BOARD OF COUNTY COMMISSIONERS
CHURCHILL COUNTY, NEVADA
155 N. Taylor Street, Suite 110
Fallon, Nevada 89406
(775) 423-4092
Fax: (775) 423-7069
Contact Person: Pamela D. Moore, Deputy Clerk of the Board
E-mail: pammoore@churchillcounty.org

****NOTICE OF PUBLIC MEETING****

PLEASE POST

PLACE OF MEETING: Churchill County Administrative Complex, 155 No. Taylor St., Commission Chambers, Suite 145, Fallon, NV
DATE & TIME: February 19, 2014 at 1:15 p.m.
TYPE OF MEETING: Regularly Scheduled County Commissioners' Meeting

Notes:

I. ***These meetings are subject to the provisions of Nevada Open Meeting Law (NRS Chapter 241). Except as otherwise provided for by law, these meetings are open and public.***

II. ***Action will be taken on all Agenda items, unless otherwise noted.***

III. ***The Agenda is a tentative schedule. The Board of County Commissioners may act upon Agenda items in a different order than is stated in this notice – so as to affect the people's business in the most efficient manner possible.***

IV. ***The Board of County Commissioners may combine two or more Agenda items for consideration, remove an item from the Agenda, or delay discussion relating to an item on the Agenda at any time.***

V. ***In the interest of time, the Board of County Commissioners reserves the right to impose uniform time limits of not more than three minutes upon matters devoted to public comment.***

VI. ***Any statement made by a member of the Board of County Commissioners during the public meeting is absolutely privileged.***

Agenda:

1. **Call to Order.**
2. **Pledge of Allegiance.**
3. **Verification of the Posting of the Agenda.**
4. **Review and Adoption of Agenda:** Action to approve the Agenda as submitted or revised.
5. **Public Comment:** Comment upon matters not on Agenda.
6. **Appointments:**

1:15 p.m. Consideration and possible action re: Update of current activities, plans, or actions related to the Carson City District of the Bureau of Land Management, *Terri Knutson, Field Director, Stillwater Field Office, BLM.*

1:40 p.m. Consideration and possible action re: Approval of Request for Funding and approval of $5000 match for a $26,840 grant for water right dedication database through Carson Water Subconservancy District, *Terri Pereira, Associate Planner.*

7. Letters Received:

A. Consideration and possible action re: The Churchill Animal Protection Society (CAPS) requests the third quarterly installment of $5,000 of the $20,000 allocated for FY 2013-2014.

B. Consideration and possible action re: Request for funding from Susan C. Haas, Executive Director of the Nevada Rural Counties RSVP Program Inc.

8. Old Business: None.

9. New Business:

A. Consideration and possible action re: Request for extension of time for submittal of a parcel map pursuant to Bill 2010-A, Ordinance 103, appurtenant to the amended tentative map for Skyridge Estates, Phase 5 and 6.

B. Consideration and possible action re: Request for extension of time for recordation of parcel map (APN: 008-211-29, TCID#07-070) by Suncrest Meadows/Victor Ventures Inc. pursuant to Bill 2010-B, Ordinance 103.

C. Consideration and possible action re: Approval of use of county-owned surface water rights by Fallon Golf Course.

D. Consideration and possible action re: Change of date of the second regular monthly meeting scheduled for April 16, 2014.

E. Consideration and possible action re: Fee proposal from Kafoury, Armstrong and Company for the audit of Churchill County for the years ending June 30, 2014, 2015, and 2016.

******Recess Board of County Commissioners' Meeting for purposes of convening the Liquor Board******

2:00 p.m. Liquor Board – Consideration and possible action re: Special Event Liquor License for Fallon Ducks Unlimited.

******Adjourn Meeting of the Liquor Board.*******

******Reconvene Board of County Commissioners' Meeting.******

10. Consent Items: (Action items generally not requiring discussion or explanation)

All matters listed under the Consent Agenda are considered routine and may be acted upon by the Board of County Commissioners with one action and without an extensive hearing. Any member of the board or any citizen may request that an item be taken from the Consent Agenda, discussed and acted upon separately during this meeting.

Informational Items:

A. Consideration and possible action re: Assemblyman Ira Hansen's meeting details concerning the Sage Grouse meeting held in Winnemucca, Nevada.

B. Consideration and possible action re: Western Counties Alliance comments made to the Bureau of Land Management concerning the Nevada-Northeastern California Greater Sage Grouse Draft Land Use Plan Amendment and Environmental Impact Statement.

C. Consideration and possible action re: Elko County Commissioners' comments on the Greater Sage-Grouse Draft Land Use Plan Amendment and Environmental Impact Statement.

D. Consideration and possible action re: Submittal of the Fiscal Year End June 30, 2013 Comprehensive Annual Financial Report for the Churchill County School District.

E. Consideration and possible action re: Nevada Division of Minerals summary of all the hazardous abandoned mine openings by counties.

Review: None.

Committee and Departmental Reports:

A. Sheriff's Report for January 2014.

B. Recorder's Monthly Apportion Report for January 2014.

C. Building Department's Report for January 2014.

D. Planning Department's Report for January 2014.

E. Senior Center's Newsletter, Menu, and Activity Calendar for February 2014.

11. Consider Future Agenda Items.

12. Commissioner and Departmental Reports.

13. Public Comment: Comment upon matters not on Agenda.

14. Claims and Payroll Transmittals.

15. Adjournment.

16. Affidavit of Posting:

State of Nevada)
: ss
County of Churchill)

I, Pamela D. Moore, Deputy Clerk of the Board of County Commissioners, do hereby affirm that I posted, or caused to be posted, a copy of this notice of public meeting, on or before the ***12th day of February, 2014****, at the following locations in Churchill County, Nevada:*

1. *City Hall;*
2. *County Administration Building;*
3. *Public Library;*
4. *Churchill County Law Enforcement Center;*
5. *The Churchill County Website @ www.churchillcounty.org.*

Pamela D. Moore, Deputy Clerk of the Board

Subscribed and Sworn to before me this 12th day of February, 2014, Pamela D. Moore.

County Clerk

Endnotes:

Disclosures:

**Churchill County is an equal opportunity provider and employer.*

Accommodations:

**Churchill County will make all reasonable efforts to assist and accommodate physically handicapped persons desiring to attend. Persons who are disabled and require special assistance may contact the Churchill County Commission, in writing at 155 N. Taylor Street, Suite 110, Fallon, Nevada 89406, or by calling (775) 423-4092.*

Procedures:

**The schedule of regular meetings of the Board of County Commissioners is provided for by Title 2, Chapter 2.04, of the Churchill County Code.*

**The public meetings may be conducted according to rules of parliamentary procedure.*

**Persons providing public comment will be asked to state their name for the record.*

**The Board of County Commissioners reserves the right to restrict participation by persons in the public meeting where the conduct of such persons is willfully disruptive to the people's business.*

**All supporting materials for this Agenda, previous Agendas, or Minutes are available by requesting a copy from the Clerk's office, 775-423-4092. During the meeting, there will be one copy available for public inspection. Additional copies are available by making the request from the Clerk's office. You are entitled to one copy of the supporting materials free of charge.*

** In accordance with Federal law and U.S. Department of Agriculture policy, Churchill County is prohibited from discriminating on the basis of race, color, national origin, sex, age, or disability (not all prohibited bases apply to all programs). To file a complaint of discrimination, write USDA, Director, Office of Equal Rights, 1400 Independence Avenue, S.W., Washington, D.C. 20250-9410, or call (800)795-3972 (voice), or (202)720-6382 (TDD).*