

# Union County, NC

Union County Government Center  
500 North Main Street  
Monroe, North Carolina



## Meeting Agenda

**Monday, January 12, 2026**  
**6:00 PM**

**Board Room, First Floor**

## Board of Commissioners

*Chair Brian Helms  
Vice Chair Christina Helms  
Commissioner Clancy Baucom  
Commissioner Melissa Merrell  
Commissioner Gary Sides*

### *Visitor Advisory*

*Due to construction on the first floor of the UC Government Center, the primary entrance off Main Street Plaza is closed. Throughout construction, visitors should follow signage to enter or exit the facility. For meetings of the Board of County Commissioners, two temporary entrances will be available. Meeting attendees may enter via Main Street Plaza (near the intersection of W. Crowell St. and N. Stewart St.) or via the ground floor of the Government Center (off N. Church St.). To learn more about the project or view a project map, visit [ucgov.info/PardonOurProgress](http://ucgov.info/PardonOurProgress).*

**Closed Session - 5:15 PM****26-052      Closed Session****Opening of Meeting - 6:00 PM****Invocation - Vice Chair Christina Helms****Pledge of Allegiance****Informal Comments****Public Hearing(s)****26-022      Public Hearing - Rezoning Petition CZ-2025-005 Garcia****Attachments:** [Application](#)[Letter of Intent](#)[Site Plan](#)[Staff Report](#)[Hemby Bridge Comments](#)[Indian Trail Comments](#)[Lake Park Comments](#)[Combined Public Comments](#)[Public Comments Received Following Land Use Board Meeting](#)[Motions](#)[Consistency Statements](#)**Staff Recognition****26-015      Service Award Recognition****Consent Agenda****26-016      City of Monroe Request to Provide Water Service****Attachments:** [Supporting Documentation](#)**26-028      Task Order - Sewer Repair & Rehabilitation Excavation Repairs****26-035      Contract - Waxhaw North Sanitary Sewer Replacement & Rehabilitation****Attachments:** [Letter](#)

**26-039** Bid Award - FY2022 Short Water Line Extension Program Phase B - East Lawyers Road  
**Attachments:** [Award Recommendation & Bid Tabulation](#)  
[Resolution of Construction](#)  
[Vicinity Map](#)

**26-043** Contract - Handwheel Expansion Connectors  
**Attachments:** [Contract](#)

**26-045** Contracts - Temporary Staffing Services  
**Attachments:** [Contract - AtWork Personnel](#)  
[Contract - Blue Arbor, Inc.](#)

**26-017** Allocate Additional FTE to Register of Deeds Office

**26-023** 2025-2026 Union County Detention Center Medical Plan  
**Attachments:** [2025-2026 Inmate Medical Plan](#)

**26-032** Union County Transportation Public Transportation Agency Safety Plan  
**Attachments:** [PTSP Plan](#)

**26-033** Grant Application - Streamflow Rehabilitation Assistance Program (StRAP)

**26-037** Easement Acceptance - Land Preservation and Easement Program  
**Attachments:** [Map](#)

**26-038** Budget Amendment - Union County Land Preservation and Easement Program  
**Attachments:** [Budget Amendment](#)

**26-014** Budget Amendment - Additional Funding for Tuition Reimbursement  
**Attachments:** [Budget Amendment](#)

**26-034** Resolution - Union County Emergency Services Complex Stormwater Agreement

Attachments: [Resolution](#)  
[Agreement](#)  
[Easement](#)

[\*\*26-042\*\*](#) **Contract Amendment - Lease Extension 601 Lancaster Avenue**

Attachments: [Contract Amendment](#)

[\*\*26-044\*\*](#) **Contract Renewal - Purchase of Bulk Fuel**

Attachments: [Renewal Letter](#)

[\*\*26-049\*\*](#) **Conditional District Rezoning Application**

Attachments: [Application](#)

[\*\*26-036\*\*](#) **Tax Bill Correction Report for November 2025**

Attachments: [Report](#)

[\*\*26-040\*\*](#) **Contract - Insurance Broker Services**

Attachments: [Contract](#)

[\*\*26-053\*\*](#) **Contract Renewal - Website Hosting and Maintenance**

Attachments: [Agreement](#)  
[Memorandum of Exemption](#)

[\*\*26-055\*\*](#) **Resolution - Amendment to the Union County Property Acquisition Policy and Procedures**

Attachments: [Resolution](#)  
[Amendment](#)

[\*\*26-020\*\*](#) **Minutes for Approval**

## Information Only

[\*\*25-753\*\*](#) **Wastewater Treatment Capacity - Monthly Update**

Attachments: [Tables](#)

[\*\*26-002\*\*](#) **November 2025 Union County Public Schools - Monthly Report**

Attachments: [Report](#)

**26-006** **Communications Monthly Report - November 2025**

**Attachments:** [Report](#)

**26-029** **Human Resources Reports for November 2025**

**Attachments:** [Report - New Hires](#)  
[Report - Separations](#)

## **Business**

**26-031** **Minor Subdivision Discussion**

**Attachments:** [Presentation](#)

**26-059** **Affirmation of Appointment of the Chair and Vice-Chair as School Liaisons**

**26-054** **FY 2027 Budget Discussions with Union County Public Schools**

**26-019** **Appointment of an ETJ Member to the City of Monroe's Planning Board**

**26-046** **Appointments to Land Use Board**

**26-007** **FY 2025 Annual Comprehensive Financial Report**

**Attachments:** [Auditor Presentation](#)  
[Staff Presentation](#)  
[Report](#)

## **County Manager's Comments**

## **Commissioners' Comments**

## **Adjournment**