



# MARATHON COUNTY ENVIRONMENTAL RESOURCES COMMITTEE AGENDA

**Date & Time of Meeting:** Tuesday, October 22, 2024, at 5:30 p.m.

**Meeting Location:** WebEx/Courthouse Assembly Room, Courthouse, 500 Forest Street, Wausau WI 54403

**Committee Members:** Jacob Langenhahn (Chair); Mike Ritter (Vice-Chair); Rick Seefeldt; Randy DeBroux; Allen Drabek; John Kroll; Jay Schoenborn; Kim Ungerer; Tom Mueller (Representative engaged in agriculture); Marilyn Bhend (Towns & Villages Association Rep)

**Marathon County Mission Statement:** *Marathon County Government serves people by leading, coordinating, and providing county, regional, and statewide initiatives. It directly or in cooperation with other public and private partners provides services and creates opportunities that make Marathon County and the surrounding area a preferred place to live, work, visit, and do business. (Last updated 12-20-05).*

**Environmental Resources Committee Mission Statement:** *Provide leadership for the implementation of the County Strategic Plan, monitoring outcomes, reviewing and recommending to the County Board policies related to environmental resource initiatives of Marathon County. (Revised: 04/17/12)*

*Strategic Plan Goals 2022 - 2024 Objective 5.2 - Promote sound land use decisions that conserve and preserve natural resources in decisions with economic development and growth.*

*Objective 6.3 - Protect and enhance the quantity and quality of potable groundwater and potable surface water supplies.*

Persons wishing to attend the meeting by phone may call into the **telephone conference ten (10) minutes prior to the start time indicated above using the following number:**

**Phone Number: +1-408-418-9388**

**Access Code/Meeting Number: 2482 290 3069**

**Please Note: If you are prompted to provide an "Attendee Identification Number" enter the # sign. No other number is required to participate in the telephone conference.**

When you enter the telephone conference, **PLEASE PUT YOUR PHONE ON MUTE!**

The meeting will also be broadcast on Public Access or at <https://tinyurl.com/MarathonCountyBoard>

1. **Call meeting to order.**
2. **Pledge of Allegiance to the Flag**
3. **Public Comment (15-minute limit)** *(Any person who wishes to address the County Board, or one of its committees, during the "Public Comment" portion of meetings, must provide his or her name, address in writing, and the topic he or she wishes to present to the Marathon County Clerk, or chair of the committee, no later than five minutes before the start of the meeting. The topic must be relevant to the committee's area of jurisdiction.)*
4. **Operational Functions required by Statute, Ordinance, or Resolution:**
  - A. Public Hearings, Review, Possible Actions, and Possible Recommendations to the County Board for its Consideration (County Zoning changes)
    1. Resolution supporting amending specific areas of the Marathon County Comprehensive Plan 2016 necessary to meeting Department of Agriculture, Trade and Consumer Protection (DATCP) requirements for incorporating the updated 2024-2033 Marathon County Farmland Preservation Plan; and replacing the Marathon County Comprehensive Plan 2016 with the Marathon County Comprehensive Plan 2024 Amendment.

The draft and a summary of changes being made to the 2016 Comprehensive Plan can be found at: <https://www.marathoncounty.gov/about-us/comprehensive-plan>

5. **Next meeting November 5th, 2024, 3:00 pm Assembly Room and future agenda items:**
  - A. Committee members are asked to bring ideas for future discussion.
  - B. Announcements/Requests/Correspondence
6. **Adjournment**

*Any person planning to attend this meeting who needs some type of special accommodation in order to participate should call the County Clerk's Office at 715-261-1500 at least one business day before the meeting.*

**MARATHON COUNTY  
ENVIRONMENTAL RESOURCES COMMITTEE  
AGENDA**

EMAILED AND/OR FAXED TO:

News Dept. at Daily Herald (715-848-9361), City Pages (715-848-5887),  
Midwest Radio Group (715-848-3158), Marshfield News (877-943-0443),  
TPP Printing (715 223-3505)

Date: \_\_\_\_\_  
Time: \_\_\_\_\_

By: \_\_\_\_\_ By: \_\_\_\_\_  
Date/Time/By: \_\_\_\_\_



SIGNED \_\_\_\_\_  
Presiding Officer or Designee

NOTICE POSTED AT COURTHOUSE:

Date: \_\_\_\_\_  
Time: \_\_\_\_\_ a.m. / p.m.

County Clerk \_\_\_\_\_