

**BOARD OF SEDGWICK COUNTY COMMISSIONERS  
PROCEEDINGS**

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**MEETING OF THE BOARD OF COUNTY COMMISSIONERS**

**REGULAR MEETING**

**JUNE 8, 2005**

**9:00 AM**

Pursuant to Resolution #215-1986, adopted by the Board of County Commissioners on September 24, 1986, members of the public are allowed to address the County Commission for a period of time limited to not more than five minutes.

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**ORDER OF BUSINESS**

**CALL MEETING TO ORDER**

**INVOCATION:** Pastor Rob Winslow  
Haysville United Methodist Church

**FLAG SALUTE**

**ROLL CALL**

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**RETIREMENT**

- A. PRESENTATION OF RETIREMENT CLOCK TO GREGORY H. THOMPSON, FIRE MARSHALL, FIRE DISTRICT #1.** Presented by Jo Templin, Director, Division of Human Resources.

Mr. Thompson will retire July 1, 2005 after 32 years of service.

**RECOMMENDED ACTION:** Present the clock.

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**PRESENTATION**

- B. PRESENTATION REGARDING ECONOMIC DEVELOPMENT AND THE GENERAL ECONOMY OF THE COUNTY AND SOUTH CENTRAL KANSAS.** Presented by the Honorable Dee Stuart, Mayor, City of Park City.

**RECOMMENDED ACTION:** Receive and file.

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**PLANNING DEPARTMENT**

- C. AGREEMENT WITH KANSAS DEPARTMENT OF TRANSPORTATION AND CITY OF WICHITA, KANSAS OUTLINING REIMBURSEMENT STRUCTURE AND FUNDING RESPONSIBILITY FOR THE PUBLIC SAFETY AUTOMATIC VEHICLE LOCATION PROJECT.** Presented by John Schlegel, Director, Metropolitan Area Planning Department.

**RECOMMENDED ACTION:** Approve the Agreement and authorize the Chairman to sign.

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**NEW BUSINESS**

- D. MEMORANDUM OF UNDERSTANDING WITH CITY OF WICHITA, KANSAS PROVIDING BUREAU OF JUSTICE ASSISTANCE GRANT AWARD FUNDS TO COVER A PORTION OF THE COSTS ASSOCIATED WITH A CRIMINAL PROSECUTION.** Presented by Nola Tedesco Foulston, District Attorney.

**RECOMMENDED ACTION:** Approve the Memorandum of Understanding and authorize the Chairman to sign.

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**DIVISION OF PUBLIC SAFETY – DEPARTMENT OF CORRECTIONS**

- E. GRANT APPLICATION TO KANSAS JUVENILE JUSTICE AUTHORITY FOR A FEDERAL FISCAL YEAR 2004 JUVENILE ACCOUNTABILITY BLOCK GRANT TO FUND JUVENILE JUSTICE PROGRAMS.** Presented by Chris Morales, Systems Integration Coordinator.

**RECOMMENDED ACTION:** Approve the Grant Application and authorize the Chairman to sign all necessary documents, including a grant award agreement containing substantially the same terms and conditions as this Application; and approve establishment of budget authority at the time the grant award documents are executed.

- F. PUBLIC WORKS.** Presented by David Spears, P.E., Director/County Engineer.

- 1. RESOLUTION DESIGNATING AND CLASSIFYING CERTAIN STREETS TO THE GARDEN PLAIN TOWNSHIP SYSTEM. DISTRICT #3.**

**RECOMMENDED ACTION:** Adopt the Resolution.

- 2. RESOLUTION RECLASSIFYING 87<sup>TH</sup> STREET SOUTH BETWEEN BROADWAY AND MERIDIAN (640-25, 26) FROM THE SALEM TOWNSHIP ROAD SYSTEM TO THE SEDGWICK COUNTY HIGHWAY SYSTEM.**

**RECOMMENDED ACTION:** Adopt the Resolution.

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**CONSENT AGENDA**

**G. CONSENT AGENDA.** Presented by William P. Buchanan, County Manager.

- 1. Sixteen Easements for Right-of-Way, one Easement for Drainage and three Temporary Construction Easements for Sedgwick County Project 634-32, 33, 34, 35, 36; widening of 63<sup>rd</sup> Street South between Rock Road and the Butler County line. CIP# R-275. District #5.**
- 2. Amendment to the 2005 Capital Improvement Program to increase CIP# R-275 Right-of-Way Acquisition Phase.**
- 3. Out-of-cycle step increases, from B219-4 to B219-8, for two Mechanic II positions in Fleet Management.**
- 4. Order dated June 1, 2005 to correct tax roll for change of assessment.**
- 5. General Bills Check Register(s) for the week of June 1 – 7, 2005.**

**RECOMMENDED ACTION:** Approve the consent agenda as presented.

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**H. OTHER**

**I. ADJOURNMENT**