



# County of Los Alamos

Los Alamos, NM 87544  
www.losalamosnm.us

## Agenda - Final County Council - Work Session

*Theresa Cull, Council Chair; Suzie Havemann, Vice-Chair;  
Melanee Hand; Ryn Herrmann; Beverly Neal-Clinton; David  
Reagor; and Randall Rytz, Councilors*

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Tuesday, October 21, 2025

6:00 PM

Fire Station No. 3  
129 State Road 4 - White Rock

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**NOTE:** This meeting is in person and open to the public. However, for convenience, the following Zoom meeting link and/or telephone call in numbers may be used for public viewing and participation:

<https://us06web.zoom.us/j/85448619994>

Or Telephone:

Dial(for higher quality, dial a number based on your current location):

+1 346 248 7799 or + 1 346 248 7799 or + +1 669 444 9171 US or + 1 719 359

4580

or +1 720 707 2699

Webinar ID: 854 4861 9994

1. OPENING/ROLL CALL
2. PLEDGE OF ALLEGIANCE
3. PUBLIC COMMENT

*This section of the agenda is reserved for comments from the public on items that do not require action by the Council or are not otherwise on the agenda.*

4. APPROVAL OF AGENDA
5. PRESENTATIONS, PROCLAMATIONS AND RECOGNITIONS

- A. [19654-25](#) Briefing Presentation to Council by Lisa Hampton, Chair, Los Alamos County Health Council

**Presenters:** Lisa Hampton, Chair-LAC Health Council and Jessica Strong, Social Services Division Manager

**Attachments:** [A- Los Alamos County Health Council Annual Update](#)  
[B- 2025 LACHC Work Plan](#)

- B. [19655-25](#) Briefing Presentation to Council by Shannon Blair, Chair of the Environmental Sustainability Board, Including an Update on the Plastic Bag Research

**Presenters:** Shannon Blair, Chair-Environmental Sustainability Board and Angelica Gurule, Sustainability Manager

**Attachments:** [A - Environmental Sustainability Board Presentation](#)  
[B - 2025 Environmental Sustainability Board Work Plan](#)  
[C - Plastic Bag Research Update](#)

- C. [20253-25](#) Fleet Conversion Plan and Community-Wide EV Charging Plan Update

**Presenters:** Angelica Gurule, Sustainability Manager

**Attachments:** [A - LAC Fleet Conversion Plan and Community-Wide EV Charging Plan Update Presentation](#)

- D. [20521-25](#) Overview of Council Strategic Priority - Environmental Stewardship and Quarterly Briefing on Sustainability Initiatives

**Presenters:** Linda Matteson, Deputy County Manager, Angelica Gurule, Sustainability Manager and Abbey Hayward, Water & Energy Conservation Coordinator

**Attachments:** [A - Environmental Stewardship Presentation](#)  
[B - Climate Action Plan Metrics](#)

## 6. BUSINESS

- A. [20771-25](#) Possible Action to Suspend Council Rules for Work Session

**Presenters:** County Council - Work Session

- B. [20773-25](#) Follow up Discussion and Possible Action on Revising Elected Officials Salaries

**Presenters:** County Council - Work Session

**Attachments:** [A - Salary Comparisons](#)

- C. [20512-25](#) Possible Approval of County Council Minutes for the September 30, 2025 and October 7, 2025 Regular Sessions

**Presenters:** Michael Redondo, County Clerk

**Attachments:** [A - County Council Minutes for September 30, 2025](#)  
[B - County Council Minutes for October 7, 2025](#)

- D. [20661-25](#) Possible Approval of Special Meeting Minutes for October 2, 2025

**Presenters:** County Council

**Attachments:** [A - DRAFT Minutes for 10-2-25 Special Meeting](#)

7. **WORKING GROUPS AND EXTERNAL ENTITIES REPORTS**

- A. [20788-25](#) Councilor Submitted Reports

**Presenters:** County Council - Work Session

**Attachments:** [A - Ryti report 2025-10-15](#)

[B - NM Budget 101](#)

8. **ADJOURNMENT**

If you are an individual with a disability who is in need of a reader, amplifier, qualified sign language interpreter, or any other form of auxiliary aid or service to attend or participate in the hearing or meeting, please contact the County Human Resources Division at 662-8040 at least one week prior to the meeting or as soon as possible. Public documents, including the agenda and minutes can be provided in various accessible formats. Please contact the personnel in the Office of the County Manager at 663-1750 if a summary or other type of accessible format is needed.