



**SALT LAKE COUNTY**  
**Committee of the Whole**  
**Meeting Agenda**

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

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**Tuesday, July 16, 2019**

**1:30 PM**

**Room N2-800**

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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. Motions Relating to Any of the Items Listed Below, Including Final Action, May Be Taken.**

**1. CALL TO ORDER**

**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. DISCUSSION ITEMS:**

- 3.1 Appointment of Kalina Duncan to the Salt Lake County Board of Health. Her first, three-year term would last from 7/1/2019 through 6/30/2022.** [19-866](#)

Presenter: Karen Crompton, Director of Human Services (Approx. 5 mins.)  
Discussion/Direction

Attachments: [Staff Report](#)  
[Kalina Duncan - application, resume, approval form](#)

- 3.2 Recommendation to be Submitted to the Governor's Office Regarding Appointment to the Jordan Valley Water Conservancy District Board.** [19-878](#)

Presenter: Council Member Ann Granato (Approx. 5 mins.)

Attachments: [Staff Report](#)  
[SilviaCatten\\_Resume19](#)

- 3.3 Mission of the Utah Film Center** [19-881](#)  
Presenter: Patrick Hubley, Executive Director of Utah Film Center (Approx. 15 mins.)  
Informational  
Attachments: [Staff Report](#)
- 3.4 Proposed Hire Report** [19-873](#)  
Attachments: [Proposed Hire Report 7-10-2019](#)
- 3.5 Budget Adjustment: Public Work's Request for \$100,000 Increase to the 5600W Safety Improvement Capital Projects Funding Provided by UDOT and the Greater Salt Lake Municipal Services District** [19-870](#)  
Attachments: [451000YE02 Public Works Engineering](#)
- 3.6 Budget Adjustments: Public Work's Request for \$57,431 Increase in Mesa Drive Sidewalk Capital Project Funding Provided by UDOT and Greater Salt Lake Municipal Service District** [19-869](#)  
Attachments: [451000YE01 Public Works Engineering](#)
- 3.7 Budget Adjustment: Mountain America Expo Center's Request for New Capital Project Uninterruptible Power Supply (UPS) System. \$25,000 from the Large Equipment Fund** [19-887](#)  
Attachments: [355299YE01 Mountain America Expo Center.pdf](#)
- 3.8 Budget Adjustment: Salt Palace Convention Center's Request \$22,000 Increase to the Kitchen Expansion Capital Project Funding from Capital Project Under-expend** [19-885](#)  
Attachments: [355099YE01 Salt Palace Convention Center](#)

**3.9 Budget Adjustment: Mayor's Office Request for \$21,000,000 Sales Tax Revenue Bond for Homeless Shelter and other County Capital Projects** [19-888](#)

Presenter: Erin Litvack, Deputy Mayor of County Services (Approx. 20 mins.)

Discussion/Direction

Attachments: [102200YE01 Mayor Financial Administration](#)

**3.10 Central Utah Project Property Tax Notice** [19-876](#)

Presenters: Gene Shawcroft, General Manager and CEO of Central Utah Water Conservancy and Christine Finlinson, Assistant General Manager (Approx. 10 mins.)

Discussion/Direction

Attachments: [Staff Report](#)  
[Truth in Taxation Letter - Salt Lake County](#)  
[Truth in Taxation FY 2020 - Salt Lake County](#)

**3.11 Update on Tracy Aviary's Jordan River Nature Center.** [19-854](#)

Presenters: Holly Yocom, Director of Community Services; Tim Brown, Director of Tracy Aviary; and Angela Dean of AMD Architecture (Approx. 20 mins.)

Informational

Attachments: [Staff Report](#)

**3.12 Salt Lake County Health Department's 2019 National Association of County and City Health Officials Local Health District of the Year Award.** [19-858](#)

Presenters: Karen Crompton, Director of Human Services and Gary Edwards, Director of Health Department (Approx. 10 mins.)

Informational

Attachments: [Staff Report](#)

**3.13 Retention Bonus for Corrections and Public Safety Bureau Staff** [19-877](#)

Presenter: Sheriff Rosie Rivera (Approx. 20 mins.)

Discussion/Direction

Attachments: [Staff Report](#)  
[2019 June Budget Sheriff Retention Plan Presentation - Final](#)

**3.14 An Ordinance amending Title 13 of the Salt Lake County Code of Ordinances, 2001, entitled, "Parks and Recreation."** [19-852](#)

Presenters: Holly Yocom, Director of Community Services and Martin Jensen, Director of Parks and Recreation ( Approx. 10 mins.)

Discussion/Direction

Formal Adoption Will Take Place on July 30, 2019

Attachments: [Staff Report](#)  
[Ordinance - Title 13 Redo 2019](#)

**3.15 PERSONNEL MATTERS** [19-884](#)

CLOSED SESSION

Attachments: [Staff Report](#)

**4. CONSENT ITEMS:**

**4.1 Resolution of the Salt Lake County Council declaring official intent to reimburse expenditures to its general fund or other county funds for the financing of project costs associated with acquiring, improving or constructing homeless shelters, other county capital projects and related facilities** [19-859](#)

**Not to Exceed \$21 Million Dollars**

Attachments: [Staff Report](#)  
[Sales Tax bond reimbursement resolution \(homeless shelters\)7.12.19\(2\)](#)

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- 4.2 **Council Adoption of Budget 2020 Calendar** [19-889](#)  
Attachments: [2020 Budget Calendar](#)
- 4.3 **Declaration of Donation from L3 Technologies for \$7,000 to sponsor the Clark Planetarium annual gala.** [19-745](#)  
Attachments: [Staff Report](#)  
[L3Harris Gala Sponsorship](#)
- 4.4 **Declaration of Donation from L3 Technologies for \$8,000 to sponsor the Clark Planetarium annual gala.** [19-746](#)  
Attachments: [Staff Report](#)  
[L3Harris Gala Sponsorship \(2\)](#)
- 4.5 **A Resolution authorizing the Salt Lake County Mayor or her designee to enter into a pass through funds agreement with the Utah Department of Transportation.** [19-842](#)  
Attachments: [Staff Report](#)  
[UDOT Pass Through Resolution](#)  
[UDOT Pass Through Agreement](#)
- 4.6 **Declaration of Donation - \$7,500 from Intermountain Healthcare to SLCo Health Department.** [19-843](#)  
Attachments: [Staff Report](#)  
[IHC Donation to Diabetes Program](#)  
[Declaration of Donation - IHC Donation to Diabetes Prevention Program 062519.pdf](#)
- 4.7 **Resolution of the Salt Lake County Council Authorizing Execution of an Interlocal Agreement With the Redevelopment Agency of Salt Lake County to Provide Personnel, Services and Resources** [19-880](#)  
Attachments: [Staff Report](#)  
[RDA Resolution](#)  
[County-RDA Service Agreement ILA](#)

- 4.8 A resolution of the Salt Lake County Council approving execution of an amendment to the interlocal cooperation agreement between the County and Draper City providing for the reallocation of County transportation funds from one project to another project under the same contract. [19-861](#)

Attachments: [Staff Report](#)  
[Draper City ILA](#)  
[Draper Reallocation Resolution AATF](#)  
[DPR #1697 Amendment](#)

- 4.9 A resolution of the Salt Lake County Council approving execution of an interlocal cooperation agreement with the Magna Metro Township providing for the transfer of County transportation funds for a transportation project. [19-849](#)

**Transfer of \$500,000**

Attachments: [Staff Report](#)  
[Magna RES AATF](#)

- 4.10 Resolution of the Salt Lake County Council approving the lease agreement between Salt Lake County and Fullmer Legacy Foundation. [19-851](#)

Attachments: [Staff Report](#)  
[Resolution Fullmer Legacy Foundation](#)

- 4.11 Contribute \$750 from the Mayor's Contribution Fund to The Sojourner Group. This contribution would support The Sojourner Group's efforts to provide culturally appropriate services to victims/survivors of sexual and domestic violence. It does so through hosting open discussion groups and workshops to inspire, inform, and empower victims/survivors to learn and live healthier lifestyles. [19-860](#)

Attachments: [Staff Report](#)  
[The Sojourner Group - application, 501c3, approval letter](#)

- 4.12 Appointment of Mr. Scott Hansen as Deputy Constable for Salt Lake County Constable Silvan Warnick. His term begins July 16, 2019 and expires July 15, 2025, unless Constable Warnick's expires first. [19-863](#)

Attachments: [Staff Report](#)  
[Hansen Appointment and Approval Letter \(Warnick\)](#)

- 4.13 Appointments of Mr. Orson Madsen and Mr. Robert Rigby as Deputy Constables for Salt Lake County Constable Jeremy Reitz. Their terms will begin on July 16, 2019 and expire on July 15, 2025, unless Constable Reitz's term expires first. [19-864](#)

Attachments: [Staff Report](#)  
[Madsen and Rigby Appointment and Approval Letter \(J Reitz\)](#)

- 4.14 Appointments of Mr. Robert Reitz, Mr. Rhett Storrs, and Mr. Dylan Jacobs as Deputy Constables for Salt Lake County Constable Travis Reitz. Their terms will begin on July 16, 2019 and expire on July 15, 2025, unless Constable Reitz's term expires first. [19-865](#)

Attachments: [Staff Report](#)  
[Reitz Storrs and Jacobs Appointment and Approval Letter \(T. Reitz\)](#)

5.1. Internal Business

5.2. Reminder Notice of Cancellation of Committee of the Whole Meeting For July 23, 2019

## 6. APPROVAL OF MINUTES

- 6.1 Acceptance of Committee of the Whole Minutes For: [19-883](#)  
June 25, 2019  
July 2, 2019

Attachments: [062519 COW Min](#)  
[070219 COW min](#)

**3:45 P.M. - ADJOURN FOR BOARD OF EQUALIZATION**

\* Times are approximate and the order of agenda items is subject to change except for matters that are designated for time certain.

\*\* Interested parties should call Council office or check the Internet for changes. The Public is invited to attend, but input from the public is at the discretion of the Council. Public comments are welcome in the 4:00 p.m. Council Meeting.