

Project Leader:

**Club/Group Bank Account**

**Adult Signatory 1:**

**Adult Signatory 2**:

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**Club Officers:** (If elections held later in year, provide update after officer elections) **\*REQUIRED**

**President\*:** **Reporter:**

**Vice President\*:**  **Recreation:**

**Secretary\*:**  **Historian:**

**Youth Treasurer\*:** **Sgt. at Arms:**

**Scrap Book:** **Other:**

**Jr./Teen Leaders:**

**Club Plans**

 **Focus/Theme:** \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**Service Project(s):** \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**Fundraiser(s):**

*Extension programs and employment are available to all without discrimination.  Evidence of noncompliance may be reported through your local Extension office.  If you require special accommodation, contact Missy Cummins* *missy.cummins@wsu.edu* *two weeks prior to the event.*

**Club Goals for year:**

1.
2.
3.

|  |
| --- |
| **Club Program Calendar** |
| **Month** | **Meeting Date(s)** | **Educational Focus** |
| October |  |  |
| November |  |  |
| December |  |  |
| January |  |  |
| February |  |  |
| March |  |  |
| April |  |  |
| May |  |  |
| June |  |  |
| July |  |  |
| August |  |  |
| September |  |  |

|  |
| --- |
| **Yearly Budget for October 1, \_\_\_\_\_\_\_\_\_\_ to September 30, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\*\*\*** |
| **Item** | **Expense** | **Income** | **Totals** | **Balance** | **Actual\*** |
| **Projected IncomeFrom:** |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
| **Total Income:** |  |  |  |  |  |
| **Projected Expenses:** |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
| **Total Expenses:** |  |  |  |  |  |
| **Budget out of Balance Amount\*\*** |  |  |  |  |  |

\* The actual column is completed as the year proceeds. It helps determine if you are on track with your budget and is a great help in figuring next
year’s budget. \*\* A negative balance can be balanced with funds that may be available from last year. *The 4-H program is an educational program and clubs/groups may not maintain a high balance from year to year unless preapproved by Extension. Keeping a balance that will pay for 6 months of expenses is appropriate and allows the club/group a “cushion” if fundraising efforts are not successful (See WSU 4-H Policy 11.3).
\*\*\*If this form is due before your first club meeting please estimate what your fundraising and budget goals might be. If you feel the need to update your budget with the 4-H Office you can re-submit a copy later in the year.*