

ASSEMBLY AGENDA  
COMMITTEE ON GOVERNMENT AFFAIRS

Day Thursday\*      Date March 10, 2011\*      Time 8 a.m.      Room 3143

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\*Please note day and date changes.

REVISED

- A.B. 1                      Requires periodic reporting of financial information by certain governmental entities. (BDR S-49)
- A.B. 239                  Requires public bodies to post on their websites, if any, certain material and records related to meetings of the public body. (BDR 19-527)
- A.B. 240                  Revises provisions governing contracts for services entered into by certain public employers. (BDR 23-149)
- A.B. 242                  Requires quasi-public organization to submit annual report to Legislative Commission detailing disposition and use of money conveyed to organization by state agency. (BDR 31-67)

Matters continued from a previous meeting.

Public comment.

Unless waived by the Chair, the deadline for submittal of proposed amendments and handouts is 9 a.m. on the business day before the meeting.

An electronic copy of any proposed amendment or handout must be submitted to email address [AsmGA@lcb.state.nv.us](mailto:AsmGA@lcb.state.nv.us) AND 20 paper copies must be delivered to the Committee Manager, Cyndie Carter, in Room 4115, prior to the 9 a.m. deadline.

Handouts and proposed amendments must include the name and contact information of the person submitting the document. Proposed amendments must also include a statement as to the intent of the amendment.

*If you cannot attend the meeting, you can listen to it live over the Internet. The address for the legislative website is <http://www.leg.state.nv.us>. For audio broadcasts, click on the link "Listen to Live Meetings."*

*Note: We are pleased to make reasonable accommodations for members of the public who are disabled and wish to attend the meeting. If special arrangements for the meeting are necessary, please notify the Assembly Committee on Government Affairs at (775) 684-8868.*

*(R#) Indicates the reprint number of the bill/resolution being considered.*

**PLEASE PROVIDE 20 COPIES OF YOUR DOCUMENTS.**