

**AMENDMENT TO AGREEMENT**

**THIS AMENDMENT TO AGREEMENT**, made and entered into on this \_\_\_\_\_ day of, January 2021, by and between **LEXINGTON-FAYETTE URBAN COUNTY GOVERNMENT**, an urban county government pursuant to KRS Chapter 67A, and located at 200 East Main Street, Lexington, Fayette County, Kentucky 40507 (hereinafter referred to as "GOVERNMENT"), **AIDS VOLUNTEERS, INC.**, a Kentucky non-profit corporation pursuant to KRS Chapter 273, and whose post office address is 365 Waller Avenue, Suite 100, Lexington, Kentucky 40504 (hereinafter referred to as 'SUBRECIPIENT').

**WHEREAS**, GOVERNMENT and SUBRECIPIENT entered into an Agreement dated December 31, 2018 ("Agreement"), in which the SUBRECIPIENT was allocated \$55,000 in federal HOME funds (CFDA # 14.239) as provided by the 2018 Consolidated Plan for the operation of a Tenant Based Rental Assistance Program for low-income households with individuals who have been diagnosed with a serious mental illness and who reside in Fayette County;

**WHEREAS**, SUBRECIPIENT has requested additional time to complete program activities;

**WHEREAS**, the Agreement provides for all amendments to be in writing executed by GOVERNMENT and SUBRECIPIENT;

**NOW, THEREFORE**, in consideration of the foregoing and mutually agreed upon promises, conditions, and covenants hereinafter set forth, the parties hereto agree as follows:

Article II, "TIME OF PERFORMANCE," shall be amended in its entirety to read as follows:

"The SUBRECIPIENT agrees to complete all activities under this Agreement no later than December 31, 2021."

In all other respects, except as specifically modified herein, the terms of the Agreement dated December 31, 2018, shall remain in full force and effect with respect to the provisions outlined therein, and all the terms and conditions of that Agreement are incorporated herein by reference.

**IN WITNESS WHEREOF**, the parties executed this Amendment at Lexington, Kentucky, the day, month, and year above written.

**LEXINGTON-FAYETTE URBAN COUNTY  
GOVERNMENT**

\_\_\_\_\_  
Linda Gorton, Mayor

**ATTEST:**

\_\_\_\_\_  
Clerk of Urban County Council

**AIDS VOLUNTEERS, INC.**

\_\_\_\_\_  
Jon Parker, Executive Director