

# Sedgwick County

525 North Main Street 3rd Floor  
Wichita, KS 67203



*Sedgwick County...  
working for you*

## Meeting Agenda

Wednesday, January 14, 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: Pastor Herman Hicks, Greater Pentecostal COGIC.**

**FLAG SALUTE**

**ROLL CALL**

**PROCLAMATIONS**

A     [14-1934](#)     PROCLAMATION DECLARING JUNIOR LEAGUE OF WICHITA DAY.  
Read by: Chairman David M. Unruh.

RECOMMENDED ACTION: Adopt the proclamation.

*Attachments:*   [Junior League of Wichita Day 011415](#)

**NEW BUSINESS**

B     [14-1949](#)     PRESENTATION OF THE 2015 CHAIRMAN'S AWARD.  
Presented by: Chairman David M. Unruh.

RECOMMENDED ACTION: Present the award.

**CONSENT**

C     [14-1948](#)     One (1) Temporary Construction 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-114123112390](#)

D     [14-1955](#)     General Bill Check Register for Jan. 7, 2015 - Jan. 13, 2015.

**NEW BUSINESS**

E     [14-1950](#)     SELECTION OF ONE MEMBER OF THE BOARD OF COUNTY  
COMMISSIONERS TO SERVE AS CHAIRMAN THROUGH JANUARY 13,  
2016.

Presented by: Chairman David M. Unruh.

RECOMMENDED ACTION: List slate of nominees, and vote on each in  
the order listed.

F     [14-1951](#)     SELECTION OF ONE MEMBER OF THE BOARD OF COUNTY

COMMISSIONERS TO SERVE AS CHAIR PRO TEM THROUGH  
JANUARY 13, 2016.

Presented by: Chairman David M. Unruh.

RECOMMENDED ACTION: List slate of nominees, and vote on each in  
the order listed.

**OTHER**

**EXECUTIVE SESSION**

**ADJOURNMENT**