

# Sedgwick County

525 North Main Street 3rd Floor  
Wichita, KS 67203



*Sedgwick County...  
working for you*

## Meeting Agenda

Wednesday, May 6, 2015

9:00 AM

BOCC Meeting Room

### **Board of Sedgwick County Commissioners**

***Pursuant to Resolution #131-2010, adopted by the Board of County Commissioners on August 11, 2010, members of the public are allowed to address the County Commission for a period of time limited to not more than five minutes.***

***Anyone who requires an auxiliary aid or service for effective communication, or a modification of policies or procedures to participate in a program, service, or activity of Sedgwick County, should contact the office of Robbie Berry, Sedgwick County Interim ADA Coordinator, 510 N. Main, Suite 306, Wichita, Kansas 67203***

***Phone: (316) 660-7058, TDD: Kansas Relay at 711 or 800-766-3777***

***Email: Robbie.Berry@sedgwick.gov, as soon as possible but no later than 48 hours before the scheduled event. Please include the name, location, date and time of the service or program, your contact information and the type of aid, service, or policy modification needed.***

**ORDER OF BUSINESS**

**CALL MEETING TO ORDER**

**INVOCATION: Moment of Silence.**

**FLAG SALUTE**

**ROLL CALL**

**CONSIDERATION OF MINUTES**

- A     [15-0282](#)     REGULAR MEETING OF FEBRUARY 18, 2015.  
All Commissioners were present.
- B     [15-0283](#)     SPECIAL MEETING OF FEBRUARY 24, 2015.  
All Commissioners were present.
- C     [15-0299](#)     REGULAR MEETING OF MARCH 4, 2015.  
All Commissioners were present.

**PROCLAMATIONS**

- D     [15-0265](#)     PROCLAMATION DECLARING POLICE WEEK.  
Read by: Chairman Richard Ranzau.

RECOMMENDED ACTION: Adopt the Proclamation.

Attachments:   [Police Week 050615](#)

**CITIZEN INQUIRIES**

- E     [15-0294](#)     REQUEST TO ADDRESS THE BOARD OF COUNTY COMMISSIONERS  
REGARDING COMCARE.  
Presented by: Cynthia Gardner-Meerian, Wichita.

RECOMMENDED ACTION: Receive and file.

- F     [15-0310](#)     REQUEST TO ADDRESS THE BOARD OF COUNTY COMMISSIONERS  
REGARDING PROPOSED FIRE ALARM AND CARBON MONOXIDE  
CODE CHANGES.  
Presented by: Ompal Chauhan, Wichita.

RECOMMENDED ACTION: Receive and file.

**APPOINTMENTS**

- G**     [15-0300](#)     RESOLUTION APPOINTING STEVEN WALTERS (COMMISSIONER JIM HOWELL'S APPOINTMENT) TO THE WICHITA/SEDGWICK COUNTY ACCESS ADVISORY BOARD.

Presented by: Michael Pepoon, Acting County Counselor.

RECOMMENDED ACTION: Adopt the Resolution.

**Attachments:**    [2015 Resolution appointing Steven Walters jh Access Advisory Board 4-23-15](#)

- H**     [15-0293](#)     RESOLUTION APPOINTING CHARLES BROWN (COMMISSIONER JIM HOWELL'S APPOINTMENT) TO THE SEDGWICK COUNTY STORMWATER MANAGEMENT ADVISORY BOARD.

Presented by: Michael Pepoon, Acting County Counselor.

RECOMMENDED ACTION: Adopt the Resolution.

**Attachments:**    [2015 Resolution appointing Charles Brown jh to SMAB am 4-23-15](#)

- I**     [15-0261](#)     RESOLUTION REAPPOINTING KELLY ARNOLD TO THE ELECTED OFFICIAL POSITION, SCOTT HADLEY TO THE ALTERNATE DEPARTMENT HEAD POSITION, AND APPOINTING RICHARD VARGAS TO THE ALTERNATE CLASSIFIED EMPLOYEE POSITION (BOARD OF COUNTY COMMISSION REPOINTMENTS AND APPOINTMENT) TO THE SEDGWICK COUNTY GRIEVANCE BOARD.

Presented by: Michael Pepoon, Acting County Counselor.

RECOMMENDED ACTION: Adopt the Resolution.

**Attachments:**    [15-0261](#)

## **NEW BUSINESS**

- J**     [15-0305](#)     CON2015-00011 - CONDITIONAL USE TO PERMIT AN ACCESSORY APARTMENT ON PROPERTY ZONED RR RURAL RESIDENTIAL (RR) GENERALLY LOCATED ON THE NORTHEAST CORNER OF SOUTH 343RD STREET WEST AND WEST 32ND STREET SOUTH (3300 SOUTH 343RD STREET WEST) (DISTRICT 3).

Presented by: John Schlegel, Director, Metropolitan Area Planning Department.

RECOMMENDED ACTION: Adopt the findings of the Metropolitan Area Planning Commission (MAPC), approve the Conditional Use subject to the conditions recommended by the MAPC, and authorize the Chairman to sign the resolution.

**Attachments:** [CON2015-00011 BOCC CU RESOLUTION Approved and signed by legal.docx](#)  
[CON2015-00011 Location Map .docx](#)  
[CON2015-00011 Site Plan.pdf](#)  
[CON2015-00011 PROTEST MAP.pdf](#)  
[CON2015-00011 4-2-15 MAPC MIN EXCERPT.docx](#)

**K**      [15-0312](#)      AGREEMENT FOR SERVICES AS EMERGENCY MEDICAL SYSTEM SERVICES DIRECTOR.  
Presented by: Marv Duncan, Director, Public Safety Division.

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

**Attachments:** [EMSS Physician Hiring Agreement 2015 Final May 1](#)

**L**      [15-0295](#)      PRESENTATION OF THE QUARTERLY FINANCIAL REPORT.  
Presented by: Rick Durham, Deputy Chief Financial Officer.

RECOMMENDED ACTION: Receive and file.

**M**      [15-0200](#)      PRESENTATION OF THE JUVENILE JUSTICE REPORT.  
Presented by: William P. Buchanan, County Manager.

RECOMMENDED ACTION: Receive and file the report.

**N**      [15-0201](#)      PROGRAMS IN THE CRIMINAL JUSTICE SYSTEM.  
Presented by: William P. Buchanan, County Manager.

RECOMMENDED ACTION: Receive and file the report.

**O**      [15-0319](#)      REPORT OF THE BOARD OF BIDS AND CONTRACTS' REGULAR MEETING ON APRIL 30, 2015.  
Presented by: Joe Thomas, Director, Purchasing Department.

RECOMMENDED ACTION: Approve the recommendations of the Board of Bids and Contracts.

**Attachments:** [BMIN 0430 2015](#)

### **CONSENT**

**P**      [15-0311](#)      One (1) Right of Way Easement for Sedgwick County Bridge Project 839-X-1800; Bridge on 143rd Street East between 63rd & 71st Streets South. CIP# B-468. District 5.

**Attachments:** [S50C-115042808220](#)

**Q**      [15-0316](#)      Amendment to the 2015 Capital Improvement Program to Increase Funding for Traffic Control Maintenance and Construction (R-331). All Districts.

**Attachments:** [CIP Amendment - R331](#)

R [15-0298](#) Amendment to Real Estate Purchase Contract 4078-11 - EMS Post 15.

**Attachments:** [Post 15 amendment](#)

S [15-0291](#) Agreement with Wheelchair Sports, Inc.

**Attachments:** [Agreement with Wichita Kansas Adaptive Cycling Omnium - Criterium Clinic](#)

T [15-0287](#) A Resolution to amend Resolution #175-2014 disposal by destruction of Department of Housing records for the period 1995-2010.

**Attachments:** [Amend Resolution #175-2014](#)

U [15-0289](#) Set for public hearing on May 20, 2015, four inclusion petitions for the alteration of boundaries of the Sedgwick County Fire District Number One and authorize the publication of a Notice of Public Hearing in the official County newspaper pursuant to K.S.A. 19-3604(b) and K.S.A. 19-270(b).

**Attachments:** [Notice of Public Hearing revised 5-6-15](#)

V [15-0297](#) Plat  
Approved by Public Works. The County Treasurer has certified that taxes in 2014 and all prior years have been paid for the following plat:

Rustic Timbers Addition

W **15-0278** Order dated 04/10/2015 to correct tax roll for change of assessment.

X [15-0306](#) General Bill Check Register for April 22, 2015 - April 28, 2015.

Y [15-0307](#) General Bill Check Register for April 29, 2015 - May 5, 2015.

Z [15-0308](#) Payroll Check Register for the April 18, 2015 payroll certification.

## **LEGISLATIVE ISSUES**

## **OTHER**

## **EXECUTIVE SESSION**

## **ADJOURNMENT**