

Agenda - Amended
BOARD OF HEALTH FOR MADISON
AND DANE COUNTY

Thursday, December 12, 2013

5:30 PM

Madison Water Utility
119 E. Olin Ave., Conf. Rm. A and B

If you need an interpreter, translator, materials in alternate formats or other accommodations to access this service, activity or program, please call the phone number below at least three business days prior to the meeting.

Si necesita un intérprete, un traductor, materiales en formatos alternativos u otros arreglos para acceder a este servicio, actividad o programa, comuníquese al número de teléfono que figura a continuación tres días hábiles como mínimo antes de la reunión.

Yog hais tias koj xav tau ib tug neeg txhais lus, ib tug neeg txhais ntawv, cov ntawv ua lwm hom ntawv los sis lwm cov kev pab kom siv tau cov kev pab, cov kev ua ub no (activity) los sis qhov kev pab cuam, thov hu rau tus xov tooj hauv qab yam tsawg peb hnuv ua hauj lwm ua ntej yuav tuaj sib tham.

Please contact Public Health Madison and Dane County at 608 266 4821 or health@cityofmadison.com.

1. **CALL TO ORDER / ROLL CALL**
2. **REQUEST FOR AGENDA ORDER CHANGES**
3. **APPROVAL OF MINUTES**

November 14, 2013: <http://madison.legistar.com/Calendar.aspx>

4. **PUBLIC COMMENT - 5 minute limit per speaker**
5. **DISCLOSURES AND RECUSALS**

Members of the body should make any required disclosures or recusals under the Ethics Code.

REPORTS

6. [27914](#) CHAIR'S REPORT - 5 minutes
7. [27915](#) DIRECTOR'S REPORT - 5 minutes
8. [31824](#) OPERATIONS DIVISION REPORT - 5 minutes

- 9. [31825](#) COMMUNITY HEALTH DIVISION REPORT - 5 minutes
- 10. [27918](#) ENVIRONMENTAL HEALTH DIVISION REPORT - 5 minutes
- 10.a. [32511](#) Safe Food Advisory Committee - Meeting January 21, 2014

LIAISON REPORTS - 5 minutes

- 11. [28747](#) Committee on the Environment - Pat Lasky
- 12. [28748](#) Madison Food Policy Council - Alder Matt Phair

NEW BUSINESS - 30 minutes - ACTION Items (#14-16)

- 13. [32328](#) Reminder that all members of City of Madison committees, commissions, or boards must file a Statement of Interests form with the City Clerk's Office by January 7, 2014.

 This applies to CITY appointees only. County appointees will be contacted by the County in March of 2014.
- 14. [32091](#) Dane County Ordinance Amendment No. 25, 2013-2014
Attachments: [County Ordinance Amendment No. 25, 2013-2014.pdf](#)
- 15. [32090](#) Board of Health Resolution #2013-17 2014 Public Health Grants and Contracts

Attachments: [BOH Resolution 2013 17 2014 Public Health Grants and Contracts.pdf](#)
- 16. [32518](#) Authorizing a contract with Forward Community Investments to develop Gardens for Empowerment
- 17. [32542](#) Presentation on Population Trends - David Caes - 20 minutes

REPORTS OF STANDING AND SPECIAL COMMITTEES

- 18. [27921](#) EXECUTIVE COMMITTEE
- 19. [27922](#) BUDGET COMMITTEE
- 20. [27923](#) ADMINISTRATIVE HEARING

- 21. [27924](#) PERSONNEL

- 22. [27925](#) AD HOC BYLAWS

- 23. [27926](#) AD HOC PROGRAM EVALUATION

- 24. **ADJOURNMENT**

Meeting Dates for 2014

January 9

February 13

March 13

April 10

May 8

June 12

July 10

August 14

September 11

October 9

November 6

December 11