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.

**ORDER OF BUSINESS**

**CALL MEETING TO ORDER**

**INVOCATION:** Dr. Paul Wilke  
Woodlawn United Methodist Church, Derby

**FLAG SALUTE**

**ROLL CALL**

**CONSIDERATION OF MINUTES:** Regular Meeting, June 25, 2003

**DONATION**

A. **DONATIONS OF $15 BY BERNIE AND BOB GELMAN, AND $100 BY WAL-MART FOUNDATION, IN MEMORY OF SUICIDE VICTIMS, TO BE USED FOR COMCARE'S SUICIDE PREVENTION PROGRAM.** Presented by Marilyn Cook, Director, COMCARE.

**RECOMMENDED ACTION:** Accept the donations and authorize the Chairman to sign letters of appreciation.
AWARD

B. PRESENTATION OF PLAQUE OF APPRECIATION TO MICHAEL D. PEPOON. Presented by Gary Steed, Sheriff.

RECOMMENDED ACTION: Present the plaque.

NEW BUSINESS

C. LETTER OF SUPPORT FOR COMMUNITY COUNCIL ON HOMELESS ADVOCACY’S CONTINUUM OF CARE APPLICATION TO DEPARTMENT OF HOUSING AND URBAN DEVELOPMENT. Presented by Beth Oaks, Vice President of Community Planning and Resources, United Way of the Plains.

RECOMMENDED ACTION: Approve the letter of support and authorize the Chairman to sign.

D. DIVISION OF COMMUNITY DEVELOPMENT. Presented by Irene Hart, Director.

1. PRESENTATION REGARDING K-96 CORRIDOR STUDY COALITION, AND RESOLUTION AUTHORIZING PARTICIPATION.

RECOMMENDED ACTION: Adopt the Resolution.

2. RESOLUTION AUTHORIZING DIRECTOR, DIVISION OF COMMUNITY DEVELOPMENT, TO ENTER INTO CERTAIN ECONOMIC DEVELOPMENT LOAN AGREEMENTS.

RECOMMENDED ACTION: Adopt the Resolution.
3. AGREEMENT WITH SEDGWICK COUNTY CONSERVATION DISTRICT TO PROVIDE CERTAIN TECHNICAL SERVICES FOR DEVELOPMENT OF A COUNTYWIDE WASTEWATER MANAGEMENT PLAN.

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

E. AGREEMENT WITH KANSAS DEPARTMENT OF COMMERCE AND HOUSING PROVIDING ACCESS TO KANSAS ACCESSIBILITY MODIFICATION PROGRAM FUNDS TO ASSIST OLDER ADULTS WITH MINOR HOME REPAIRS. Presented by Annette Graham, Director, Department on Aging.

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

HEALTH DEPARTMENT

F. HEALTH DEPARTMENT.

1. GRANT APPLICATION TO U.S. DEPARTMENT OF HEALTH AND HUMAN SERVICES (HHS) FOR FUNDING OF “STEPS TO A HEALTHIER US” PROGRAM. Presented by Doren Frederickson, MD, PhD, Sedgwick County Health Officer.

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.
2. **GRANT APPLICATION TO HHS FOR FUNDING OF A DEMONSTRATION PROJECT FOR THE MEDICAL RESERVE CORPS.** Presented by Gloria Vermie, MMRS 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.

G. **RESOLUTION DESIGNATING AND CLASSIFYING CERTAIN STREETS TO THE ILLINOIS TOWNSHIP SYSTEM.** Presented by David Spears, P.E., Director/County Engineer, Public Works.

**RECOMMENDED ACTION:** Adopt the Resolution.

**CONSENT AGENDA**

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

1. **Temporary Construction Easement and Easement for Drainage for Sedgwick County Project 618-36, Central between 143rd and 159th Streets East. CIP #R-252. District #1.**

2. **Plat.**

Approved by Public Works. The County Treasurer has certified that taxes for the year 2002 and prior years have been paid for the following plat:

Gaither Addition
3. Waiver of policy to hire a Director, Division of Human Resources, at level 4.


5. General Bills Check Register(s) for the week of July 2 – July 8, 2003.

RECOMMENDED ACTION: Approve the consent agenda as presented.