

**STAFF MEETING AGENDA  
LANCASTER COUNTY BOARD OF COMMISSIONERS  
THURSDAY, JULY 29, 2004 - 8:15 A.M.  
COUNTY-CITY BUILDING - ROOM 113**

**AGENDA ITEM**

- 1**                    **APPROVAL OF STAFF MEETING MINUTES FROM THURSDAY, JULY 22, 2004**
  
- 2**                    **ADDITIONS TO AGENDA**
  
- 3**     **8:15 am**        **COMMISSIONER MEETING REPORTS** (See Item No. 17)
  
- 4**     **8:30 am**        **JAMAICA NORTH TRAIL UPDATE; SCHOOL TAXES FOR NEBRASKA ENVIRONMENTAL TRUST (NET) PROPERTY; AND LETTER OF SUPPORT FOR NET GRANT** - Terry Genrich, Natural Resources Manager; Clint Thomas, City Real Estate Appraiser
  
- 5**     **8:45 am**        **RURAL PLANNING STUDIES** - Eleanor Franke
  
- 6**     **9:00 am**        **STEVENS CREEK SEWER; PHASE IV SALT CREEK TRUNK SEWER PROJECT; TREATMENT FACILITY UPDATES** - Steve Masters, Public Utilities and Maintenance Administrator
  
- 7**     **9:30 am**        **PENDING LITIGATION** - Doug Cyr, Deputy County Attorney
  
- 8**     **9:45 am**        **AGRICULTURAL SOCIETY SIGN** - Kristy Mundt, Deputy County Attorney
  
- 9**     **10:00 am**       **LABOR NEGOTIATIONS** - Don Taute, Personnel Director; John Cripe, Classification and Pay Manager; Tom Fox, Deputy County Attorney
  
- 10**    **10:30 am**       **SAFE-START PROMISING APPROACH GRANT; THE HUB; MAGELLAN; TRABERT SPACE; FEDERAL SITE VISIT (AUGUST 12, 2004); AND COMMUNITY ASSESSMENT CENTER** - Sheryl Schrepf, F<sup>3</sup> Director
  
- 11**    **11:00 am**       **GENERAL ASSISTANCE PERSONNEL** - Gary Chalupa, Veterans Affairs/General Assistance Director
  
- 12**    **11:30 am**       **BUDGET WORKING SESSION** - Dave Kroeker, Budget and Fiscal Officer

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**ACTION ITEMS**

- a. Application and Agreement for School Meals Program with Nebraska Department of Education

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**CONSENT ITEMS**

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**ADMINISTRATIVE OFFICER REPORT**

- a. Claim for Review from F<sup>3</sup> (\$165.00 for Midwest Special Services)
- b. Correspondence from Sheriff's Office Regarding Security Check-Point Staffing
- c. Records Center Policies

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**PENDING**

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**DISCUSSION OF BOARD MEMBER MEETINGS**

- a. **Lancaster Manor Advisory Committee** - Hudkins
- b. **General Assistance Monitoring Committee** - Schorr, Stevens
- c. **F<sup>3</sup> Conveners** - Schorr
- d. **LIBA Monthly Meeting** - Stevens, Hudkins
- e. **Public Building Commission** - Workman

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**SCHEDULE OF BOARD MEMBER MEETINGS**

- a. **Officials Committee** - Thursday, July 29, 2004 at 1:30 pm at the County-City Building in the Mayor's Conference Room - Stevens, Heier
- b. **LPS/City/County Meeting** - Monday, August 2, 2004 at 7:30 am at Lincoln Public Schools District Office, 5901 "O" Street - All Commissioners
- c. **Ecological Advisory Committee** - Tuesday, August 3, 2004 at 7:00 am at the County-City Building, Room 106 - Heier
- d. **LPED Investors** - Tuesday, August 3, 2004 at 8:00 am at Lincoln Chamber of Commerce, 1135 "M" Street in the Lincoln Room - Stevens
- e. **YAC Community Advisory Committee Members** - Tuesday, August 3, 2004 at 7:00 pm at Youth Assessment Center, 1200 Redcliff Street in the Training Room - Heier
- f. **Monthly Meeting of County Board Chair/Vice Chair and Mayor** - Thursday, August 5, 2004 at 1:00 pm at the County-City Building in the Mayor's Conference Room - Stevens, Hudkins
- g. **Parks and Rec Advisory Committee** - Thursday, August 5, 2004 at 4:00 pm at the Auld Rec Center - Schorr

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**INVITATIONS TO BOARD MEMBERS**

- a. **County Board Photo** - Tuesday, August 3, 2004 at 1:00 pm at the County-City Building before County Board Meeting - All Commissioners
- b. **Open House at Gallup's Downtown Interviewing Center** - Thursday, August 12, 2004 at 6:00 pm to 8:00 pm at 200 North 11<sup>th</sup> Street
- c. **Second Annual Women & Money Conference "In Tune with Your Financial Success"** - Friday, September 24, 2004 from 8:00 am to 5:00 pm, at the Embassy Suites Hotel, 1040 "P" Street

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**CORRESPONDENCE TO THE COUNTY BOARD**

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**CORRESPONDENCE FROM THE COUNTY BOARD**

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**PUBLIC RELATIONS**

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**AGENDA ITEMS FOR COUNTY BOARD MEETING OF TUESDAY, AUGUST 3, 2004**

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**EMERGENCY ITEMS AND OTHER BUSINESS**