



**SALT LAKE COUNTY**  
**County Council**  
**Meeting Agenda**

2001 So. State Street  
Salt Lake City, UT 84114  
(385) 468-7500 TTY 711

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**Tuesday, October 29, 2019**

**4:00 PM**

**Council Chambers, N1-110**

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Upon request and with three working days' notice, Salt Lake County will provide free auxiliary aids and services to qualified individuals (including sign language interpreters, alternative formats, etc.). For assistance, please call (385) 468-7500 – TTY 711.

**Members of the Council May Participate Electronically. The Public May Attend. Meetings May Be Closed For Reasons Allowed By Statute.**

**1. CALL TO ORDER**

Invocation - Reading - Thought

Pledge of Allegiance

**2. CITIZEN PUBLIC INPUT**

Comments are limited to 3 minutes unless otherwise approved by the Council. To comment by phone, please call (385-468-7480) by the beginning of the meeting. Those who are present may be asked to speak first.

**3. REPORT OF ELECTED OFFICIALS:**

3.1. Council Members

3.2. Other Elected Officials

3.3. Mayor

**4. PROCLAMATIONS, DECLARATIONS, AND OTHER CEREMONIAL OR COMMEMORATIVE MATTERS**

**5. PUBLIC HEARINGS AND NOTICES**

**5.1 Public Hearing to discuss a proposed lease of a portion of real property owned by Salt Lake County, identified as Parcel No. 34-08-200-013 approximately 1247 East Mike Weir Drive in Draper, Utah**

[19-1306](#)

Attachments: [Staff Report](#)

- 5.2 Notice of Public Hearing on November 5, 2019 at 4:00 p.m. to Receive Public Comment Regarding the Issuance of Series 2019 General Obligation Bonds in the Amount of \$46,025,000 [19-1300](#)

Attachments: [Staff Report](#)  
[Notice of Bonds for Publication - SL Co GO Bonds 2019](#)

- 5.3 Notice of Public Hearing on November 5, 2019 at 4:00 p.m. to Receive Public Comment Regarding the Issuance of Series 2019 Sales Tax Revenue Bonds in the Amount of \$21,000,000 [19-1301](#)

Attachments: [Staff Report](#)  
[Notice of Hearing Bonds for Publication - SL Co STR 2019](#)

**6. RATIFICATION OF DISCUSSION ITEM ACTIONS IN COMMITTEE OF THE WHOLE**

- 6.1 Letter in Opposition to Proposed Federal Legislation [19-1155](#)

Attachments: [Staff Report](#)  
[Letter to Senator Catherine Cortez Masto](#)

**7. RATIFICATION OF CONSENT ITEM ACTIONS IN COMMITTEE OF THE WHOLE**

- 7.1 A Resolution of Salt Lake County Council Declaring Salt Lake County's Intent to Participate in the Utah Community Renewable Energy Act [19-1295](#)

Attachments: [Staff Report](#)  
[Council Resolution HB411](#)

- 7.2 A Resolution of the Salt Lake County Council Authorizing Execution of Two Roadway Dedication Plats Affecting Portions of the Magna Regional Park. [19-1294](#)

Attachments: [Staff Report](#)  
[Resolution for Executing Dedication Plats \(10-25-19\)](#)  
[SU20180078\\_7200 West Roadway Dedication](#)  
[SU20180078\\_Valley Forge Road Dedication](#)

- 7.3 **Approval of Danny Willoughby as a Salt Lake County Deputy Constable** [19-1305](#)

Attachments: [Staff Report](#)  
[Constable Appointment](#)

- 7.4 **Approval of New Clark Planetarium Membership Program Fee Schedule.** [19-1288](#)

Attachments: [Staff Report](#)  
[CP Membership Update Request](#)

## 8. TAX LETTERS

- 8.1 **Tax Administration's Tax Letters** [19-1291](#)

Attachments: [3.1 AHT Foundation](#)  
[October 29, 2019](#)

- 8.2 **Assessor Tax Letters** [19-1293](#)

Attachments: [2019 Personal Property Tax Refund DMV \\$239.00](#)

## 9. LETTERS FROM OTHER OFFICES

## 10. PRIVATE BUSINESS DISCLOSURES

- 10.1 **Disclosure of Personal or Financial Interest Forms from the TRCC Advisory Board: Colby Hill - City of South Jordan Associate Director of Parks and Recreation; Kristie Overson - Mayor of Taylorsville; Ron Bigelow - Mayor of West Valley City; Eric Hutchings - None; D. Blair Camp - None; Tawnee McCay - None; Jacqueline M. Biskupski - Mayor of Salt Lake City; Michael J. Peterson - Mayor of Cottonwood Heights City.** [19-1250](#)

Attachments: [TRCC Advisory Board Disclosure Forms](#)  
[Staff Report](#)

## 11. APPROVAL OF MINUTES

**11.1 Approval of Council Minutes for October 15, 2019**

[19-1296](#)

Attachments: [101519 Council Min](#)

**ADJOURN**