

**COMMITTEE MEMBERS:**

**Brandon Ford** \_\_\_\_\_  
David Licate \_\_\_\_\_  
Erin Dickinson \_\_\_\_\_  
John Schmidt \_\_\_\_\_  
Christine Higham \_\_\_\_\_

**Scheduled Meeting Time: 4:30 PM**

**Time Adjourned: \_\_\_\_\_**

**COUNTY OF SUMMIT  
COMMITTEE ASSIGNMENTS AGENDA  
September 15, 2025  
PUBLIC WORKS COMMITTEE**

**FIRST READINGS**

2025-244      **A Resolution granting design preparations for Copley Township's Copley Ditch (County Ditch No. 38) Petitioned Drainage Improvement Project pursuant to Section 6131.12 of the Ohio Revised Code and declaring an emergency.**

**Exhibit A**

Sponsor - Mr. Ford

Staff Contact: Mark Potter, (330) 643-2726, mpotter@summitoh.net

2025-245      **A Resolution confirming the award by the Board of Control of a construction contract with Kenmore Construction Co., Inc. for the Valley View Road Resurfacing Project, located in Sagamore Hills Township, in Council District 1, in an amount not to exceed \$921,156.72, for the Engineer, and declaring an emergency.**

Sponsor - Executive Shapiro

Staff Contact: Mark Potter, (330) 643-2726, mpotter@summitoh.net

2025-246      **A Resolution authorizing the Executive to apply for and execute a loan agreement with the Water Pollution Control Loan Fund, for an additional amount of \$1,000,000.00 for a total amount not to exceed \$8,000,000.00, to fund Project Q-183 Pump Station No. 6 Replacement, located in the Cities of Hudson and Stow, in Council District 3, for the Executive's Department of Sanitary Sewer Services, and declaring an emergency.**

**Exhibit A**

Sponsor - Executive Shapiro

Staff Contact: Mark Potter, (330) 643-2726, mpotter@summitoh.net

2025-247      **A Resolution confirming the award by the Board of Control of a construction contract with Kenmore Construction Co. Inc. for Project Q-183 Pump Station No. 6 Replacement, located in the Cities of Hudson and Stow, in Council District 3, in an amount not to exceed \$6,761,800.00, for the Executive's Department of Sanitary Sewer Services, and declaring an emergency.**

Sponsor - Executive Shapiro

Staff Contact: Mark Potter, (330) 643-2726, mpotter@summitoh.net

**COMMITTEE MEMBERS:**

**Brandon Ford** \_\_\_\_\_  
David Licate \_\_\_\_\_  
Erin Dickinson \_\_\_\_\_  
John Schmidt \_\_\_\_\_  
Christine Higham \_\_\_\_\_

**Scheduled Meeting Time: 4:30 PM**

**Time Adjourned: \_\_\_\_\_**

**COUNTY OF SUMMIT  
COMMITTEE ASSIGNMENTS AGENDA  
September 15, 2025  
PUBLIC WORKS COMMITTEE**

**FIRST READINGS**

2025-248      **A Resolution declaring the week of October 1st–7th, 2025 as Stormwater Awareness Week in Summit County, recognizing the effects of stormwater runoff on the infrastructure and environment, for the Executive, and declaring an emergency.**

Sponsor - Executive Shapiro

Staff Contact: Mark Potter, (330) 643-2726, [mpotter@summitoh.net](mailto:mpotter@summitoh.net)

**COMMITTEE MEMBERS:**

Elizabeth Walters \_\_\_\_\_  
Christine Higham \_\_\_\_\_  
Jeff Wilhite \_\_\_\_\_  
Joseph Kacyon \_\_\_\_\_  
Bethany McKenney \_\_\_\_\_

Scheduled Meeting Time: **4:30 PM**

Time Adjourned: \_\_\_\_\_

**COUNTY OF SUMMIT  
COMMITTEE ASSIGNMENTS AGENDA  
September 15, 2025  
PLANNING AND ECONOMIC DEVELOPMENT  
COMMITTEE**

**FIRST READINGS**

2025-249     **A Resolution authorizing the Executive to advertise for bids for the Medical Examiner's Garage Addition Project, located in the City of Akron, in Council District 4, for an estimated total cost not to exceed \$600,000.00, for the Executive's Department of Administrative Services–Physical Plants, and declaring an emergency.**

Sponsor - Executive Shapiro

Staff Contact: Mark Potter, (330) 643-2726, mpotter@summitoh.net

2025-250     **A Resolution confirming the award by the Board of Control of a construction contract with Western Waterproofing Company, Inc. for the Summit County Jail Windows Project, located in the City of Akron, in Council District 4, for an estimated total cost not to exceed \$154,282.00, for the Executive's Department of Administrative Services–Physical Plants, and declaring an emergency.**

Sponsor - Executive Shapiro

Staff Contact: Mark Potter, (330) 643-2726, mpotter@summitoh.net

**COMMITTEE MEMBERS:**

Erin Dickinson \_\_\_\_\_  
David Licate \_\_\_\_\_  
John Schmidt \_\_\_\_\_  
Bethany McKenney \_\_\_\_\_  
Joseph Kacyon \_\_\_\_\_

**Scheduled Meeting Time: 4:30 PM**

**Time Adjourned: \_\_\_\_\_**

**COUNTY OF SUMMIT  
COMMITTEE ASSIGNMENTS AGENDA  
September 15, 2025  
PUBLIC SAFETY COMMITTEE**

**FIRST READINGS**

2025-251      **A Resolution authorizing the Executive, on behalf of the Sheriff, to execute Special Weapons and Tactics (“SWAT”) Team Mutual Aid Agreements with various governmental organizations within Summit County, including the University of Akron and Summit Metroparks, as authorized by section 302.21 of the Ohio Revised Code, for the Executive and Sheriff, and declaring an emergency.**

**Exhibit A**

Sponsor - Executive Shapiro

Staff Contact: Kent Starks, (330) 643-2074, [kstarks@summitoh.net](mailto:kstarks@summitoh.net)

**COMMITTEE MEMBERS:**

Jeff Wilhite \_\_\_\_\_  
Brandon Ford \_\_\_\_\_  
David Licate \_\_\_\_\_  
Bethany McKenney \_\_\_\_\_  
Joseph Kacyon \_\_\_\_\_

Scheduled Meeting Time: **4:30 PM**

Time Adjourned: \_\_\_\_\_

**COUNTY OF SUMMIT  
COMMITTEE ASSIGNMENTS AGENDA  
September 15, 2025  
HEALTH AND HUMAN SERVICES COMMITTEE**

**FIRST READINGS**

2025-252     **A Resolution confirming the award by the Board of Control of a renewal (third and final) of a purchase contract with Nesco Resource, LLC fka Callos Resource LLC, for payroll services for the period 10/1/25 through 9/30/26, for various youth and adult employment programs, including summer youth and year-round programs, in an amount not to exceed \$2,900,000.00, for the Executive's Department of Job and Family Services, and declaring an emergency.**

Sponsor - Executive Shapiro

Staff Contact: Kent Starks, (330) 643-2074, [kstarks@summitoh.net](mailto:kstarks@summitoh.net)

2025-253     **A Resolution confirming the award of the Board of Control of professional service contracts and authorizing the Executive to disburse funds, including those that exceed an aggregate of \$75,000.00, to all Non-Emergency Medical Transportation providers operating under contract with the Executive's Department of Job and Family Services in Federal Fiscal Year 2026, for the period 10/1/25 through 9/30/26, with two options to renew for additional one-year terms, in an estimated total amount not to exceed \$7,000,000.00, for the Executive's Department of Job and Family Services, and declaring an emergency.**

**Exhibit A**

Sponsor - Executive Shapiro

Staff Contact: Kent Starks, (330) 643-2074, [kstarks@summitoh.net](mailto:kstarks@summitoh.net)

2025-254     **A Resolution confirming the award by the Board of Control of a purchase contract with the Metro Regional Transit Authority, to provide Non-Emergency Medical Transportation Broker services for a one-year term, from 10/1/25 through 9/30/26, in an amount not to exceed \$500,000.00, for the Executive's Department of Job and Family Services, and declaring an emergency.**

Sponsor - Executive Shapiro

Staff Contact: Kent Starks, (330) 643-2074, [kstarks@summitoh.net](mailto:kstarks@summitoh.net)

**COMMITTEE MEMBERS:**

**John Donofrio** \_\_\_\_\_  
Jeff Wilhite \_\_\_\_\_  
Brandon Ford \_\_\_\_\_  
Christine Higham \_\_\_\_\_  
Elizabeth Walters \_\_\_\_\_

**Scheduled Meeting Time: 4:30 PM**

**Time Adjourned: \_\_\_\_\_**

**COUNTY OF SUMMIT  
COMMITTEE ASSIGNMENTS AGENDA  
September 15, 2025  
FINANCE COMMITTEE**

**FIRST READINGS**

2025-255     **A Resolution accepting the amounts and rates as determined by the Budget Commission, authorizing the necessary tax levies and certifying them for tax year 2025/collection year 2026 to the Fiscal Officer, for the Executive's Department of Finance and Budget, and declaring an emergency.**

**Exhibit A**

Sponsor - Executive Shapiro

Staff Contact: Kent Starks, (330) 643-2074, [kstarks@summitoh.net](mailto:kstarks@summitoh.net)

2025-256     **A Resolution confirming the award by the Board of Control of Change Order No. 4 to a purchase contract with Brinks, Inc., as Best Practical Source, to provide countywide armored car services, for the period of 1/1/25 to 6/30/26, or until an alternative solution is implemented, in an amount not to exceed \$141,000.00 (for a cumulative increase of 606%), for a total amount not to exceed \$353,000.00, for the Executive's Department of Budget and Finance, and declaring an emergency.**

Sponsor - Executive Shapiro

Staff Contact: Kent Starks, (330) 643-2074, [kstarks@summitoh.net](mailto:kstarks@summitoh.net)

**COMMITTEE MEMBERS:**

**Scheduled Meeting Time: 4:30 PM**

**Rita Darrow** \_\_\_\_\_  
Erin Dickinson \_\_\_\_\_  
John Donofrio \_\_\_\_\_  
Brandon Ford \_\_\_\_\_  
Christine Higham \_\_\_\_\_  
Joseph Kacyon \_\_\_\_\_  
David Licate \_\_\_\_\_  
Bethany McKenney \_\_\_\_\_  
John Schmidt \_\_\_\_\_  
Elizabeth Walters \_\_\_\_\_  
Jeff Wilhite \_\_\_\_\_

**Time Adjourned: \_\_\_\_\_**

**COUNTY OF SUMMIT  
COMMITTEE ASSIGNMENTS AGENDA  
September 15, 2025  
COMMITTEE OF THE WHOLE**

**FIRST READINGS**

2025-257      **A Resolution declaring October 6, 2025 as North American First People’s Day in Summit County, honoring the history and culture of Native Americans, acknowledging the efforts to preserve this history in the United States, in the State of Ohio, and in Summit County, and encouraging residents to join in the acknowledgement, for the Executive, and declaring an emergency.**

Sponsor - Executive Shapiro

Staff Contact: Mark Potter, (330) 643-2726, mpotter@summitoh.net

2025-258      **A Resolution declaring the month of October 2025 as National Arts and Humanities Month in Summit County, for the Executive, and declaring an emergency.**

Sponsor - Executive Shapiro

Staff Contact: Mark Potter, (330) 643-2726, mpotter@summitoh.net