

ASSEMBLY AGENDA  
COMMITTEE ON HEALTH AND HUMAN SERVICES

Day Friday                      Date March 6, 2015                      Start Time Upon Adjourn\*      Room 3138  
Room 3138 of the Legislative Building, 401 S. Carson St., Carson City, NV.  
*Videoconferenced to Room 4406 of the Grant Sawyer State Office Building, 555 E. Washington Ave., Las Vegas, NV.*

---

**\*Upon Adjournment of the Assembly Floor Session**

**REVISED**

[A.B. 164](#)                      Revises provisions relating to access by patients to certain investigational drugs, biological products and devices. (BDR 40-125)

**WORK SESSION**

[A.B. 28](#)                      Revises the duties of the State Long-Term Care Ombudsman. (BDR 38-415)

[A.B. 39](#)                      Removes the cap on the application fee for the Physician Visa Waiver Program. (BDR 40-328)

[A.B. 41](#)                      Revises provisions relating to funding for indigent care. (BDR 38-327)

Possible Committee BDR introductions.

Public comment.

Unless waived by the Chairman, proposed amendments, written testimony, and other documents for the record must be submitted electronically in PDF format to the Committee Manager at [AsmHHS@asm.state.nv.us](mailto:AsmHHS@asm.state.nv.us) no later than 12 p.m. the business day before the meeting. In addition, you must bring your own electronic copy for presentation. Proposed amendments must include the Bill and/or Resolution number, a statement of intent, and the name and contact information of the amendment sponsor.

*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 "Calendar of 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 Health and Human Services at (775) 684-8805.*

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

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

