



**CITY COUNCIL REGULAR SESSION AGENDA**  
**Monday, December 04, 2023 - 6:00 PM**  
**City Council Chambers**

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All public meetings of the City of Newport will be held in the City Council Chambers of the Newport City Hall, 169 SW Coast Highway, Newport. The meeting location is accessible to persons with disabilities. A request for an interpreter, or for other accommodations, should be made at least 48 hours in advance of the meeting to Erik Glover, City Recorder at 541.574.0613, or [e.glover@newportoregon.gov](mailto:e.glover@newportoregon.gov).

All meetings are live-streamed at <https://newportoregon.gov>, and broadcast on Charter Channel 190. Anyone wishing to provide written public comment should send the comment to [publiccomment@newportoregon.gov](mailto:publiccomment@newportoregon.gov). Public comment must be received four hours prior to a scheduled meeting. For example, if a meeting is to be held at 3:00 P.M., the deadline to submit written comment is 11:00 A.M. If a meeting is scheduled to occur before noon, the written comment must be submitted by 5:00 P.M. the previous day. To provide virtual public comment during a city meeting, a request must be made to the meeting staff at least 24 hours prior to the start of the meeting. This provision applies only to public comment and presenters outside the area and/or unable to physically attend an in person meeting.

The agenda may be amended during the meeting to add or delete items, change the order of agenda items, or discuss any other business deemed necessary at the time of the meeting.

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**1. CALL TO ORDER AND ROLL CALL**

**2. PLEDGE OF ALLEGIANCE**

**3. PUBLIC COMMENT**

*This is an opportunity for members of the audience to bring to the Council's attention any item not listed on the agenda. Comments will be limited to three (3) minutes per person with a maximum of 15 minutes for all items. Speakers may not yield their time to others*

#### **4. PROCLAMATIONS, PRESENTATIONS, AND SPECIAL RECOGNITIONS**

*Any formal proclamations or recognitions by the Mayor and Council can be placed in this section. Brief presentations to the City Council of five minutes or less are also included in this part of the agenda.*

##### **4.A Oath of Office Police Sergeant Steve Hallmark**

#### **5. CONSENT CALENDAR**

*The consent calendar consists of items of a repeating or routine nature considered under a single action. Any Councilor may have an item on the consent agenda removed and considered separately on request.*

##### **5.A Receipt of Links for Video/Audio Files for All Meeting Minutes Received/Approved by City Council**

[Video Links for Minutes to be approved 12-04-2023.pdf](#)

##### **5.B Approval of City Council Regular and Work Session Minutes**

[11-06-2023 City Council Work Session Minutes- Final.pdf](#)

[11-06-2023 City Council Minutes-Final.pdf](#)

[11-20-2023 City Council Work Session Minutes- Final.pdf](#)

[11-20-2023 City Council Minutes-Final.pdf](#)

##### **5.C Receipt of Approved Committee Minutes**

[60+ Advisory Committee Minutes 01-23-23.docx.pdf](#)

[60+ Advisory Committee Minutes 02-27-23.pdf](#)

[60+ Advisory Committee Minutes 03-27-23.docx.pdf](#)

[60+ Advisory Committee Minutes 05-22-23.docx.pdf](#)

[60+ Advisory Committee Minutes 06-26-23.pdf](#)

[60+ Advisory Committee Minutes 08-28-23.docx.pdf](#)

[60+ Advisory Committee Minutes 09-25-23.docx.pdf](#)

[10-17-2023 water supply conservation and management minutes-final.pdf](#)

#### **6. PUBLIC HEARING**

*This is an opportunity for members of the audience to provide testimony/comments on the specific issue being considered by the City Council. Comments will be limited to three (3) minutes per person.*

##### **6.A Public Hearing and Possible Consideration of a Purchase and Sale Agreement**

**for the Abbey Street Pier Building Located at 669 SW. Bay Boulevard**

[City Manager's Report  
Staff Report.pdf](#)  
[Draft Commercial Real Estate Sales Agreement.pdf](#)  
[Abbey Street Dock Access Easement\\_120423.pdf](#)  
[Abbey Street Pier Fire Suppression Easement\\_120423.pdf](#)  
[Hearing Notice.pdf](#)  
[DSL Lease 11546-ML.pdf](#)  
[DSL License 23348-LI.pdf](#)  
[Abbey St Pier Legal Descriptions and Exhibits.pdf](#)  
[P221296 Appraisal\\_Addenda.pdf](#)

**6.B Public Hearing and Possible Action to Determine Certain City- Owned Parcels of Tideland are Surplus to the City's Needs and Should Be Sold to the Yakona Nature Preserve and Placed in Conservancy**

[City Manager's Report  
Staff Report.pdf](#)  
[Tidelands Map.pdf](#)  
[Tax Lot Property Records.pdf](#)  
[City Vesting Deed.pdf](#)  
[Excerpt of Council Meeting Minutes 1.6.96.pdf](#)  
[Barton Proposal.pdf](#)  
[Yakona Backgrounder.pdf](#)  
[Sample Deed Restriction.pdf](#)  
[Hearing Notice No. 1.pdf](#)

**7. COMMUNICATIONS**

*Any agenda items requested by Mayor, City Council Members, City Attorney, or any presentations by boards or commissions, other government agencies, and general public will be placed on this part of the agenda.*

**7.A From Erik Jensen, Jensen Strategies - Discussion of Schedule for Executive Recruitment of the City Manager**

[City Manager's Report  
Community Meeting graphic.png](#)

**7.B Communication from the Parks and Recreation Advisory Committee -- Annual Progress Report on the Parks System Master Plan**  
[City Manager's Report](#)

## [2023 PMP Update from P&R Committee](#)

### **7.C Communication from the City Attorney -- Request for Payment of up to 40 Hours of Accrued Vacation Time**

[City Manager's Report](#)

[Allen Email Vacation Carryover.pdf](#)

[David Allen Vacation carryover exception request.pdf](#)

### **8. CITY MANAGER'S REPORT**

*All matters requiring approval of the City Council originating from the City Manager and departments will be included in this section. This section will also include any status reports for the City Council's information.*

#### **8.A Consideration of Resolution No. 4001, Relating to the Application of SDC Charges to the Conversion of Commercial Buildings for Residential Use**

[City Manager's Report](#)

[Staff Report.pdf](#)

[Draft Resolution No. 4001 - SDCs for Commercial to Residential Conversions.pdf](#)

[HB2984 Enrolled.pdf](#)

[NMC Chapter 12.15 - System Development Charges.pdf](#)

#### **8.B Consideration of Adoption of Order Number 2023-2, an Order Acknowledging the Withdrawal of Conditional Use Permit Application No. 7CUP-21 for the Lincoln County Animal Shelter**

[City Manager's Report](#)

[Staff Report.pdf](#)

[Draft Order 2023-2 - Withdrawal of CUP application.pdf](#)

#### **8.C Report and Appropriation of Funding for Repairs for the Oceanview Drive Slide Under Limited Emergency 2023 - 2.**

[City Manager's Report](#)

[2023-02\\_Declaration Original.pdf](#)

[2023-02\\_Declaration Updated with Extensions.pdf](#)

#### **8.D Report and Possible Action on SAIF Dividend for Workers Compensation**

[City Manager's Report](#)

**8.E Report and Possible Action for Conversion to a Four-Day, Ten-Hour Work Week for General Office and Other Departmental Work**

[City Manager's Report](#)

[Staff Report.pdf](#)

[11-20-2023 Memo Regarding 4-10-Compressed Work Week.pdf](#)

[1.6.22\\_Memo\\_to\\_Council\\_-\\_Discussion\\_on\\_Current\\_Staffing\\_Levels.pdf](#)

**8.F Report on Per -- and Polyfluoroalkyl Substances (PFAS) Litigation.**

[City Manager's Report](#)

[David Allen Email PFAS Rev.pdf](#)

[3M - Summary Notice.pdf](#)

[DuPont - Summary Notice.pdf](#)

**8.G Report on the Budget Calendar for the Fiscal Year Beginning July 1, 2024 and Ending June 30, 2025**

[City Manager's Report](#)

[Staff Report on Budget Calendar for 2024-25.pdf](#)

[2024-25 Budget Calendar 11-29-23.pdf](#)

**9. REPORT FROM MAYOR AND COUNCIL**

*This section of the agenda is where the Mayor and Council can report any activities or discuss issues of concern.*

**9.A Mayor and Council Reports**

[Hall Council Report .pdf](#)

**10. PUBLIC COMMENT**

*This is an additional opportunity for members of the audience to provide public comment.*

*Comments will be limited to three (3) minutes per person with a maximum of 15 minutes for all items. Speakers may not yield their time to others.*

**11. ADJOURNMENT**