

**FORD COUNTY COMMISSIONERS' MEETING AGENDA**  
**WORK SESSION of March 05, 2018**  
**MEETING NUMBER 2018- 08**  
**9:00 am.**

1. SFTCC – Update regarding the Previous County Health Building

**FORD COUNTY COMMISSIONERS' MEETING AGENDA**  
**MEETING of March 05, 2018**  
**MEETING NUMBER 2018- 09**  
**COMMISSION CHAMBERS**  
**9:30 am.**

**A. CALL TO ORDER** The March 05, 2018 COMMISSION MEETING AT 9:30 am.

**B. PRAYER/PLEDGE OF ALLEGIANCE:** Dr. Shawn Fletcher, Ft. Dodge Chapel

**C. CONSENT**

1. Approval of Minutes Meeting- 2018- 05; 2018- 06; 2018- 07
2. Credit Card Statement - \$10,712.80
3. KWORCC Statement
4. Southwest Kansas Area Agency on Aging Re-Appointment

**D. APPROVAL OF CLAIMS FOR PAYMENT:** \$329,648.16

**E. OPEN PUBLIC COMMENT –**

(Limit of five minutes per individual and fifteen minutes per topic. Final action may be deferred until the next County Commission meeting unless an emergency situation does exist).

**F. UNFINISHED BUSINESS**

1. Non-government Related Events / Weddings in Lobby of Government Center
2. **Resolution 2018- 06** - A Resolution designating an Interim Emergency Management Coordinator and a physical location for the office of Emergency Management for Ford County Kansas.

**G. LEGAL COUNSEL**

**H. COUNTY ADMINISTRATOR'S REPORT**

1. IBM Maintenance Agreement
2. IT – Data Center License
3. Communications - 2018 Annual Invoice from Kansas 911 Coordinating Council
4. Health Department - Aid to Local Grant Application Signature Page
5. Emergency Management – Hazard Mitigation Grant
6. Emergency Management – Request to go to Bid
7. Sheriff's Office – Request to go to Bid
8. Fire & EMS - Image Trend Contract / Amendment 1
9. Pace Analytical Services, Inc. Proposal – Landfill
10. Groundwater Sampling Proposal C&D Landfill
11. Groundwater Sampling Proposal Closed Landfill
12. Groundwater Sampling Proposal Operating Landfill
13. Proposal for Monitoring Well Evaluation Closed Landfill
14. Upcoming Meetings

**Department Reports - Ford County Health Department / Planning, Zoning & Environmental Health**

**SUBJECT TO CHANGE**

**ADJOURNMENT**