

**BOARD OF COUNTY COMMISSIONERS  
CHURCHILL COUNTY, NEVADA**

**155 N. Taylor Street, Suite 110**

**Fallon, Nevada 89406**

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**Contact Person: Pamela D. Moore, Deputy Clerk of the Board**

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

***PLEASE POST  
AGENDA***

**PLACE OF MEETING:** Churchill County Administration Building, Chambers, 155 North Taylor Street, Suite 145, Fallon, NV

**DATE & TIME:** November 18, 2016 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. In the interest of time, the Board of County Commissioners reserves the right to impose uniformed time limits upon matters devoted to public comment.***
- V. 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. Public Comment.**
- 4. Verification of the Posting of the Agenda.**
- 5. Consideration and possible action re: Review and Adoption of Agenda as submitted or revised.**
- 6. Consideration and possible action re:**  
Review and Adoption of Minutes of the regular meeting held on October 19, 2016.
- 7. 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 (BLM) , including a presentation regarding development of a Travel Management Plan, *Carla James, Acting Field Director, Stillwater Field Office, Bureau of Land Management.*

1:35 p.m. Consideration and possible action re: Approval of the list of Department Safety-Sensitive positions for Churchill County’s Drug-Free Workplace Policy, *Geof Stark, Human Resources Director.*

**8. Letters Received:**

- A. Consideration and possible action re: Notification of Election Results for the Lahontan and Stillwater Conservation Districts.
- B. Consideration and possible action re: Notification from ORNI 43 LLC of its application to construct a 230-KV transmission line and associated facilities, including a 24 MW geothermal energy generating facility, in Churchill County filed as Docket No. 16-01032.
- C. Consideration and possible action re: Notification to Patua Project, LLC of its compliance with the terms of the Abatement Agreement.
- D. Consideration and possible action re: Notification from the Bureau of Land Management (BLM) of its Final Decision related to water hauls in the Stone Cabin Allotment.
- E. Consideration and possible action re: Bell Mountain Exploration Corp.’s letter to the United States Navy related to the Fallon Range Training Complex Modernization Plan.
- F. Consideration and possible action re: United States Navy Cooperating Agency invitation for Churchill County, Nevada for the Environmental Impact Statement for the Fallon Range Training Complex Modernization Plan.

**9. Old Business:**

- A. Consideration and possible action re: Approval of final scoping comments of potential land use conflicts associated with the Fallon Range Training Complex Modernization Environmental Impact Statement (EIS).
- B. Consideration and possible action re: Approval of Loan Contracts with the State of Nevada Drinking Water State Revolving Fund and the Clean Water State Revolving Loan Fund for connection of the Casey Road Mobile Home Park, storage to the Churchill County Water and Sewer System, and authorization to proceed with the project.

**10. New Business:**

- A. Consideration and possible action re: Canvass of the 2016 Churchill County Official General Election.
- B. Consideration and possible action re: Appointment of Nathan Strong, Commissioner Scharmann, and Rick Lattin to the Western Nevada Development District (WNDD) Board through December 2017.
- C. Consideration and possible action re: Notification from the Nevada Division of Minerals of its letter to claimants and land owners with a summary of all of the hazardous abandoned mine openings controlled by them.

**11. 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:** None.

**Review:**

- A. The Churchill County Social Services Office provides notification of the approval of Indigent Burial Application #13166 pursuant to Chapter 147 of Nevada Revised Statutes.

**Committee and Departmental Reports:**

- A. Sheriff's Report for October 2016.
- B. Recorder's Monthly Apportionment Report for October 2016.

**12. Consider Future Agenda Items.**

**13. Commissioner and Departmental Reports.**

**14. Claims and Payroll Transmittals.**

**15. Public Comment.**

**16. Adjournment.**

**17. Affidavit of Posting:**

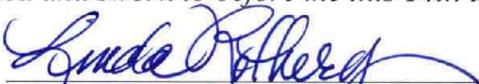
State of Nevada        )  
                                      : ss  
County of Churchill    )

*I, Pamela D. Moore, Deputy Clerk of the Board, do hereby affirm that I posted, or caused to be posted, a copy of this notice of public meeting, on or before the **14th day of November, 2016, between the hours of 1:00 p.m. and 5:00 p.m.**, at the following locations in Churchill County, Nevada and websites:*

1. City Hall;
2. County Administration Building;
3. Public Library;
4. Churchill County Law Enforcement Center;
5. The Churchill County Website @ [www.churchillcounty.org](http://www.churchillcounty.org);
6. The State of Nevada Website @ <https://notice.nv.gov/>.

  
\_\_\_\_\_  
Pamela D. Moore, Deputy Clerk of the Board

*Pamela D. Moore, who was subscribed and sworn to before me this 14th day of November, 2016.*

  
\_\_\_\_\_  
Linda Rothery, Chief Deputy Clerk

*Endnotes:*

**Disclosures:**

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

**Accommodations Nondiscrimination:**

*\*In accordance with federal civil rights law and U.S. Department of Agriculture (USDA) civil rights regulations and policies, the USDA, its agencies, offices, employees, and institutions participating in or administering USDA programs are prohibited from discriminating based on race, color, national origin, religion, sex, gender identity (including gender expression), sexual orientation, disability, age, marital status, family/parental status, income derived from a public assistance program, political beliefs, or reprisal or retaliation for prior civil rights activity, in any program or activity conducted or funded by USDA (not all bases apply to all programs). Remedies or complaint filing deadlines vary by program or incident. Persons with disabilities who require alternative means of communication for program information (e.g. Braille, large print, audiotape, American Sign Language, etc.) should contact the responsible agency [(775)423-4092] or USDA's TARGET Center at (202)720-2600 (voice and TTY) or contact USDA through the Federal Relay Service at (800)877-8339. Additionally, program information may be available in languages other than English. To file a program discrimination complaint, complete the USDA Program Discrimination Complaint Form, AD-3027, found online at:*

*[http://www.ascr.usda.gov/complaint\\_filing\\_cust.html](http://www.ascr.usda.gov/complaint_filing_cust.html) and at any USDA office or write a letter addressed to USDA and provide in the letter all of the information requested in the form. To request a copy of the Complaint Form, call (866)632-9992. Submit your completed form or letter to USDA by:*

1. Mail: U.S. Department of Agriculture  
Office of the Assistant Secretary for Civil Rights  
1400 Independence Avenue, SW  
Washington, D.C. 20250-9410;
2. Fax: (202)690-7442; or
3. Email: [program.intake@usda.gov](mailto:program.intake@usda.gov).

**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.*