

COMMITTEE MEMBERS:

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

- Christine Higham** _____
- John Donofrio _____
- Rita Darrow _____
- Jeff Wilhite _____
- Bethany McKenney _____

Time Adjourned: _____

**COUNTY OF SUMMIT
COMMITTEE ASSIGNMENTS AGENDA
June 22, 2026
PERSONNEL COMMITTEE**

Councilmember Ford and Executive Shapiro will present a joint commendation to the Habitat for Humanity of Summit County on the occasion of their 40th anniversary.

Austin Ferguson, Director of Artistic Operations & Educational Engagement of the Tuesday Musical Association in Akron will introduce himself to Council.

FIRST READINGS

2026-169 **A Resolution confirming the award by the Board of Control of a professional service contract with Wichert Insurance Services, Inc. dba Wichert Insurance, as a Best Practical Source, to provide brokerage services for the County’s property, liability, boiler and machinery insurance program, and to provide Claim Reporting Services using Riskmaster, for a five-year term, from 7/1/26 through 6/30/31, in an amount not to exceed \$759,000.00, for the Executive’s Department of Law and Risk Management, and declaring an emergency.**

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

COMMITTEE MEMBERS:

Jeff Wilhite _____
Rita Darrow _____
John Schmidt _____
David Licate _____
Christine Higham _____

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

Time Adjourned: _____

**COUNTY OF SUMMIT
COMMITTEE ASSIGNMENTS AGENDA
June 22, 2026
PUBLIC WORKS COMMITTEE**

FIRST READINGS

2026-170 **A Resolution approving the proposed public improvement known as Springfield Township’s Springfield Lake Outlet (County Ditch No. 45) Petitioned Drainage Improvement Project pursuant to Section 6131.21 of the Ohio Revised Code, and approving the Engineer’s schedule of compensation to be paid for easements pursuant to Section 6131.19 of the Ohio Revised Code and waiving assessments pursuant to Section 6131.22 of the Ohio Revised Code, declaring an emergency.**

Exhibit A

Sponsor - Mr. Wilhite

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

2026-171 **A Resolution approving the proposed public improvement known as Copley Township’s Copley Ditch (County Ditch No. 38) Petitioned Drainage Improvement Project pursuant to Section 6131.21 of the Ohio Revised Code and approving the Engineer’s schedule of compensation to be paid for easements pursuant to Section 6131.19 of the Ohio Revised Code and waiving assessments pursuant to Section 6131.22 of the Ohio Revised Code, declaring an emergency.**

Exhibit A

Sponsor - Mr. Wilhite

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

2026-172 **A Resolution confirming the award by the Board of Control of Change Order No. 2 to a professional service contract with Woolpert, Inc., for geographic information system mapping, surveying, engineering and adjunct services as part of the Countywide Stormwater Mapping Project, in an amount not to exceed \$170,000.00 (for a cumulative increase of 34.32%), for a total amount not to exceed \$1,175,000.00, for the Engineer, and declaring an emergency.**

Sponsor - Executive Shapiro

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

COMMITTEE MEMBERS:

Jeff Wilhite _____
Rita Darrow _____
John Schmidt _____
David Licate _____
Christine Higham _____

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

Time Adjourned: _____

**COUNTY OF SUMMIT
COMMITTEE ASSIGNMENTS AGENDA
June 22, 2026
PUBLIC WORKS COMMITTEE**

FIRST READINGS

2026-173 **A Resolution authorizing the Executive to enter into an intergovernmental agreement with the City of Akron, providing a \$250,000.00 grant for the City’s reconstruction of South Main Street between West Cedar Street and West Bartges Street in support of the expansion of GPD Group, relocation of the headquarters for Buckingham Doolittle and Burroughs, LLC, and retention of other businesses serviced by this segment of South Main Street, located in the City of Akron, in Council District 4, for the Executive and Engineer, and declaring an emergency.**

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

2026-174 **A Resolution declaring the failure in the Pump Station #123 force main, on Valley View Road, located in the Cities of Macedonia and Hudson, in Council Districts 1 and 3, an emergency pursuant to Section 177.07(a)(3) of the Codified Ordinances of the County of Summit, and confirming the award by the Board of Control of a construction contract with Wingfoot Rental & Development Co., in an amount not to exceed \$425,941.74, for an emergency repair to the force main, 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

2026-175 **A Resolution authorizing the Executive to execute an Agreement with the City of Barberton, setting forth the scope of duties, manner of performance and all essential terms and conditions whereby the County shall enforce Part Thirteen of the Codified Ordinances of the County of Summit, entitled “Building Code,” which incorporates the 2019 Residential Code of Ohio and the 2024 Ohio Building Code, on behalf of and within the territorial jurisdiction of the City of Barberton, in Council District 7, for the Executive’s Department of Sanitary Sewer Services – Division of Building Standards, and declaring an emergency.**

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

COMMITTEE MEMBERS:

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

- Elizabeth Walters _____
- Christine Higham _____
- Jeff Wilhite _____
- Joseph Kacyon _____
- Bethany McKenney _____

Time Adjourned: _____

**COUNTY OF SUMMIT
COMMITTEE ASSIGNMENTS AGENDA**

June 22, 2026

**PLANNING AND ECONOMIC DEVELOPMENT
COMMITTEE**

FIRST READINGS

2026-176 **A Resolution setting a date for this Council, pursuant to Section 709.03 of the Ohio Revised Code and Section 125.01(i) of the Codified Ordinances of the County of Summit, to conduct a public hearing to consider the annexation of 2.17 acres of land in Richfield Township to the Village of Richfield, for Council, and declaring an emergency.**

Sponsor - Ms. Walters

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

2026-177 **A Resolution authorizing the Executive to execute a Term Sheet with the City of Barberton, Ohio and the Summit County Developmental Disabilities Board for the sale of the real property located at 501 W. Hopocan Avenue, Barberton, Ohio 44203, identified in the Summit County Records as Parcel Nos. 0116601, 0106194, 0108714, and 0103272, in Council District 7, and the furniture, fixtures and equipment located therein, for the purchase price of \$3,100,000.00, further authorizing the Executive to execute all other necessary agreements and documents to undertake the sale as contemplated in the Term Sheet, including the option for the City to finance the same through the County, and the payment of the proceeds to the Summit County Developmental Disabilities Board, for the Executive, and declaring an emergency.**

Sponsor - Executive Shapiro

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

2026-178 **A Resolution confirming the award by the Board of Control of a design-build amendment to the design-build professional service contract with Welty Building Construction, LLC. for the construction phase of the Jail Pre-Intake and Sallyport Addition Project, located in the City of Akron, in Council District 4, in an amount not to exceed \$3,819,003.00, 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:

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

- Elizabeth Walters _____
- Christine Higham _____
- Jeff Wilhite _____
- Joseph Kacyon _____
- Bethany McKenney _____

Time Adjourned: _____

**COUNTY OF SUMMIT
COMMITTEE ASSIGNMENTS AGENDA**

June 22, 2026

**PLANNING AND ECONOMIC DEVELOPMENT
COMMITTEE**

FIRST READINGS

2026-179 **A Resolution authorizing the Executive to advertise for bids for the Jail Door Controls Project, located in the City of Akron, in Council District 4, for an estimated total cost not to exceed \$1,900,000.00, 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

COMMITTEE MEMBERS:

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

- David Licate _____
- Brandon Ford _____
- John Schmidt _____
- Rita Darrow _____
- Joseph Kacyon _____

Time Adjourned: _____

**COUNTY OF SUMMIT
COMMITTEE ASSIGNMENTS AGENDA
June 22, 2026
PUBLIC SAFETY COMMITTEE**

FIRST READINGS

2026-180 **A Resolution authorizing various service rates to be charged by the Sheriff and authorizing the Executive to execute contracts for the Sheriff for said services, for calendar years 2027, 2028, and 2029, for the Executive and the Sheriff, and declaring an emergency.**

Sponsor - Executive Shapiro
Staff Contact: Kent Starks, (330) 643-2074, kstarks@summitoh.net

2026-181 **A Resolution confirming the award by the Board of Control of a renewal (first of four) of a purchase contract with 460 Tech, LLC. dba BeInCourt, as a Best Practical Source, to provide annual maintenance with on-site support, for the Criminal Justice Virtual Courtroom Project, for a one-year term, from 7/1/26 through 6/30/27, for an amount not to exceed \$343,960.68, for the Executive’s Department of Public Safety, and declaring an emergency.**

Sponsor - Executive Shapiro
Staff Contact: Kent Starks, (330) 643-2074, kstarks@summitoh.net

2026-182 **A Resolution confirming the award by the Board of Control of a master service agreement with Needl. Inc., dba Aurelian, to provide emergency call-talkers real time guidance for calls, for various Summit County public safety answering points, for implementation and nine months of service beginning 7/1/26, with three options to renew for an additional twelve-month term, in an amount not to exceed \$204,250.00, for the Executive’s Department of Public Safety, and declaring an emergency.**

Sponsor - Executive Shapiro
Staff Contact: Kent Starks, (330) 643-2074, kstarks@summitoh.net

COMMITTEE MEMBERS:

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

- David Licate _____
- Brandon Ford _____
- John Schmidt _____
- Rita Darrow _____
- Joseph Kacyon _____

Time Adjourned: _____

**COUNTY OF SUMMIT
 COMMITTEE ASSIGNMENTS AGENDA
 June 22, 2026
 PUBLIC SAFETY COMMITTEE**

FIRST READINGS

2026-183 **A Resolution confirming the award by the Board of Control of a professional service contract with Michael Baker International, Inc. dba DATAMARK, for GIS data support for the 9-1-1 system and Computer Aided Dispatch (CAD), for an amount not to exceed \$180,493.23, for the Executive’s Department of Public Safety, and declaring an emergency.**

Sponsor - Executive Shapiro
 Staff Contact: Kent Starks, (330) 643-2074, kstarks@summitoh.net

COMMITTEE MEMBERS:

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

- Brandon Ford _____
- Jeff Wilhite _____
- David Licate _____
- Bethany McKenney _____
- Joseph Kacyon _____

Time Adjourned: _____

**COUNTY OF SUMMIT
COMMITTEE ASSIGNMENTS AGENDA**

June 22, 2026

HEALTH AND HUMAN SERVICES COMMITTEE

FIRST READINGS

2026-184 **A Resolution confirming the award of the Board of Control of renewals (first of two) to 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 2027, for the period 10/1/26 through 9/30/27, in an estimated total amount not to exceed \$11,000,000.00, 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

2026-185 **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 10/1/26 through 9/30/27, 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

2026-186 **A Resolution authorizing the Executive to execute an intergovernmental agreement with the Summit County Combined General Health District dba Summit County Public Health, to increase utilization of Healthchek Early, Periodic, Screening, Diagnostic and Testing services for young children, for a one-year term, from 10/1/26 to 9/30/27, in an amount not to exceed \$120,000.00, 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

COMMITTEE MEMBERS:

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

- Brandon Ford** _____
- Jeff Wilhite _____
- David Licate _____
- Bethany McKenney _____
- Joseph Kacyon _____

Time Adjourned: _____

**COUNTY OF SUMMIT
COMMITTEE ASSIGNMENTS AGENDA**

June 22, 2026

HEALTH AND HUMAN SERVICES COMMITTEE

FIRST READINGS

2026-187 **A Resolution confirming the award by the Board of Control of professional service contracts with various providers for Federal Fiscal Year 2027 utilizing Temporary Assistance to Needy Families, Benefit Bridge, State General Revenue Fund, and Food Assistance Employment and Training funds, from 10/1/26 through 9/30/27, in a total amount not to exceed \$5,095,050.00, 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

2026-188 **A Resolution confirming the award by the Board of Control of a professional service contract with United Way of Summit and Medina, as a Best Practical Source, to provide 2-1-1 information and referral line services to assist low income families in accessing non-profit and government services to meet basic needs, for the period 10/1/26 through 9/30/27, in an amount not to exceed \$100,000.00, 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

COMMITTEE MEMBERS:

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

- John Donofrio** _____
- Jeff Wilhite _____
- Brandon Ford _____
- Christine Higham _____
- Elizabeth Walters _____

Time Adjourned: _____

**COUNTY OF SUMMIT
COMMITTEE ASSIGNMENTS AGENDA
June 22, 2026
FINANCE COMMITTEE**

FIRST READINGS

2026-189 **A Resolution confirming the award by the Board of Control to enter into a fifth renewal of a purchase contract with Brinks, Inc., as a Best Practical Source, to provide countywide armored car services, for a one-year term, for the period of 7/1/26 to 6/30/27, in an amount not to exceed \$110,000.00, for the Executive’s Department of Finance and Budget, and declaring an emergency.**

Sponsor - Executive Shapiro
Staff Contact: Kent Starks, (330) 643-2074, kstarks@summitoh.net