



# Pender County

## Agenda

**Board of County Commissioners Meeting**  
**Monday, April 19, 2021 @ 4:00 PM**  
**Pender County Public Assembly Room**  
**805 S. Walker Street, Burgaw, NC**

|      |                                                                                                                                                                                                                                                                                                                                             | Presenter | Page    |
|------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------|---------|
| 1.   | CALL TO ORDER                                                                                                                                                                                                                                                                                                                               |           |         |
| 2.   | INVOCATION                                                                                                                                                                                                                                                                                                                                  |           |         |
| 3.   | PLEDGE OF ALLEGIANCE                                                                                                                                                                                                                                                                                                                        |           |         |
| 4.   | ADOPTION OF AGENDA                                                                                                                                                                                                                                                                                                                          |           |         |
| 5.   | PUBLIC COMMENT<br>In order to follow the CDC's guidelines for social distancing, those wishing to participate in Public Comment are encouraged to email their comments to <a href="mailto:cmo@pendercountync.gov">cmo@pendercountync.gov</a> . Comments received by 12 p.m. on April 19, 2021 will be distributed and placed in the record. |           |         |
| 6.   | CONSENT AGENDA                                                                                                                                                                                                                                                                                                                              |           |         |
| 6.1. | Approval of Minutes: Special Meeting: March 26, 2021 and Regular Meeting: April 6, 2021.<br><a href="#">MINUTES - MARCH 26 &amp; APRIL 6</a>                                                                                                                                                                                                | Avery     | 3 - 34  |
| 6.2. | Approval of a Budget Amendment to Increase the Department of Social Services Revenues and Expenditures for Fiscal Year 2020-2021: Low Income Energy Assistance: \$15,000.<br><a href="#">LIEP Additional Funds FY 2021</a>                                                                                                                  | Stewart   | 35 - 37 |
| 6.3. | Approval of a Budget Amendment to decrease Health Department Revenues and Expenditures for Fiscal Year 2020-2021: \$4,783.<br><a href="#">Food &amp; Lodging Decrease</a>                                                                                                                                                                   | Moser     | 39 - 40 |
| 6.4. | Approval of an Extension of the Solid Waste Contract with Green for Life (GFL) for a Period of One Years.<br><a href="#">SOLID WASTE CONTRACT EXTENSION 04192021</a>                                                                                                                                                                        | McEwen    | 41 - 43 |
| 7.   | APPROVALS AND RESOLUTIONS                                                                                                                                                                                                                                                                                                                   |           |         |
| 7.1. | Proclamation of April as Sexual Assault Awareness Month.<br><a href="#">RCC SAAM Proclamation 04192021</a>                                                                                                                                                                                                                                  | Garcia    | 45 - 46 |
| 7.2. | Consideration of the sale of Surplus Property.<br><a href="#">Surplus Property 04192021</a>                                                                                                                                                                                                                                                 | McEwen    | 47 - 54 |
| 7.3. | Approval of Procurement Compliance Summary for the Proposed Factory Road Water Extension Design-Build Project.<br><a href="#">ProcurementComplianceSummaryForDesignBuildProject</a>                                                                                                                                                         | Keel      | 55 - 58 |
| 8.   | APPOINTMENTS                                                                                                                                                                                                                                                                                                                                |           |         |
| 8.1. | Board of Equalization and Review Appointment for Tax Year 2021.<br><a href="#">2021 Pender County Board Equalization and Review</a>                                                                                                                                                                                                         | Pound     | 59 - 67 |
| 8.2. | Approval of an Appointment to the Pender County Advisory Board of                                                                                                                                                                                                                                                                           | Avery     | 69 - 71 |

Health.

[ADVISORY BOH APPOINTMENT 04192021](#)

9. ROCKY POINT WATER AND SEWER DISTRICT
  - 9.1. Approval of the sale of real property (PIN 3228-84-6662-0000) located on Highway 117 in St. Helena and owned by Pender County. McEwen 73 - 75  
[3228-84-6662-0000 Sealed Bids 04192021](#)
10. PENDER COUNTY BOARD OF HEALTH
  - 10.1. Presentation of Child Fatality Team Report for 2020. Moser 77 - 79  
[Child Fatality 2020 Team Report](#)
11. ITEMS FROM THE COUNTY ATTORNEY, COUNTY MANAGER, ASSISTANT COUNTY MANAGERS, & COUNTY COMMISSIONERS
12. CLOSED SESSION (IF APPLICABLE).
  - 12.1. [CLOSED SESSION MOTION](#) 81
13. 7PM PUBLIC HEARINGS: SPECIAL USE PERMITS/ZONING MAP AMENDMENTS/ RESOLUTIONS
  - 13.1. Resolution requesting approval of a Special Use Permit for the construction and operation of a personal art studio, classified under 'Artisan Manufacturing' within the Pender County Unified Development Ordinance. Henley 83 - 99  
[SUP 2021-18](#)
14. ADJOURNMENT



## **Pender County Request for Board Action**

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**TO:** Board of County Commissioners  
**FROM:** Nancy Avery  
**DATE:** April 19, 2021  
**SUBJECT:** Approval of Minutes: Special Meeting: March 26, 2021 and Regular Meeting: April 6, 2021.

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**SUMMARY:**

The minutes for the Special Meeting on March 26, 2021 and the Regular Meeting on April 6, 2021 are attached for review and approval.

**ACTION REQUESTED:**

To review and approve the attached minutes.



**MINUTES**  
**Board of County Commissioners Meeting**  
**Friday, March 26, 2021 4:00 PM**  
**Pender County Public Assembly Room**

**MEMBERS PRESENT:** George Brown  
Fred McCoy  
David Williams

**MEMBERS ABSENT:** Jacqueline A. Newton  
David Piepmeyer

**OTHERS PRESENT:** Chad McEwen, County Manager  
Trey Thurman, County Attorney (by phone)  
Melissa Long, Clerk to the Board  
Doug Shipley, Assistant County Manager  
Allen Vann, Assistant County Manager  
Other Staff and Members of the Press and Public.

**1 CALL TO ORDER**

Chairman Brown called the meeting to order at 4:02 p.m.

Chairman Brown and Vice-Chairman McCoy were present, Commissioner Williams attended the meeting by phone.

Moved by David Williams, seconded by Fred McCoy

*Motion to excuse Commissioner Newton and Commissioner Piepmeyer.*

|                      | <b>For</b> | <b>Against</b> | <b>Abstained</b> | <b>Absent</b> |
|----------------------|------------|----------------|------------------|---------------|
| George Brown         | x          |                |                  |               |
| Fred McCoy           | x          |                |                  |               |
| Jacqueline A. Newton |            |                |                  | x             |
| David Piepmeyer      |            |                |                  | x             |
| David Williams       | x          |                |                  |               |
|                      | 3          | 0              | 0                | 2             |

CARRIED.

## 2 APPROVALS AND RESOLUTIONS

### 2.1 Appointment of Interim Clerk to the Board.

Mr. McEwen explained that Per NCGS 153A-111, the board of commissioners shall appoint or designate a clerk to the board. Ms. Long's last day with Pender County is April 9, 2021. Mr. McEwen presented the resume and contract for Nancy Avery who has applied to be Interim Clerk to the Board. This position will be for 30 hours per week at a rate of \$25.00/hour. If appointed, Ms. Avery's first day will be April 1, 2021 so that she will be able to have some time with Ms. Long before she leaves.

Moved by David Williams, seconded by Fred McCoy

*Motion to appoint Nancy Avery as Interim Clerk to the Board.*

|                      | For | Against | Abstained | Absent |
|----------------------|-----|---------|-----------|--------|
| George Brown         | x   |         |           |        |
| Fred McCoy           | x   |         |           |        |
| Jacqueline A. Newton |     |         |           | x      |
| David Piepmeyer      |     |         |           | x      |
| David Williams       | x   |         |           |        |
|                      | 3   | 0       | 0         | 2      |

CARRIED.

### 2.2 Appointment of Emergency Management Director.

Mr. McEwen explained that Mr. Batson has accepted the offer of Emergency Management Director for Pender County. The Board will need to appoint Mr. Batson with a start date of March 28, 2021. In conjunction with this appointment, the Board is being asked to consider a back up to Mr. Batson who would serve in the event he is out for vacation or medical reasons. Mr. McEwen suggested that Assistant Manager Doug Shipley fill in as Interim Director when needed. Ms. Long administered the Oath of Office to Mr. Batson with his family present.

Moved by Fred McCoy, seconded by David Williams

*Motion to appoint Tommy Batson as Emergency Management Director, effective March 28, 2021.*

|              | For | Against | Abstained | Absent |
|--------------|-----|---------|-----------|--------|
| George Brown | x   |         |           |        |
| Fred McCoy   | x   |         |           |        |

|                      |   |   |   |   |
|----------------------|---|---|---|---|
| Jacqueline A. Newton |   |   |   | x |
| David Piepmeyer      |   |   |   | x |
| David Williams       | x |   |   |   |
|                      | 3 | 0 | 0 | 2 |

CARRIED.

Moved by David Williams, seconded by Fred McCoy

*Motion to appoint Doug Shipley as Interim Emergency Management Director in the event that Mr. Batson is out of the office.*

|                      | For | Against | Abstained | Absent |
|----------------------|-----|---------|-----------|--------|
| George Brown         | x   |         |           |        |
| Fred McCoy           | x   |         |           |        |
| Jacqueline A. Newton |     |         |           | x      |
| David Piepmeyer      |     |         |           | x      |
| David Williams       | x   |         |           |        |
|                      | 3   | 0       | 0         | 2      |

CARRIED.

### 3 ADJOURNMENT

There being no further discussion, the meeting adjourned at 4:12 p.m.



**MINUTES**  
**Board of County Commissioners Meeting**  
**Tuesday, April 6, 2021 4:00 PM**  
**Pender County Public Assembly Room**

**MEMBERS PRESENT:**

George Brown  
Fred McCoy  
Jacqueline A. Newton  
David Piepmeyer  
David Williams

**MEMBERS ABSENT:**

**OTHERS PRESENT:**

Chad McEwen, County Manager  
Trey Thurman, County Attorney  
Melissa Long, Clerk to the Board  
Doug Shipley, Assistant County Manager  
Allen Vann, Assistant County Manager  
Other Staff and Members of the Press and Public.

Page

**1 CALL TO ORDER**

Chairman Brown called the meeting to order at 4:00 p.m. and thanked and welcomed all to the meeting.

**2 INVOCATION**

Commissioner Piepmeyer offered the invocation.

**3 PLEDGE OF ALLEGIANCE**

Commissioner Williams led the Pledge of Allegiance.

Chairman Brown recognized veterans and first responders who were in attendance and thanked them for their service.

Chairman Brown also recognized:

- Sheriff Alan Cutler
- Register of Deeds, Sharon Willoughby
- State Representative Carson Smith

- Former Board of Education Member Tom Roper
- Former County Commissioner Jimmy Tate

#### 4 ADOPTION OF AGENDA

Moved by Jacqueline A. Newton, seconded by Fred McCoy

*Motion to adopt the agenda as presented.*

|                      | For | Against | Abstained | Absent |
|----------------------|-----|---------|-----------|--------|
| George Brown         | x   |         |           |        |
| Fred McCoy           | x   |         |           |        |
| Jacqueline A. Newton | x   |         |           |        |
| David Piepmeyer      | x   |         |           |        |
| David Williams       | x   |         |           |        |
|                      | 5   | 0       | 0         | 0      |

CARRIED.

#### 5 PUBLIC INFORMATION

- 5.1 Recognition of Melissa Long, Clerk to the Board, for her dedicated service to Pender County.

Chairman Brown deferred to Mr. McEwen. Mr. McEwen explained that Ms. Long was hired as Utilities Clerk in October 2010. She was appointed as Deputy Clerk to the Board in December 2014, then Clerk to the Board in July 2015. As this will be her last meeting, the County would like to present a plaque to her and thank her for her service. Chairman Brown presented the plaque to Ms. Long. Ms. Long thanked the Board and citizens for allowing her to serve. The Board and Mr. McEwen all made comments of thanks.

- 5.2 Update and Discussion on the Outreach Programs by the Mt. Calvary Center for Leadership Development.

Dr. Jimmy Tate thanked the Board for allowing him this time to provide an update on the outreach programs offered by the Mt. Calvary Center for Leadership Development. Dr. Tate gave a history on Mt. Calvary and how the Mt. Calvary Center for Leadership Development came to be. Dr. Tate recognized the staff from Mt. Calvary as well as the Board members who were present. Next, Dr. Tate gave a brief update on the work that Mt. Calvary is doing to assist the community in light of the COVID-19 pandemic to include rides to vaccine appointment and food drives for those affected by COVID-19. He then introduced Tom Roper who is a former Board of Education Member and who now serves on the

Board for Mt. Calvary. Mr. Roper discussed the task force on diversity and equity that he is a part of through Mt. Calvary and how they are working within the community to educate citizens and combat injustice. Dr. Tate presented a video to the Board which highlights the many programs offered by the Mt. Calvary Center for Leadership Development. Some of the programs that were highlighted include the VIC Academy, Community Health Worker Program, and the Diversity, Equity and Inclusion Task Force. Chairman Brown stated that he wanted the public to be aware of all the good things coming out of Mt. Calvary. The Board thanked Dr. Tate as well as all of the staff and Board of Mt. Calvary for the work that they are doing in the community.

5.3 Update on Airport Activities.

Gage King, Manager of the Wallace Airport began by explaining that the airport currently has 31 based aircraft and a 4100 foot runway. In 2019, the total annual output in dollars was \$5,260,000. The airport employs 30 people and generates \$277,000 in state and local taxes. The airport is currently working to complete the Automated Weather Observation Station (AWOS). Mr. King showed a photo to illustrate the work. Mr. King also updated the Board on the Airport expansion. Land acquisition for phase 1 has begun as well as the preliminary road design. Upcoming projects include the completion of the AWOS as well as phase 2 of the land acquisition and road design for the airport expansion. Mr. King also updated the Board on the runway overlay design. Mr. King then reviewed several future projects such as the Apron Expansion, Runway Rehab Design, Parallel Taxiway Phase 1 and 2, and the Runway Light Rehabilitation including the cost and potential funding source of each project. He then broke down and explained the non-primary entitlement breakdown for the airport and provided information on how the \$50,000 yearly contribution from Pender County is spent. The Board thanked Mr. King for the update.

5.4 Quarterly Report on the Pender ABC System Involving Financial Information and Other Progress.

ABC General Manager Susan Crawford presented the quarterly update to the Board for the quarter of October through December 2020. Ms. Crawford explained that sales for the quarter were \$2,644,005.29 which was an increase of \$633,000 from the previous year. Cost of those sales was \$1,394,260. Expenses were \$387,417. Net income for the quarter was \$258,713 which was an increase of \$94,900 from last year. Sales were up approximately 30% and all stores had an increase from the previous year. The stores have returned to normal operating hours. Ms. Crawford then reviewed the distribution amounts. The Board thanked Ms. Crawford for the update.

5.5 Update on Pender County Courthouse Remediation and Repairs.

Mr. Vann introduced Mike Brisson with Thomas Construction to present the update. Mr. Brisson updated the Board on the roof which was completed March 30, 2021. The project is on schedule for substantial completion May 19, 2021 and final completion on June 16, 2021. Completed activities include the Shingle Roofing, Plaster Repairs, Courtroom ceiling acoustic texture, 2nd coat paint on interior trim, tile flooring on upper levels, and the lighting on 3rd floor. On-going items include the PCV Roofing, Millwork and Counter Installation, MEP Elevator Trim-out, Tile Floors on the first floor common areas, Door hardware installation, Wood Flooring, ADA Ramps on the exterior, and the judges bench restoration. Upcoming items include the Final Painting, Courtroom Painting, Resilient Flooring, Furniture and Curtain Install, Roofing Punch Out, and to pour the exterior ADA ramp. The project has been billed at 91.2% as of February 28, 2021. The critical path was discussed as well as furniture. The chairs are in storage waiting for their time to be installed. Discussion also ensued regarding the plaque on the building and work on the grounds. Mr. Vann asked whether the Board wanted to proceed with a Master Landscape Plan or irrigation system. The Board advised that they would like to get back in the building before focusing on the exterior landscaping. The Board thanked Mr. Brisson and staff for the update.

**6 PUBLIC COMMENT**

There were signups for public comment:

- Chief Harold Motley of the Maple Hill Fire Department explained that they have received a \$204,000 grant from USDA for the purchase of a Fire Truck. The remaining balance will be paid for with a USDA Loan at 2.1% interest. Debt service for the new truck comes in at approximately \$15,000 per year. The Board thanked Chief Motley for the update.

**7 CONSENT AGENDA**

Commissioner Newton stated that she had questions regarding the bidding process for item 7.4. Utilities Director Kenny Keel explained that this is not the type of work that is typically bid out but something that would be handled by the contractor. Discussion ensued regarding why this change order was needed.

Moved by David Williams, seconded by Fred McCoy

*Motion to approve the consent agenda as presented.*

|                      | For | Against | Abstained | Absent |
|----------------------|-----|---------|-----------|--------|
| George Brown         | x   |         |           |        |
| Fred McCoy           | x   |         |           |        |
| Jacqueline A. Newton |     | x       |           |        |

|                 |   |   |   |   |
|-----------------|---|---|---|---|
| David Piepmeyer | x |   |   |   |
| David Williams  | x |   |   |   |
|                 | 4 | 1 | 0 | 0 |

CARRIED.

- 7.1 Approval of Minutes: 2021 Retreat: March 4-5, 2021 and Regular Meeting: March 15, 2021.
- 7.2 Proclamation of Pender County Designating April 2021 as North Carolina 811 Safe Digging Month. 15  
[NC 811 PROCLAMATION 04062021](#)
- 7.3 Approval of Tax Releases and Refunds 17 - 19  
[MARCH 2021 REFUNDS RELEASES](#)
- 7.4 Approve Change Order for Kiwanis Park Well Driveway for the Hampstead/Scotts Hill Well Project, Budget Amendment, and Associated Purchase Order.
- 7.5 Approval of a Purchase Order to SHI for Microsoft Enterprise Licensing Annual Renewal in the amount of \$118,105.41.
- 7.6 Approval for Budget Amendment to move funds from State Seizure Revenue in the amount of \$15,000. 21  
[BOA 7.6](#)

## 8 APPROVALS AND RESOLUTIONS

- 8.1 Approval for Budget Amendment and Purchase Order for Motorola in the Amount of \$381,236.8 for 911 Consoles and 911 Radios. 23

Sheriff Alan Cutler explained that The Pender County 911 Center utilizes Radio Consoles to dispatch and communicate with Public Safety personnel. Ensuring that this equipment is fully operational is critical to maintaining Public Safety's number one priority, Life Safety. The current 911 Radio Consoles will become End of Support (EOS) on December 31, 2021. After this time, repair and maintenance will be at "Best Effort" and finding parts will become increasingly difficult. To ensure that the equipment would be replaced prior to this EOS date, the Pender County Sheriff's Office budgeted \$64,400, in the FY 20-21, to finance the equipment. To off-set costs, the Pender County Sheriff's Office/911 submitted a Grant Application to the NC 911 Board in July 2020. Unfortunately, Pender was not awarded the requested Grant funding. After receiving the news of the denied request, the decision was made to procure the equipment through financing. After finalizing the quote, it was sent to the NC State Procurement office for verification of state contract. The NC State Procurement office was able to save Pender an

additional \$9,995.10. In addition, the quote was sent to the 911 Eligibility Group for review. It was determined that 73.94% of the total console cost (\$310,015) was eligible for 911 Board Reimbursement; making the total 911 Eligibility \$229,229.00. After meeting with Management and Finance, it was determined that the best course of action was to purchase the equipment out-right instead of financing, due to the 911 Reimbursement. The total cost of the 911 Consoles (\$310,015.00) and 911 Radios (\$71,221.80) is \$381,236.80. In the FY 20-21 911 Expense Report, Pender County Sheriff's Office will list the eligible amount of \$229,229.00. This amount would be distributed back to the County from the 911 Board through the 911 Expense Report process. The Sheriff's Office has \$64,400.00 to apply to this total, leaving a balance of \$89,998.17 from the General Fund. Discussion ensued regarding other grant opportunities such as Golden Leaf. Discussion also ensued regarding budgeting for this item. This request includes a budget amendment from the general fund as well as a purchase order request.

Moved by David Piepmeyer, seconded by David Williams

*Motion to approve the Purchase Order for Motorola in the Amount of \$381,236.80 for 911 Consoles and 911 Radios along with the associated Budget Ordinance Amendment.*

|                      | For | Against | Abstained | Absent |
|----------------------|-----|---------|-----------|--------|
| George Brown         | x   |         |           |        |
| Fred McCoy           | x   |         |           |        |
| Jacqueline A. Newton | x   |         |           |        |
| David Piepmeyer      | x   |         |           |        |
| David Williams       | x   |         |           |        |
|                      | 5   | 0       | 0         | 0      |

CARRIED.

[BOA 8.1](#)

- 8.2 Approval for Budget Amendment and Purchase Order for Fairway Ford to purchase 8 vehicles in the amount of \$400,013.76. 25

Sheriff Alan Cutler explained the Pender County Sheriff's Office would like to purchase 8 2021 Ford Explorer Police Interceptor Utility SUV's, from Fairway Ford, through the North Carolina Sheriff's Association Vehicle Procurement Program in the amount of \$400,013.76. These funds will come out of budget line 510-407403.

Moved by David Williams, seconded by Jacqueline A. Newton

*Motion to approve the Budget Amendment and Purchase Order for Fairway Ford to purchase 8 vehicles in the amount of \$400,013.76.*

|                      | For | Against | Abstained | Absent |
|----------------------|-----|---------|-----------|--------|
| George Brown         | x   |         |           |        |
| Fred McCoy           | x   |         |           |        |
| Jacqueline A. Newton | x   |         |           |        |
| David Piepmeyer      | x   |         |           |        |
| David Williams       | x   |         |           |        |
|                      | 5   | 0       | 0         | 0      |

CARRIED.

BOA 8.2

- 8.3 Approval to add Schedule 002 to the Master Technology Lease Agreement with Winthrop Resources Corporation in the Amount of \$641,474 for the Lease of additional ITS Equipment for 36 months and a PO in the amount of \$107,006.

ITS Director Erik Harvey explained that In June 2018, Pender County entered into Lease Agreement PE052118 with Winthrop Resources to refresh the County's core IT infrastructure equipment. This equipment is used to host County services, provide for Disaster Recovery and data backup. Over the course of three years, the need for additional resources has increased. In an effort to delay the need to increase memory and backup storage capacity, ITS has made multiple attempts to modify configurations and adjust settings; however, the need to increase remains. To remedy the memory capacity issues, additional memory modules would be added to each host. Likewise, additional storage capacity would be added to the existing backup servers. The additional backup server storage capacity would also allow ITS to back up the Sheriff's Office servers once network integration efforts are complete in FY 21-22. As ITS works to integrate the Sheriff's Office network into the County network, the Sheriff's Office's existing servers will need to move to County Data Centers. In preparation for this move, ITS is requesting four VxRail nodes; two at the primary data center and two at the secondary data center for continuity/disaster recovery. This will negate the need to replace the Sheriff's Office nine year old virtual server environment and prepare for data center consolidation. This equipment is no longer supported by the manufacturer; security and software updates are unavailable. During a recent Cybersecurity scan, facilitated by the North Carolina 911 Board, several vulnerabilities were detected on this equipment. However, since the equipment is no longer supported, software updates are no longer obtainable. A Third-Party support contract is in place but only covers hardware failure. Consolidation of aforementioned equipment will not impact the Sheriff's

Office Public Safety servers, Zuercher Pro Suite, which will remain at the Sheriff's Office locations. Pender County is driven to reduce the need for paper records and instead move to paperless records. As the need for physical filing cabinets and physical storage space decreases, the need for Electronic storage space increases. To counteract this growing need, ITS is requesting an EMC Dell Unity device to house electronic records, departmental data, GIS data, etc. In addition, as ITS moves to integrate the Sheriff's Office's network with the County's, Sheriff's Office file storage would also be housed on this device. This EMC Unity device would replace the existing EMC VNX devices procured in 2013. These devices are no longer supported by the manufacturer; security and software updates are unavailable. A Third-Party support contract is in place but only covers hardware failure. ITS is requesting that the Board of County Commissioners consider authorizing a new Schedule (002) to increase capacity to existing equipment and replace legacy equipment as outlined above. This new schedule will have a term of 36 months. In Fiscal Year 20-21, ITS was approved \$459,117 in the Equipment Lease IT account. The existing MTLA payments account for \$329,500; leaving \$129,617. In FY 20-21, the amount of \$107,005.09 (6 months of payments) would be paid to the leasing company for schedule 002 equipment. This will remove 6 months of payments from FY 23-24. In addition, ITS intends to move critical systems to the cloud, in future fiscal years, and reevaluate the infrastructure needs in FY 22-23. Discussion ensued regarding cloud storage and how that is regulated with government documents. Mr. Harvey explained that items stored in the cloud are stored within the United States.

Moved by Fred McCoy, seconded by David Williams

*Motion to approve the addition of Schedule 002 to the existing Master Technology Lease Agreement with Winthrop Resources Corporation in the Amount of \$641,474 for the Lease of additional ITS Equipment for 36 months and a PO in the amount of \$107,006. This expenditure has been budgeted in the FY 20-21 Budget Ordinance and will be taken from IT Equipment Lease: 445-402150.*

|                      | For | Against | Abstained | Absent |
|----------------------|-----|---------|-----------|--------|
| George Brown         | x   |         |           |        |
| Fred McCoy           | x   |         |           |        |
| Jacqueline A. Newton | x   |         |           |        |
| David Piepmeyer      | x   |         |           |        |
| David Williams       | x   |         |           |        |
|                      | 5   | 0       | 0         | 0      |

CARRIED.

8.4 Consideration of the sale of Surplus Property.

Ms. Long explained that The Managers office received a bid offer for Parcel ID: 4303-18-9181-0000 (0.74 Acres) on March 2, 2021 for \$7,451.00 by Rodeshi Gibson. According to the Deed, Pender County acquired the property in 2018 because of unpaid taxes. Staff has followed up with the ProTax and verified that Pender County was the highest bidder (no bids were received at auction) in the amount of \$6,947.61. Per the Pender County GIS, the property has a tax value of \$7,400.00. The Offer, Property Map and Deed are attached for the Board's review. The Board accepted an offer for \$7,400 on June 15, 2020. The Upset Bid Notice was posted on June 25, 2020 and no further bids were received. The original bidder (Laura Thompson) confirmed on March 2, 2021 that she was not interested in moving forward with the purchase.

Moved by David Williams, seconded by Fred McCoy

*Motion to approve the sale of Parcel 4303-18-9181-0000 as described.*

|                      | For | Against | Abstained | Absent |
|----------------------|-----|---------|-----------|--------|
| George Brown         | x   |         |           |        |
| Fred McCoy           | x   |         |           |        |
| Jacqueline A. Newton | x   |         |           |        |
| David Piepmeyer      | x   |         |           |        |
| David Williams       | x   |         |           |        |
|                      | 5   | 0       | 0         | 0      |

CARRIED.

**9 APPOINTMENTS**

9.1 Approval of an Appointment to the Pender Memorial Hospital Board.

Ms. Long explained that Amy Logsdon is applying to serve on the Pender Memorial Hospital Board for the first time. Ms. Logsdon lives in District 2. Her application was provided in the meeting packet for the Board's review. Ms. Logsdon also serves on the Tourism Development Authority. If appointed, she will fill an unexpired term which is set to expire on July 25, 2021 at which time she may be reappointed if it be the will of the Board.

Moved by David Piepmeyer, seconded by David Williams

*Motion to appoint Amy Logsdon to represent District 2 on the Pender Memorial Hospital Board, with term to expire July 25, 2021.*

|                      | For | Against | Abstained | Absent |
|----------------------|-----|---------|-----------|--------|
| George Brown         | x   |         |           |        |
| Fred McCoy           | x   |         |           |        |
| Jacqueline A. Newton | x   |         |           |        |
| David Piepmeyer      | x   |         |           |        |
| David Williams       | x   |         |           |        |
|                      | 5   | 0       | 0         | 0      |

CARRIED.

**10 ROCKY POINT WATER AND SEWER DISTRICT**

The Board convened as the Rocky Point Topsail Water and Sewer District Board at 6:04 p.m.

**10.1 Approve State Loan and Grant Funding Resolution for Reverse Osmosis Water Plant Project.**

27 - 28

Utilities Director Kenny Keel explained that The RPTWSD has received two "Letter of Intent to Fund" documents for the Reverse Osmosis Water Plant project from the NCDEQ-Division of Water Infrastructure, one for \$20 million of ASADRA funding and another for \$3.75 million from the Drinking Water State Revolving Fund (SRF). The current estimated total project cost is \$66.87 million, so the county has just over one-third of the total funding needed for the project. The current plan is to continue applying for SRF funding, which has two funding cycles each year (Spring & Fall), due to its very favorable interest rate (0.18% on current offers). Staff also plans to apply for USDA funding as soon as there is a confirmed site for the plant and wells. The SRF program allows an application document to be considered for up to 2 funding cycles, not to exceed 12 months. The former application has been considered twice with funding received, so the need to renew this resolution. The updated application is being prepared, and will be provided to the Chairman for signature at some time in April. The proposed resolution is required to be submitted with the application package for SRF loan and/or grant consideration. If the resolution is not approved and included, the application package will be deemed incomplete and not considered.

Moved by David Williams, seconded by Fred McCoy

*Motion to approve the State Loan and Grant Funding Resolution for Reverse Osmosis Water Plant Project.*

|  | For | Against | Abstained | Absent |
|--|-----|---------|-----------|--------|
|--|-----|---------|-----------|--------|

|                      |   |   |   |   |
|----------------------|---|---|---|---|
| George Brown         | x |   |   |   |
| Fred McCoy           | x |   |   |   |
| Jacqueline A. Newton | x |   |   |   |
| David Piepmeyer      | x |   |   |   |
| David Williams       | x |   |   |   |
|                      | 5 | 0 | 0 | 0 |

CARRIED.

[CWSRF SPG Resolution ROPlant 040621](#)

**11 PENDER COUNTY BOARD OF HEALTH**

The Board convened as the Pender County Board of Health at 6:07 p.m.

Health and Human Services Director Carolyn Moser gave an update on the COVID-19 metrics for Pender County. Ms. Moser announced that it is Public Health Month as well as Public Health Week. Ms. Moser stated that there have been a total of about 5,100 cases. Pender County has had 69 deaths and currently has one resident in the hospital with COVID-19. Roughly 98% of cases have fully recovered. Pender County is averaging 8-9 new cases per day and has a positive case rate of 7%. Ms. Moser updated the Board on vaccine distribution. Pender County is only able to vaccinate residents 18 years and older due to only having the Moderna vaccine. Of total Pender County residents, 21% have been fully vaccinated and 39% have received at least one dose. The Board thanked Ms. Moser for the update.

**12 SOCIAL SERVICES BOARD**

There was no business to be conducted as the Social Services Board.

**13 ITEMS FROM THE COUNTY ATTORNEY, COUNTY MANAGER, ASSISTANT COUNTY MANAGERS, & COUNTY COMMISSIONERS**

The Board reconvened as the Board of County Commissioners at 6:15 p.m.

**13.1 Items from the County Attorney.**

- Mr. Thurman stated that there were items for closed session, items 3, 4, 5 and 6.

**13.2 Items from the County Manager.**

- Mr. McEwen introduced Tommy Batson who was appointed by the Board to serve as Emergency Management Director at their March 26 Special Meeting. The Board welcomed Mr. Batson.
- Mr. McEwen also introduced Allen Phillips-Bell who has been hired as the new Library Director. Mr. Phillips-Bell discussed a few of the programs currently available at the Library. The Board

welcomed Mr. Phillips-Bell.

13.3 Items from the County Commissioners.

Commissioner Newton:

- Commissioner Newton asked that staff provide an update at the next meeting regarding any exploration or feasibility studies that have been completed in house regarding the convenience sites in Willard and Shiloh. Commissioner Newton would like to know whether the county intends to purchase and/or improve these sites. Mr. McEwen stated that he will meet with Mr. Colon and come up with a plan for the next meeting.

Commissioner McCoy:

- Commissioner McCoy explained that he had his second eye surgery at Pender Memorial Hospital, noting how great the facility is.
- Commissioner McCoy also stated that he and Commissioner Newton attended the Employee Service Awards Luncheon on March 25 which was a great event for county staff.

**14 CLOSED SESSION (IF APPLICABLE).**

Moved by David Williams, seconded by David Piepmeyer

6:27 p.m.

*Motion to enter into closed session pursuant to G.S. 143-318.11: 3) To consult with an attorney employed or retained by the public body in order to preserve the attorney-client privilege between the attorney and the public body, which privilege is hereby acknowledged. General policy matters may not be discussed in a closed session and nothing herein shall be construed to permit a public body to close a meeting that otherwise would be open merely because an attorney employed or retained by the public body is a participant. The public body may consider and give instructions to an attorney concerning the handling or settlement of a claim, judicial action, mediation, arbitration, or administrative procedure. If the public body has approved or considered a settlement, other than a malpractice settlement by or on behalf of a hospital, in closed session, the terms of that settlement shall be reported to the public body and entered into its minutes as soon as possible within a reasonable time after the settlement is concluded; 4) To discuss matters relating to the location or expansion of industries or other businesses in the area served by the public body, including agreement on a tentative list of economic development incentives that may be offered by the public body in negotiations. The action approving the signing of an economic development contract or commitment, or the action authorizing the payment of economic development expenditures, shall be taken in an open session; 5) To establish, or to instruct the public*

*body's staff or negotiating agents concerning the position to be taken by or on behalf of the public body in negotiating (i) the price and other material terms of a contract or proposed contract for the acquisition of real property by purchase, option, exchange, or lease; or (ii) the amount of compensation and other material terms of an employment contract or proposed employment contract; and 6) To consider the qualifications, competence, performance, character, fitness, conditions of appointment, or conditions of initial employment of an individual public officer or employee or prospective public officer or employee; or to hear or investigate a complaint, charge, or grievance by or against an individual public officer or employee. General personnel policy matters may not be considered in a closed session. A public body may not consider the qualifications, competence, performance, character, fitness, appointment, or removal of a member of the public body or another body and may not consider or fill a vacancy among its own membership except in an open meeting. Final action making an appointment or discharge or removal by a public body having final authority for the appointment or discharge or removal shall be taken in an open meeting.*

*The Board exited closed session at approximately 8:27 p.m. No announcement was made upon exiting closed session.*

|                      | <b>For</b> | <b>Against</b> | <b>Abstained</b> | <b>Absent</b> |
|----------------------|------------|----------------|------------------|---------------|
| George Brown         | x          |                |                  |               |
| Fred McCoy           | x          |                |                  |               |
| Jacqueline A. Newton | x          |                |                  |               |
| David Piepmeyer      | x          |                |                  |               |
| David Williams       | x          |                |                  |               |
|                      | 5          | 0              | 0                | 0             |

CARRIED.

**15 ADJOURNMENT**

There being no further business, the meeting adjourned at 8:28 p.m.





**Board of Commissioners**  
George R. Brown, Jr., Chairman  
Archibald "Fred" McCoy, Vice Chairman  
Jaqueline A. (Jackie) Newton  
David A. Piepmeyer  
J. David Williams, Jr.

**County Manager**  
Chad McEwen  
**County Attorney**  
Carl W. "Trey" Thurman, III  
**Clerk to the Board**  
Melissa Long

**PROCLAMATION OF PENDER COUNTY DESIGNATING APRIL 2021 AS  
NORTH CAROLINA 811 SAFE DIGGING MONTH**

WHEREAS, as utility owners, excavators, designers, and homeowners work to keep pace with North Carolina's economic development, it is important to minimize damages to underground utility lines, danger to workers and the public, environmental impact, and loss of utility services to the citizens of North Carolina; and

WHEREAS North Carolina 811, a utility service notification center and leader in education celebrates its 43rd year of continuous service to the State, is key to preventing injuries and damages when excavating; and

WHEREAS this unique service provides easy, one-call notification about construction and excavation projects that may endanger workers and jeopardize utility lines while promoting workplace and public safety, reducing underground utility damage, minimizing utility service interruptions, and protecting the environment; and

WHEREAS this vital service, which began in 1978 serves the citizens of North Carolina from the mountains to the coast, educates stakeholders about the need for excavation safety whether the project is as small as planting a tree to designing and beginning construction on a new interstate; and

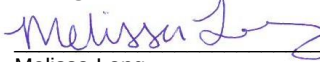
WHEREAS in 2020, the North Carolina one call system received 2.1 million notification requests and transmitted over 12.2 million requests, providing protection to utility companies infrastructure, their employees, excavators, and customers.

NOW, THEREFORE, BE IT RESOLVED, That Pender County has designated the month of April 2021 as "North Carolina 811 Safe Digging Month" to encourage all excavators and homeowners of Pender County to contact 8-1-1 either by dialing 8-1-1 or contacting NC811 via the webpage of NC811.org at least three working days prior to digging in order to "Know What's Below," avoid injury, protect the environment, prevent millions of dollars in damages and to remind excavators that three working days' notice is the law, for safe digging is no accident, and that more information may be obtained by visiting [www.nc811.org](http://www.nc811.org).

Adopted this the 6<sup>th</sup> day of April 2021.

  
George R. Brown, Chairman  
Pender County Board of Commissioners

ATTEST:

  
Melissa Long  
Clerk to the Board







# Pender County

## Request For Board Action

**DATE OF MEETING:** April 6, 2021

**REQUESTED BY:** Justian Pound, Tax Assessor, Tax Assessor's Office

**SHORT TITLE:** Approval of Tax Releases and Refunds

**BACKGROUND:** Releases and refunds result from listing and assessing due to incorrect and incomplete information. Taxpayers will or have overpaid taxes. Board action rectifies the mistake. The refunds and releases are recommended as follows:

### RELEASES OVER \$100

| YEAR | NAME | ACCOUNT | AMOUNT | REASON |
|------|------|---------|--------|--------|
|------|------|---------|--------|--------|

NONE

### REFUNDS OVER \$100

| YEAR | NAME                       | ACCOUNT   | AMOUNT | REASON        |
|------|----------------------------|-----------|--------|---------------|
| 2019 | FERRANTE, MICHAEL JOSEPH   | 210074670 | 169.88 | SOLD          |
| 2019 | KILLINGSWORTH, GREGORY     | 207985584 | 330.82 | SOLD          |
| 2020 | LACEY, WILLIAM DAVID       | 209589267 | 408.68 | SOLD          |
| 2019 | LAURIA, MARJORIE MAY       | 208831485 | 112.19 | OUT OF STATE  |
| 2020 | LYNCH, TIMOTHY K           | 208576437 | 438.06 | MILTRY EXEMPT |
| 2020 | MATHEWS, PATSY ROSE        | 280628412 | 124.10 | SITUS         |
| 2019 | MERRIMAN, WAYNE DENNIS     | 207001551 | 296.71 | SOLD          |
| 2020 | MILAM, JUSTIN STUART       | 210471783 | 349.08 | SOLD          |
| 2019 | MILAM, JUSTIN STUART       | 280629036 | 127.60 | SITUS         |
| 2019 | NAKATA, CHAD RICHARD       | 209817204 | 778.09 | MILTRY EXEMPT |
| 2020 | OLD, THOMAS LEIGH          | 207002004 | 167.64 | OUT OF STATE  |
| 2019 | ONslow COUNTY TAX OFFICE   | 207618903 | 783.04 | LISTING CRCT  |
| 2019 | ONslow COUNTY TAX OFFICE   | 207618909 | 173.33 | LISTING CRCT  |
| 2019 | ONslow COUNTY TAX OFFICE   | 207618906 | 493.24 | LISTING CRCT  |
| 2020 | ONslow COUNTY TAX OFFICE   | 207618900 | 521.99 | LISTING CRCT  |
| 2020 | REISS, JACQUELINE ROSE     | 210789426 | 123.04 | MILTRY EXEMPT |
| 2019 | ROYCROFT, CHERYL ANN       | 208708047 | 246.82 | SOLD          |
| 2019 | ROYCROFT, JAMES EDWARD     | 208708080 | 179.20 | SOLD          |
| 2019 | SWOOPE, SCOTT CHARLES      | 209817696 | 219.89 | OUT OF STATE  |
| 2020 | SWOOPE, SCOTT CHARLES      | 209817690 | 115.16 | OUT OF STATE  |
| 2020 | TUCKER-SLOAN, MARY SWANNER | 208105677 | 108.90 | SOLD          |
| 2020 | WATSON, SUSAN PEEDIN       | 211026477 | 266.74 | SOLD          |
| 2020 | ZEUNEN, RONALD ALAN        | 209407140 | 145.20 | SOLD          |

|                          |            |
|--------------------------|------------|
| TOTAL REFUNDS OVER \$100 | \$6,679.40 |
|--------------------------|------------|

**RELEASES UNDER \$100**

| YEAR | NAME | ACCOUNT | AMOUNT | REASON |
|------|------|---------|--------|--------|
|------|------|---------|--------|--------|

NONE

**REFUNDS UNDER \$100**

| YEAR | NAME | ACCOUNT | AMOUNT | REASON |
|------|------|---------|--------|--------|
|------|------|---------|--------|--------|

|      |                             |           |       |              |
|------|-----------------------------|-----------|-------|--------------|
| 2020 | AYCOCK, JACOB WESLEY III    | 280897304 | 36.89 | SITUS        |
| 2019 | AYCOCK, ROBERT HOUSE        | 209987373 | 9.27  | SOLD         |
| 2019 | AYCOCK, ROBERT HOUSE        | 209987370 | 22.80 | SOLD         |
| 2020 | AYCOCK, ROBERT HOUSE        | 207109500 | 9.56  | AJSTD VALUE  |
| 2019 | BAKER, ALTON LWAYNE         | 207204279 | 58.56 | SOLD         |
| 2020 | BARNHILL, KENNETH FRANKLIN  | 207617715 | 57.34 | SOLD         |
| 2019 | BOISE, CHARLES MATTHEW      | 209987487 | 20.21 | SOLD         |
| 2019 | BROWN, QUASHEDA MARQUIS     | 276387968 | 68.41 | SITUS        |
| 2018 | BROWN, QUASHEDA MARQUIS     | 276387980 | 71.89 | SITUS        |
| 2017 | BROWN, QUASHEDA MARQUIS     | 276387988 | 26.78 | SITUS        |
| 2015 | BROWN, QUASHEDA MARQUIS     | 276387996 | 21.77 | SITUS        |
| 2019 | CAMERON, ANN CRABTREE       | 209901735 | 19.16 | OUT OF STATE |
| 2020 | CHAPMAN, JASON DARRELLE     | 281367704 | 13.30 | SITUS        |
| 2019 | DEAVER, HOLLY LAUREN        | 207620037 | 54.32 | DESTROYED    |
| 2020 | DIAZ, YANET                 | 208831509 | 20.88 | ADJSTD VALUE |
| 2020 | DOWNNEY, DOUGLAS ALLEN      | 210282567 | 25.01 | SOLD         |
| 2019 | DURAN, SANTOS EDUARDO       | 209308161 | 4.47  | SOLD         |
| 2019 | DYSON, MICHAEL ANDREW       | 209407467 | 28.49 | SOLD         |
| 2019 | ELLIS, JACOB MICHAEL        | 211182123 | 7.78  | SOLD         |
| 2019 | ELLIS, LARRY MICHAEL        | 211181970 | 7.78  | SOLD         |
| 2019 | ESTATE OF BRADFORD JAY LAKE | 210789957 | 36.26 | SOLD         |
| 2019 | FARNITANO, WENDY ANN        | 207204330 | 42.87 | SOLD         |
| 2020 | FARREN, WILLIAM BRANDON     | 278102768 | 20.61 | SITUS        |
| 2019 | FARROW, DAVID LEE JR        | 209307564 | 79.06 | SOLD         |
| 2019 | GARRISON, ROOSEVELT         | 208708551 | 36.81 | SOLD         |
| 2019 | GNADT, WILLIAM JOHN         | 208103820 | 2.78  | SOLD         |
| 2020 | GOUGH, DANIEL THOMAS JR     | 208464597 | 15.15 | SOLD         |
| 2020 | GOULD, LORI GRUNTORAD       | 209710161 | 48.45 | SOLD         |
| 2019 | HAMILTON, RONALD ALAN       | 207109476 | 24.79 | SOLD         |
| 2020 | HARDING, MARC RICHARD       | 206874009 | 36.30 | ADJSTD VALUE |
| 2019 | HUTCHISON, KELLIE WITTE     | 206874390 | 49.53 | SOLD         |
| 2020 | JACOBS, MARK CHARLES        | 208708173 | 31.09 | SITUS        |
| 2020 | JENNINGS, SCOTT JOEL        | 207618399 | 57.94 | ADJSTD VALUE |
| 2020 | JEWELL, CHARLES DOUGLAS II  | 207410031 | 50.72 | ADJSTD VALUE |
| 2020 | JOHNSON, RUSSELL ELLIS      | 211026744 | 10.45 | SOLD         |
| 2020 | KANE, GREGORY JOHN          | 281575852 | 19.18 | SITUS        |
| 2019 | KEEFER, KELLY ULECKI        | 207619284 | 20.08 | DESTROYED    |
| 2019 | KEENAN, JODI ANN            | 209709852 | 43.77 | SOLD         |
| 2020 | KELLEHER, DONALD LIAM       | 276687644 | 24.18 | SITUS        |
| 2020 | KENNEWAY, MICHAEL JOSEPH    | 209184069 | 29.98 | SOLD         |
| 2020 | KING, KEITH JACKSON         | 209710527 | 73.11 | SOLD         |
| 2019 | LAURIA, ANTHONY JOSEPH      | 208831479 | 43.48 | OUT OF STATE |
| 2019 | LAURIA, ANTHONY JOSEPH      | 208831497 | 84.61 | OUT OF STATE |
| 2019 | LEE, FRANCIS DIANE GRIFFIN  | 207409530 | 6.93  | DESTROYED    |
| 2020 | MACDOUGALL, KIMBERLY ANNE   | 278912564 | 41.92 | SITUS        |
| 2020 | MALDONADO ALEMAN, GIBSON    | 280707856 | 88.65 | SITUS        |
| 2020 | MALYJ, JAMES GENIO          | 208104258 | 58.48 | OUT OF STATE |
| 2019 | MARTINEZ, IRENE CRUZ        | 209308179 | 6.33  | SOLD         |
| 2018 | MASON, DAVID GLENN          | 208104270 | 18.61 | SOLD         |
| 2020 | MATTLIN, DIANE FRANCINE     | 207109266 | 43.04 | SOLD         |

|      |                              |           |       |               |
|------|------------------------------|-----------|-------|---------------|
| 2020 | MATTHEWS, JAMES LINEBERRY    | 209709864 | 25.92 | SOLD          |
| 2019 | MCFADDEN, STEVEN SCOTT       | 207618840 | 47.89 | SOLD          |
| 2019 | MCNALLY, VICTORIA LEIGH      | 207409119 | 32.37 | SOLD          |
| 2019 | MELLUSO, BARBARA ANN         | 208104108 | 22.80 | DESTROYED     |
| 2019 | MORGAN, SUSAN NEWKERK        | 206873832 | 25.60 | SOLD          |
| 2019 | MUELLER, CYNTHIA FATIMA      | 207516618 | 21.64 | OUT OF STATE  |
| 2020 | NOFFSINGER, SHARON JOY       | 210380226 | 24.22 | SOLD          |
| 2020 | NUNES, NATASHA MARIE         | 278912560 | 17.35 | SITUS         |
| 2019 | OGLESBY, MAE WEST            | 207410010 | 10.05 | DESTROYED     |
| 2020 | PARKER, LEWIS BLANE          | 278441452 | 33.32 | SITUS         |
| 2020 | R TIM POWELL DDS PA          | 207516108 | 92.59 | SOLD          |
| 2019 | RAMIREZ, BAUTISTA ROCIO      | 208831416 | 12.95 | SOLD          |
| 2020 | REISS, DANIEL J              | 210531030 | 38.13 | MILTRY EXEMPT |
| 2020 | REISS, DANIEL J              | 210672984 | 46.37 | MILTRY EXEMPT |
| 2020 | REISS, DANIEL WESLEY         | 210789423 | 90.90 | MILTRY EXEMPT |
| 2020 | SANABRIA, KRISTEN SMITH      | 209817132 | 13.94 | DESTROYED     |
| 2020 | SCHMID CORPORATION           | 208831107 | 57.99 | SOLD          |
| 2020 | STIREWALT, JASON ANTHONY     | 209502291 | 8.82  | SOLD          |
| 2020 | TOEDT, JANET PETTET          | 210282405 | 5.10  | SOLD          |
| 2019 | TRIPLE T PARTS AND EQUIPMENT | 208576560 | 62.33 | SOLD          |
| 2020 | WOLF, CHRISTOPH ROGER        | 209407269 | 30.06 | SOLD          |
| 2019 | WORTHINGTON, FONDA H         | 206874405 | 32.11 | SOLD          |

|                           |            |
|---------------------------|------------|
| TOTAL REFUNDS UNDER \$100 | \$2,482.28 |
|---------------------------|------------|

|                       |      |
|-----------------------|------|
| TOTAL OF ALL RELEASES | NONE |
|-----------------------|------|

|                      |            |
|----------------------|------------|
| TOTAL OF ALL REFUNDS | \$9,161.68 |
|----------------------|------------|





Pender County Budget Ordinance Amendment

Monday, March 22, 2021

Date Monday, March 22, 2021

Board Meeting Date (If Applicable) Tuesday, April 6, 2021

Fiscal Year FY 2020-2021

Fund 14 - STATE SEIZ

Department 510 - SHERIFFS DEPARTMENT

Purpose of Request  
Transfer revenue to Capital Outlay/vehicle to purchase a used vehicle

REVENUES

|   | Account # (ORG-OBJECT) | Account Description       | Amount    |
|---|------------------------|---------------------------|-----------|
| 1 | 14-399900              | Fund Balance Appropriated | 15,000.00 |
| 2 |                        |                           |           |
| 3 |                        |                           |           |
| 4 |                        |                           |           |
| 5 |                        |                           |           |

Proposed Amendment:

EXPENDITURES

|    | Account # (ORG-OBJECT) | Account Description    | Amount    |
|----|------------------------|------------------------|-----------|
| 1  | 14-407403              | Capital Outlay/vehicle | 15,000.00 |
| 2  |                        |                        |           |
| 3  |                        |                        |           |
| 4  |                        |                        |           |
| 5  |                        |                        |           |
| 6  |                        |                        |           |
| 7  |                        |                        |           |
| 8  |                        |                        |           |
| 9  |                        |                        |           |
| 10 |                        |                        |           |

Total Revenues 15000      Total Expenditures 15000

Budget Amendment Balances when Zero. 0

Prepared By: Jennie Coleman      Email jennifer.coleman@pendersheriff.com





Pender County Budget Ordinance Amendment

Monday, March 22, 2021

Date Monday, March 22, 2021

Board Meeting Date (If Applicable) Monday, April 5, 2021

Fiscal Year FY 2020-2021

Fund 25 - EMG TEL FU

Division, Program, Project, etc. Sheriff's Department - E911 Operations

Department 510 - SHERIFFS DEPARTMENT

Purpose of Request  
to allocate additional funding to purchase E911 operations equipment rather than lease.

REVENUES

|   | Account # (ORG-OBJECT) | Account Description | Amount |
|---|------------------------|---------------------|--------|
| 1 | 252-335026             | E911 Funding        | 210829 |
| 2 | 10-399000              | GF Fund Balance     | 106008 |
| 3 |                        |                     |        |
| 4 |                        |                     |        |
| 5 |                        |                     |        |

Proposed Amendment:

EXPENDITURES

|    | Account # (ORG-OBJECT) | Account Description | Amount |
|----|------------------------|---------------------|--------|
| 1  | 252-407400             | Capital Outlay      | 210829 |
| 2  | 510-407400             | Capital Outlay      | 152008 |
| 3  | 510-404500             | Contracted Services | -46000 |
| 4  |                        |                     |        |
| 5  |                        |                     |        |
| 6  |                        |                     |        |
| 7  |                        |                     |        |
| 8  |                        |                     |        |
| 9  |                        |                     |        |
| 10 |                        |                     |        |

Total Revenues 316837 Total Expenditures 316837

Budget Amendment Balances when Zero. 0

Prepared By: Margaret Blue Email mblue@pendercountync.gov





Thursday, March 25, 2021

**Board Meeting Date (If Applicable)** Tuesday, April 6, 2021

**Fund** 10 - GENERAL

### Purpose of Request

Transfer of funds to Capital Outlay/vehicle to purchase 8 Ford Explorers this FY.

|   | Account # (ORG-OBJECT) | Account Description  | Amount     |
|---|------------------------|----------------------|------------|
| 1 | 510030-404517          | Contracted Detention | 350,000.00 |
| 2 |                        |                      |            |
| 3 |                        |                      |            |
| 4 |                        |                      |            |
| 5 |                        |                      |            |

**Proposed Amendment:**

|    | Account # (ORG-OBJECT) | Account Description    | Amount     |
|----|------------------------|------------------------|------------|
| 1  | 510-407403             | Capital Outlay/vehicle | 350,000.00 |
| 2  |                        |                        |            |
| 3  |                        |                        |            |
| 4  |                        |                        |            |
| 5  |                        |                        |            |
| 6  |                        |                        |            |
| 7  |                        |                        |            |
| 8  |                        |                        |            |
| 9  |                        |                        |            |
| 10 |                        |                        |            |

**Budget Amendment Balances when Zero.** 0

|                     |                |              |                                    |
|---------------------|----------------|--------------|------------------------------------|
| <b>Prepared By:</b> | Jennie Coleman | <b>Email</b> | jennifer.coleman@pendersheriff.com |
|---------------------|----------------|--------------|------------------------------------|



**RESOLUTION BY THE BOARD OF THE ROCKY POINT TOPSAIL WATER AND SEWER DISTRICT**

- WHEREAS, The Federal Clean Water Act Amendments of 1987 and the North Carolina the Water Infrastructure Act of 2005 (NCGS 159G) have authorized the making of loans and grants to aid eligible units of government in financing the cost of construction of drinking water treatment works drinking water distribution systems, and
- WHEREAS, The Rocky Point Topsail Water and Sewer District has need for and intends to construct a drinking water treatment works project described as a reverse osmosis water plant, well field, and associated piping improvements, and
- WHEREAS, The Rocky Point Topsail Water and Sewer District intends to request state loan and grant assistance for the project,

**NOW THEREFORE BE IT RESOLVED, BY THE BOARD OF THE ROCKY POINT TOPSAIL WATER AND SEWER DISTRICT:**

That Rocky Point Topsail Water and Sewer District, the **Applicant**, will arrange financing for all remaining costs of the project, if approved for a State loan and/or grant award.

That the **Applicant** will adopt and place into effect on or before completion of the project a schedule of fees and charges and other available funds which will provide adequate funds for proper operation, maintenance, and administration of the system and the repayment of all principal and interest on the debt.

That the governing body of the **Applicant** agrees to include in the loan agreement a provision authorizing the State Treasurer, upon failure of the Rocky Point Topsail Water and Sewer District to make scheduled repayment of the loan, to withhold from the Rocky Point Topsail Water and Sewer District any State funds that would otherwise be distributed to the local government unit in an amount sufficient to pay all sums then due and payable to the State as a repayment of the loan.

That the **Applicant** will provide for efficient operation and maintenance of the project on completion of construction thereof.

That Board Chairman George Brown, the **Authorized Official**, and successors so titled, is hereby authorized to execute and file an application on behalf of the **Applicant** with the State of North Carolina for a loan and/or grant to aid in the construction of the project described above.

That the **Authorized Official**, and successors so titled, is hereby authorized and directed to furnish such information as the appropriate State agency may request in connection with such application or the project: to make the assurances as contained above; and to execute such other documents as may be required in connection with the application.

That the **Applicant** has substantially complied or will substantially comply with all Federal, State, and local laws, rules, regulations, and ordinances applicable to the project and to Federal and State grants and loans pertaining thereto.

Adopted this the 6<sup>th</sup> day of April 2021 at Pender County Public Assembly Room, Burgaw, North Carolina.



George Brown  
Chairman, Rocky Point Topsail Water and Sewer District

**CERTIFICATION BY RECORDING OFFICER**

The undersigned duly qualified and acting Clerk of the Rocky Point Topsail Water and Sewer District does hereby certify: That the above/attached resolution is a true and correct copy of the resolution authorizing the filing of an application with the State of North Carolina, as regularly adopted at a legally convened meeting of the Rocky Point Topsail Water and Sewer District duly held on the 6th day of April, 2021; and, further, that such resolution has been fully recorded in the journal of proceedings and records in my office. IN WITNESS WHEREOF, I have hereunto set my hand this 6th day of April 2021.



Melissa Long

Clerk





## Pender County Request for Board Action

---

**TO:** Board of County Commissioners

**FROM:** Wes Stewart

**DATE:** April 19, 2021

**SUBJECT:** Approval of a Budget Amendment to Increase the Department of Social Services Revenues and Expenditures for Fiscal Year 2020-2021: Low Income Energy Assistance: \$15,000.

---

**SUMMARY:**

A funding authorization allocating funds was received by the Department of Social Services. This funding is determined at the federal level and approved by the General Assembly. Low Income Energy Assistance Payments (LIEAP) funds are 100% Federal. Eligible households receive a one-time heating assistance payment made directly to their heating vendor.

**ACTION REQUESTED:**

To consider approving a budget amendment for increasing additional programmatic revenues and related expenditures for the Department of Social Services for Fiscal Year 2020-2021.



Pender County Budget Ordinance Amendment

Wednesday, April 7, 2021

Page 2 of 3

DateWednesday, April 7, 2021

Board Meeting Date (If Applicable)Monday, April 19, 2021

Fiscal YearFY 2020-2021Fund12 - DSS

Department100097 - LOW INCOME ENERGY ASST PROG

**Purpose of Request**  
A funding authorization allocating funds was received by the Department of Social Services. This funding is determined at the federal level and approved by the General Assembly.Low Income Energy Assistance Payments (LIEAP) funds are 100% Federal.Eligible households receive a one-time heating assistance payment made directly to their heating vendor.

REVENUES

|   | Account # (ORG-OBJECT) | Account Description | Amount |
|---|------------------------|---------------------|--------|
| 1 | 12-389500              | LIEAP               | 15000  |
| 2 |                        |                     |        |
| 3 |                        |                     |        |
| 4 |                        |                     |        |
| 5 |                        |                     |        |

Proposed Amendment:

EXPENDITURES

|    | Account # (ORG-OBJECT) | Account Description | Amount |
|----|------------------------|---------------------|--------|
| 1  | 100097                 | 462719              | 15000  |
| 2  |                        |                     |        |
| 3  |                        |                     |        |
| 4  |                        |                     |        |
| 5  |                        |                     |        |
| 6  |                        |                     |        |
| 7  |                        |                     |        |
| 8  |                        |                     |        |
| 9  |                        |                     |        |
| 10 |                        |                     |        |

Total Revenues15000Total Expenditures15000

Budget Amendment Balances when Zero.0

Prepared By:Savannah HubachEmailshubach@pendercountync.gov



Pender County Budget Ordinance Amendment

Page 3 of 3

**Date**  
Wednesday, April 7, 2021

**Board Meeting Date (If Applicable)**  
Monday, April 19, 2021

**Fiscal Year**  
FY 2020-2021

**Fund**  
12 - DSS

**Department**  
100097 - LOW INCOME ENERGY ASST PROG

**Purpose of Request**  
A funding authorization allocating funds was received by the Department of Social Services. This funding is determined at the federal level and approved by the General Assembly.Low Income Energy Assistance Payments (LIEAP) funds are 100% Federal.Eligible households receive a one-time heating assistance payment made directly to their heating vendor.

Proposed Amendment:

REVENUES

|   | Account # (ORG-OBJECT) | Account Description | Amount |
|---|------------------------|---------------------|--------|
| 1 | 12-389500              | LIEAP               | 15000  |
| 2 |                        |                     |        |
| 3 |                        |                     |        |
| 4 |                        |                     |        |
| 5 |                        |                     |        |

EXPENDITURES

|    | Account # (ORG-OBJECT) | Account Description | Amount |
|----|------------------------|---------------------|--------|
| 1  | 100097                 | 462719              | 15000  |
| 2  |                        |                     |        |
| 3  |                        |                     |        |
| 4  |                        |                     |        |
| 5  |                        |                     |        |
| 6  |                        |                     |        |
| 7  |                        |                     |        |
| 8  |                        |                     |        |
| 9  |                        |                     |        |
| 10 |                        |                     |        |

**Total Revenues**  
15000

**Total Expenditures**  
15000

**Budget Amendment Balances when Zero.**  
0

**Prepared By:**  
Savannah Hubach

**Email**  
shubach@pendercountync.gov





## **Pender County Request for Board Action**

---

**TO:** Board of County Commissioners

**FROM:** Carolyn Moser

**DATE:** April 19, 2021

**SUBJECT:** Approval of a Budget Amendment to decrease Health Department Revenues and Expenditures for Fiscal Year 2020-2021: \$4,783.

---

**SUMMARY:**

The Food Protection and Facilities Branch of the Environmental Health Section reduced funds in the amount of \$4,783. The Food and Lodging Program implements state-mandated sanitation regulations.

**ACTION REQUESTED:**

To approve a budget amendment decreasing programmatic revenues and related expenses for the Health Department by \$4,783.



Pender County Budget Ordinance Amendment

Thursday, April 1, 2021

Page 2 of 2

DateThursday, April 1, 2021

Board Meeting Date (If Applicable)Monday, April 19, 2021

Fiscal YearFY 2020-2021Fund11 - HEALTH

Division, Program, Project, etc.Environmental Health / Food & LodgingDepartment900050 - ENVIRONMENTAL HEALTH

Purpose of Request  
Funding reduced from state in the food & lodging program

REVENUES

|   | Account # (ORG-OBJECT) | Account Description    | Amount  |
|---|------------------------|------------------------|---------|
| 1 | 11-375026              | Food & Lodging / DEHNR | 4783.00 |
| 2 |                        |                        |         |
| 3 |                        |                        |         |
| 4 |                        |                        |         |
| 5 |                        |                        |         |

Proposed Amendment:

EXPENDITURES

|    | Account # (ORG-OBJECT) | Account Description      | Amount  |
|----|------------------------|--------------------------|---------|
| 1  | 900050-407403          | Capital Outlay - Vehicle | 3688.00 |
| 2  | 900050-404500          | Contracted Services      | 1095.00 |
| 3  |                        |                          |         |
| 4  |                        |                          |         |
| 5  |                        |                          |         |
| 6  |                        |                          |         |
| 7  |                        |                          |         |
| 8  |                        |                          |         |
| 9  |                        |                          |         |
| 10 |                        |                          |         |

Total Revenues4783

Total Expenditures4783

Budget Amendment Balances when Zero.0

Prepared By:Donna Ramos

Emaildramos@pendercountync.gov



## **Pender County Request for Board Action**

---

**TO:** Board of County Commissioners

**FROM:** Chad McEwen

**DATE:** April 19, 2021

**SUBJECT:** Approval of an Extension of the Solid Waste Contract with Green for Life (GFL) for a Period of One Years.

---

**SUMMARY:**

Green For Life (GFL) has contacted Pender County about extending their contract by one year in lieu of a rate increase for FY 2022. The current agreement ends June 30, 2023. By approving this extension, it will amend the agreement to end June 30, 2024.

**ACTION REQUESTED:**

To consider approving an extension for the Solid Waste contract with GFL for one years.

**STATE OF NORTH CAROLINA**

**PENDER COUNTY**

**FIRST AMENDMENT AND EXTENSION OF  
SOLID WASTE and RECYCLING MANAGEMENT AGREEMENT**

THIS FIRST AMENDMENT AND EXTENSION OF SOLID WASTE and RECYCLING MANAGEMENT AGREEMENT (this "Amendment") is made and entered into this \_\_\_\_ day of \_\_\_\_\_, 2021, by and between WASTE INDUSTRIES, LLC, a North Carolina limited liability company, dba GFL Environmental ("WI") and PENDER COUNTY, body politic and corporate of the State of North Carolina (the "County").

RECITALS

A. The County and Waste Industries, LLC dba GFL Environmental are parties to a Solid Waste and Recycling Management Agreement dated January 1, 2018 (the "Agreement").

B. The parties desire to extend the term of the Agreement and to make certain other changes as set forth herein

AGREEMENTS

NOW, THEREFORE, in consideration of the Recitals, the mutual covenants and agreements set forth herein, and for other good and valuable consideration, the receipt and sufficiency of which are hereby acknowledged, the parties agree as follows:

1. Section 2. is hereby amended to extend agreement for one (1) additional year to June 30, 2024.
2. In consideration for the one year extension, Section 5.b of the Agreement is hereby amended by **not** increasing contract rates for budget year July 1, 2021 through June 30, 2022 to reflect the Consumer Price Index for All Urban Consumers, Water, Sewer and Trash Index, Garbage and Trash Sub-Index for Month of December or 4.4%.
3. Except as specifically modified herein, the Agreement shall remain in full force and effect as written. Capitalized terms used and not otherwise defined herein will have the meanings set forth in the Agreement.

*[Signature page follows.]*

IN WITNESS WHEREOF, this First Amendment and Extension of Solid Waste and Recycling Management Agreement is executed and delivered on behalf of the undersigned by their duly authorized representatives as of the date first set forth above.

**WASTE INDUSTRIES, LLC**

**PENDER COUNTY**

BY: \_\_\_\_\_  
Ted Habets, Regional VP

BY: \_\_\_\_\_

ATTEST:  
\_\_\_\_\_

ATTEST:  
\_\_\_\_\_

DATE: \_\_\_\_\_

DATE: \_\_\_\_\_

This instrument has been pre-audited in the manner required by the Local Government Budget and Fiscal Control Act.

\_\_\_\_\_  
County Finance Officer





## **Pender County Request for Board Action**

---

**TO:** Board of County Commissioners  
**FROM:** Aishel Garcia  
**DATE:** April 19, 2021  
**SUBJECT:** Proclamation of April as Sexual Assault Awareness Month.

---

**SUMMARY:**

Aishel Garcia of the Rape Crisis Center with Coastal Horizons has submitted the attached Proclamation for the Board's review and consideration.

**ACTION REQUESTED:**

To consider a Proclamation of April as Sexual Assault Awareness Month.

# Sexual Assault Awareness Month

## Proclamation

**APRIL 2021**

April is Sexual Assault Awareness Month – a time to draw attention to the prevalence of sexual assault and educate individuals and communities about how to prevent it. Sexual harassment, abuse, and assault are widespread problems. We know that, in the United States alone, nearly one in five women and one in 67 men have been raped at some time in their lives (Smith et al., 2017), and that one in six boys and one in four girls is sexually abused before the age of 18 (Dube et al., 2005).

Sexual harassment, assault, and abuse happen in all communities – and that includes online spaces. We are spending more and more of our lives online – whether that's for work, school, or entertainment. Unfortunately, with this increase in virtual connection comes an increase in online abuse and harassment. Consent and boundaries can be violated online in a number of ways, and the trauma of online abuse is all too real for many survivors.

But each of us has the power to change that. We can all make a difference to ensure that our online communities are safe and respectful for everyone.

2021 marks the twentieth anniversary of SAAM, and the theme of this year's campaign is "We Can Build Safe Online Spaces." The campaign calls on us to create online spaces that are built on the foundational values of practicing consent, keeping kids safe, and supporting survivors

**I join advocates and communities across the country in preventing online abuse. Together, we can build safe online spaces now and into the future.**

\_\_\_\_\_  
Name

\_\_\_\_\_  
Date

Dube, S. R., Anda, R. F., Whitfield, C. L., Brown, D. W., Felitti, V. J., Dong, M., & Giles, W. H. (2005). Long-term consequences of childhood sexual abuse by gender of victim. *American Journal of Preventive Medicine*, 28(5), 430–438. <https://doi.org/10.1016/j.amepre.2005.01.015>

Smith, S. G., Chen, J., Basile, K. C., Gilbert, L. K., Merrick, M. T., Patel, N., Walling, M., & Jain, A. (2017). *The National Intimate Partner and Sexual Violence Survey (NISVS): 2010–2012 state report*. U.S. Department of Health and Human Services, Centers for Disease Control and Prevention. <https://www.cdc.gov/violenceprevention/pdf/NISVS-StateReportBook.pdf>



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## Pender County Request for Board Action

---

**TO:** Board of County Commissioners  
**FROM:** Chad McEwen  
**DATE:** April 19, 2021  
**SUBJECT:** Consideration of the sale of Surplus Property.

---

**SUMMARY:**

The Managers office has recently received a bid offer on the following properties:

Parcel ID: 2293-40-3441-0000 (156 Sinai Drive, Currie) - An offer was submitted on March 19, 2021 for \$16,500.00 by Fausto Joel Reyes. According to the Deed, Pender County acquired the property in 2016 because of unpaid taxes. Staff has followed up with the ProTax and verified that Pender County was the highest bidder (no bids were received at auction) in the amount of \$7,290.08. Per the Pender County GIS, the property has a tax value of \$59,193.00 (\$16,005-Land and \$43,134-Dwelling). Mr. Reyes states that the dwelling is in poor shape and will need to be gutted. The Offer, Property Map and Deed are attached for the Board's review.

Parcel ID: 2295-60-8304-0000 (5 acres off of Larkins Drive, Rocky Point) - An offer was submitted on March 26, 2021 for \$5,300 by Karen Stith. According to the Deed, Pender County acquired the property in 1970 because of unpaid taxes in the amount of \$269.65. Per the Pender County GIS, the property has a tax value of \$5,250.00. The Offer, Property Map and Deed are attached for the Board's review.

**ACTION REQUESTED:**

Consider approving the sale of Parcel 2293-40-3441-0000 and Parcel 2295-60-8304-0000 as described.

CAUTION: This email originated from outside of the organization. Do not click links or open attachments unless you recognize the sender and know the content is safe.

My name is fausto joel reyes  
With international properties & investment LLC  
893 highlands drive hampstead nc 28443  
Cellphone 9103677508  
Email [joelryes2@icloud.com](mailto:joelryes2@icloud.com)

Im interested to buy the property located at,  
156 Sinai Rd Currie nc 28435,  
I offer to pay \$16,500 as a land value  
Basically is no value in the building because is in unlivable condiciones, roof is about colapse, no a/c or heater, immense pile trash al round an inside, siding and windows need to replace  
The building can be restored but need to invest lot of money!!  
Please let me know if this offer can be accepte and move forward

Sent from my iPhone

Doc No: 20016122  
Recorded: 10/14/2016 03:06:08 PM  
Fee Amt: \$26.00 Page 1 of 2  
Excise Tax: \$15.00  
Pender County North Carolina  
Sharon Lear Willoughby, Register of Deeds  
BK 4630 PG 1513 - 1514 (2)

|                               |                             |                  |
|-------------------------------|-----------------------------|------------------|
| Excise Tax \$15.00            | Return after recording to → | Pender County    |
|                               | Prepared by                 | Post Box 5       |
| Parcel ID # 2293-40-3441-0000 | Richard T. Rodgers, Jr. ✓   | Burgaw, NC 28425 |

BRIEF DESCRIPTION FOR INDEX →

|                                                                                                    |                                                 |                        |
|----------------------------------------------------------------------------------------------------|-------------------------------------------------|------------------------|
| STATE OF NORTH CAROLINA                                                                            | DATE                                            | COMMISSIONER'S<br>DEED |
| COUNTY OF PENDER                                                                                   | 10/14/2016                                      |                        |
| Richard T. Rodgers, Jr., Commissioner<br>Sherman & Rodgers, PLLC<br>PO Box 250<br>Burgaw, NC 28425 | Pender County<br>Post Box 5<br>Burgaw, NC 28425 |                        |
| “Grantor”                                                                                          | “Grantee”                                       |                        |

Enter in appropriate block for each Grantor and Grantee: title vesting name, mailing address, and, if appropriate, character of entity, (e.g., corporation, partnership, trust, unincorporated association, etc.)

NOTE: When reference herein is made to the GRANTOR and/or the GRANTEE, the singular shall include the plural, the neuter shall include the masculine as well as the feminine.

WITNESSETH

That whereas, Richard T. Rodgers, Jr. was appointed commissioner under an order of the Superior Court of Pender County, North Carolina in the tax foreclosure proceeding entitled Pender County et. al. v. Laura F. Manning et. al. filed at 15-CVS-813 with the Pender County Clerk of Superior Court; and Richard T. Rodgers, Jr. was directed by the order as commissioner to sell the property hereinafter described at public sale after due advertisement according to law; and

Whereas, Richard T. Rodgers, Jr., commissioner, did on 08/19/2016, offer the land hereinafter described at a public sale at the Pender County Courthouse door, and Pender County became the last and highest bidder for said land in the amount shown on the Report of Sale or final Upset Bid reflected in the above-referenced Court File; and the sale having been confirmed, and Richard T. Rodgers, Jr., commissioner, having been ordered to execute a deed to the purchaser upon payment of the purchase money;

**FOR VALUABLE CONSIDERATION RECEIVED**, receipt of which is hereby acknowledged, the GRANTOR hereby has bargained sold and conveyed in fee simple unto the GRANTEE all that certain lot or parcel of land in Pender County more particularly described as follows:

2

Located a short distance East of U.S. Highway #421 and being more fully described as follows, to-wit:  
BEGINNING at an iron pipe that marks the Southern dividing corner between Lot #20 and Lot #21, of the Sinai Valley Subdivision as shown on a map of same duly recorded in Map book 20, Page 49 of the Pender County Registry; and running thence, from the Beginning, so located, with the dividing line between said lot #20 and Lot #21 North 11 deg. 22' 46" West 178.7 feet to an iron pipe in the Southern edge of a 30 foot wide roadway; thence with a curved line as it curves to the left with a radius of 35 feet a cord course and distance of North 70 deg. 13' 11" East 65.95 feet to an in pipe that marks the dividing corner between Lot #11 and Lot #21 of said subdivision; thence North 51 deg. 06' 29" East 182.31 feet to an iron pipe in line; thence, South 28 deg. 28' 05" West 354.19 feet to the Beginning, containing 0.39 acres, more or less and being a portion of Lot #21 of the Sinai Valley Subdivision as shown on a map of same duly recorded in Map Book 20, Page 49 of the Pender County Registry.

Parcel ID: 2293-40-3441-0000

TO HAVE AND TO HOLD this realty and all privileges and appurtenances thereto belonging unto the GRANTEE its heirs, successors and/or assigns in as full and ample manner as Richard T. Rodgers, Jr., commissioner, is authorized and empowered to convey the same subject to Pender County and Municipal property taxes, the payment of which shall be assumed by the purchaser.

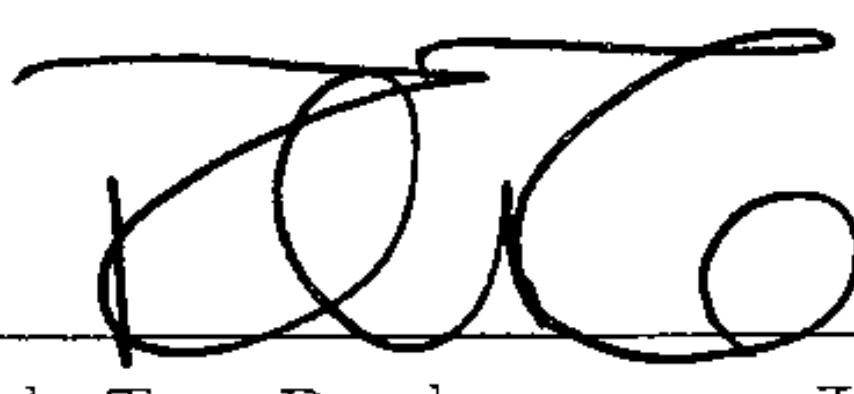
IN WITNESS WHEREOF, the Grantor has duly executed the foregoing.

(Entity Name)

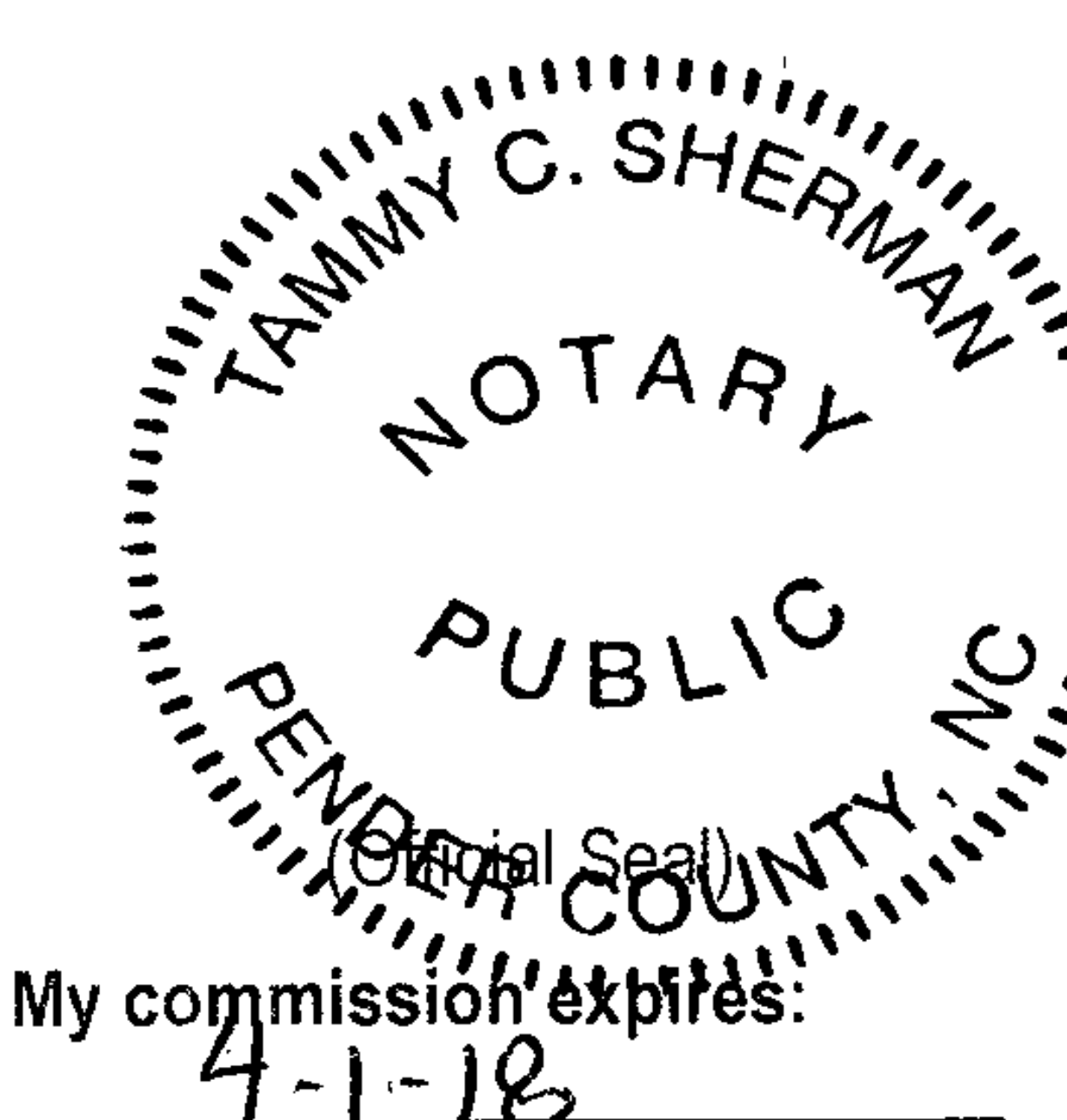
By: \_\_\_\_\_  
Title

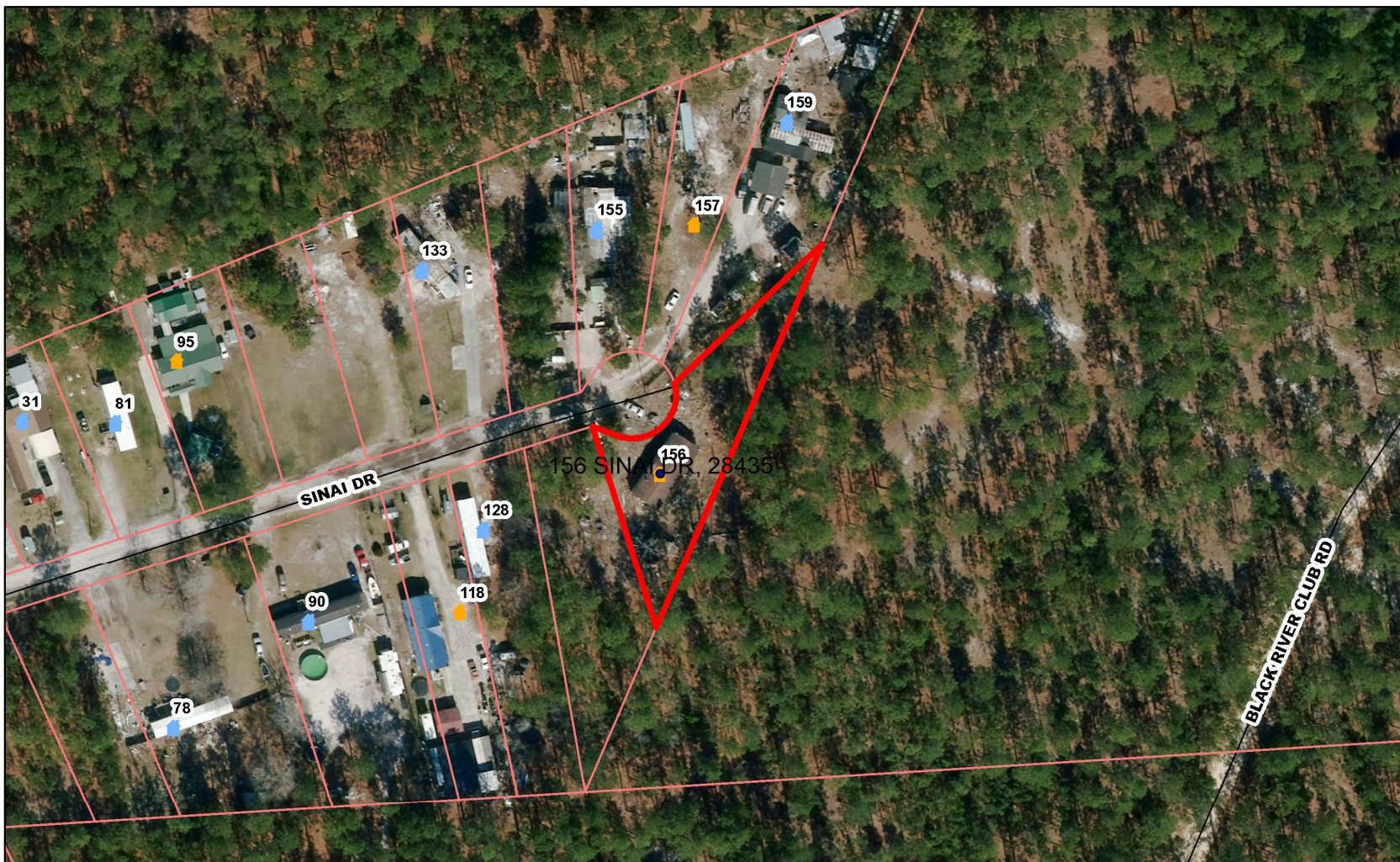
By: \_\_\_\_\_  
Title

USE BLACK INK ONLY

  
Richard T. Rodgers, Jr., Commissioner

\_\_\_\_\_  
(Seal)

|                                                                                                                      |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |
|----------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <br>My commission expires: 4-1-18 | <p>STATE OF NORTH CAROLINA, PENDER COUNTY</p> <p>I certify that the following person(s) personally appeared before me this day, acknowledging to me that he is the Commissioner identified in this document evidencing this by (name evidence here) <u>Personal Knowledge</u> and signed this document in my presence: <b>name(s) of principal(s)</b>.</p> <p>Richard T. Rodgers, Jr., Commissioner</p> <p>Official Signature of Notary</p> <p><br/>Tammy C. Sherman ← Printed (or typed) Name of Notary</p> <p>10-14-16<br/>Date:</p> |
|----------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|



PIN: 2293-40-3441-0000

Owner: PENDER CNTY  
PO BOX 5  
BURGAW, NC 28425

Deed Ref: 4630/1513

Property  
Address: 156 SINAI DR  
Description: L 21 SINAI VALLEY SUBD

Sale Price: \$7,500

Sale Date: LAST\_SALE\_DATE

Plat: 00200049

Account No: 972798

Township: GRADY

Subdivision: SINAI VALLEY SUBDIVISION

Tax Codes: G01 F25 R40 S64

Acres: 0

Land Value: \$16,005

Building Value: \$43,134

Total value: \$59,139

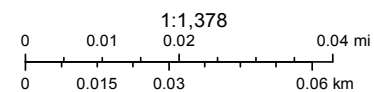
Deferred Value: \$0

Exempt Amount: 59139

PCL Class: EX-1

Heated Sq Feet: 1440

Pender County



1 inch = 115 feet

March 26, 2021



Hi Melissa,

We spoke a little earlier. I wish to put in a bid for the property with the parcel # 2295-60-8304-0000

- All contact information for the bidder (name, phone number, mailing address)
  - Karen Stith et als, 919-720-2993, 1004 Jackson's Ridge Ct, Wilmington, NC 28411
- Property information (Parcel Number | Address)
  - # 2295-60-8304-0000; Long Creek Loop Rd, off S/S Road 1406
- Amount of Bid – We wish to place bid of \$5300

Please let me know if you have any other questions or if I need to provide additional information

356 429-356

**NORTH CAROLINA**  
**PENDER COUNTY**

THIS DEED, made this the 17 day of July, 1970  
by Commissioner, pursuant to a judgment of the Superior Court of Pender County in an action  
entitled Pender County vs. Heirs of Luther Lewis; Maggie Lewis Evans; B. G.  
Green and wife, Viola Green, and all unknown persons  
party of the first part, to Pender County, a municipal corporation

Pender County, North Carolina, party of the second part,

WITNESSETH: That whereas, the said H. L. Webb, Commissioner,  
being empowered and directed by a judgment in the said action, did, on the 6 day of  
July, 1970, after due advertisement according to law, and as directed  
by said Judgment, expose the land hereinafter described to public sale, at the Courthouse door,  
of Pender County, where and when the said Pender County became  
the last and highest bidder for said land in the sum of \$269.65; and whereas, more  
than 10 days elapsed after said sale and the report thereof to the Court without any/or ad-  
vanced or upset bid being offered and without any exceptions being filed, and the said sale  
was then confirmed, and the said H. L. Webb, Commissioner, as  
aforesaid, was ordered by the judgment of the said Court to execute a deed in fee simple to said  
purchaser upon payment of said purchase money; and whereas, the said purchase money has  
been paid in full:

Now, in consideration of the premises, the said H. L. Webb,  
Commissioner, as aforesaid, doth hereby bargain, sell, and convey to the said  
Pender County that certain parcel or lot of land situated  
in Long Creek Township, Pender County, North Carolina, and more par-  
ticularly described as follows:

Adjoining G. H. Bryant and wife, Mary Bryant, and Codjo Larkins.  
BEGINNING at a stake in E. R. Brink's line; thence South 20 $\frac{1}{2}$  East  
with said line 37 Poles to a stake; thence South 76 West 28 Poles  
to a stake; thence North 10 East 36 Poles to a stake; thence North  
76 East to the Beginning, containing 5 acres, more or less.

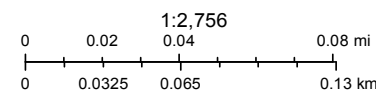


PIN: 2295-60-8304-0000  
 Owner: PENDER COUNTY  
 P O BOX 366  
 BURGAW, NC 28425  
 Deed Ref: 429/356  
 Property  
 Address:  
 Description: OFF S/S RD 1406

Sale Price:  
 Sale Date: LAST\_SALE\_DATE  
 Plat: NOPLAT  
 Account No: 590294  
 Township: LONG CREEK  
 Subdivision:  
 Tax Codes: G01 F25 R40

Acres: 5  
 Land Value: \$5,250  
 Building Value: \$0  
 Total value: \$5,250  
 Deferred Value: \$0  
 Exempt Amount: 5250  
 PCL Class: EX-1  
 Heated Sq Feet:

Pender County



March 26, 2021





## Pender County Request for Board Action

---

**TO:** Board of County Commissioners  
**FROM:** Kenneth Keel  
**DATE:** April 19, 2021  
**SUBJECT:** Approval of Procurement Compliance Summary for the Proposed  
Factory Road Water Extension Design-Build Project.

---

**SUMMARY:**

Prior discussions between PCU and the Board has placed a priority on completion of the water main down Factory Road, which will provide a much needed loop of the water system to enhance fire flow and add more customers. To expedite construction of this pipeline extension, a design-build process is recommended. Per NC law, six criteria are to be approved by the unit of local government prior to proceeding with the design-build procurement method. The attached document offered for approval establishes this criteria for the project.

Upon approval of this document, PCU will distribute a Request for Qualifications (RFQ) to solicit statements of qualifications from design-build teams to complete the project.

**ACTION REQUESTED:**

To approve the Procurement Compliance Summary for Factory Road Water Extension project.

**ATTACHMENTS:**

Procurement Compliance Summary

**Board of Commissioners**  
George R. Brown, Jr., Chairman  
Archibald "Fred" McCoy, Vice Chairman  
Jaqueline A. (Jackie) Newton  
David A. Piepmeyer  
J. David Williams, Jr.



**County Manager**  
Chad McEwen  
**County Attorney**  
Carl W. "Trey" Thurman, III  
**Clerk to the Board**  
Melissa Long

## County of Pender Procurement Compliance Summary

To enter into a Design-Build contract, units of local government must follow specific procurement procedures set forth in the North Carolina General Statutes. The County of Pender ("County") bidding policies are designed to conform to these statutes, thereby the Pender County Board of County Commissioners are authorized to use the Design-Build procurement method on an individual project basis.

G.S. 143-128.1A. requires governmental entities to establish in writing the criteria to be utilized to determine when the Design-Build procurement method is appropriate. The circumstances and criteria listed below were used to determine the Design-Build delivery method is appropriate for the following:

### Factory Road Water Extension Project

**(1) The extent to which the governmental entity can adequately and thoroughly define the project requirements prior to the issuance of the request for qualifications for a design-builder.**

County professional engineering staff evaluated the existing water system in the Factory Road area and determined that the system would benefit from looping of the existing pipeline to provide better reliability to the growing area and enable additional customers to connect. A licensed professional engineer on the county staff will ensure that the project is thoroughly defined and prepare the RFQ.

**(2) The time constraints for the delivery of the project.**

Time constraints are paramount and the principal factor in the County's selection of the Design-Build procurement method for this project due to the need for construction to be as efficient and immediate as possible. Due to factors at the time of initial water line construction in the area, the water extension was stopped at Lea Drive. Now as more growth is occurring in the area, the looping of the water line is needed to improve fire flow and pressure. In general, and doubly so in a time of a public health pandemic, access to reliable and safe drinking water is critical for the County. The expeditious construction of this water extension is critical to the area of this project.





**Board of Commissioners**  
George R. Brown, Jr., Chairman  
Archibald "Fred" McCoy, Vice Chairman  
Jaqueline A. (Jackie) Newton  
David A. Piepmeyer  
J. David Williams, Jr.

**County Manager**  
Chad McEwen  
**County Attorney**  
Carl W. "Trey" Thurman, III  
**Clerk to the Board**  
Melissa Long

**(3) The ability to ensure that a quality project can be delivered.**

The County intends to contract with a design-builder that is selected on qualifications and reputation for successful delivery of similar water extension projects. The County will rely on the project definition, as provided by the experienced engineering and utilities staff of the County, including the Public Utilities Director and Assistant Utilities Director, who will be assigned in various roles to oversee the work of the design-builder to ensure the project is completed as intended.

**(4) The capability of the governmental entity to manage and oversee the project, including the availability of experienced staff or outside consultants who are experienced with the design-build method of project delivery.**

Responses to the RFQ will confirm the market availability and interest of local area qualified contractors and engineering firms/teams prepared to engage in Design-Build efforts for this specific project. Central to these responses will be the demonstration of experienced success with Design-Build project delivery. Therefore, these responses will become a primary basis for the selection of a Design-Build firm/team.

**(5) A good-faith effort to comply with G.S. 143-128.2, G.S. 143-128.4, and to recruit and select small business entities. The governmental entity shall not limit or otherwise preclude any respondent from submitting a response so long as the respondent, itself or through its proposed team, is properly licensed and qualified to perform the work defined by the public notice issued under subsection (c) of this section (G.S. 143-128.1.A).**

The County encourages the participation of small business entities on County funded projects. Respondents to the Design-Build RFQ will be required to comply with G.S. 143-128. The County will not limit or otherwise preclude any respondent from submitting a response so long as the respondent, itself or through its proposed team, is properly licensed and qualified to perform the work.

**(6) The criteria utilized by the governmental entity, including a comparison of the advantages and disadvantages of using the design-build delivery method for a given project in lieu of the delivery methods identified in subdivisions (1), (2), and (4) of G.S. 143-128(a1).**

The County finds the advantages of the Design-Build procurement method to be superior to any advantages of any other construction methods listed in subdivisions (1), (2), and (4) of



**Board of Commissioners**

*George R. Brown, Jr., Chairman  
Archibald "Fred" McCoy, Vice Chairman  
Jaqueline A. (Jackie) Newton  
David A. Piepmeyer  
J. David Williams, Jr.*

**County Manager**

*Chad McEwen  
County Attorney  
Carl W. "Trey" Thurman, III  
Clerk to the Board  
Melissa Long*

G.S. 143-128(a1) for this Factory Road Water Extension project. The County's key criteria considerations are cost savings, efficiency of design and construction, and timeliness of project delivery. While the other methods have potential to deliver goods and services for portions of the project with a lesser expense when compared to the Design-Build method, thereby creating a disadvantage, the County finds that not to be an absolute. The County contends that using the Design-Build approach will allow for the total project cost to be known prior to entering into the final Design-Build agreement. Also, there are potential cost savings using the Design-Build approach that will likely result from having the contractor and engineer working together early during the design process as they coordinate to provide input to each other on construction and scheduling logistics. In addition, with construction costs generally on the rise, speeding up the project and purchasing materials sooner could result in lower materials costs. Furthermore, with the project schedule being of utmost importance, the expeditious manner in which the project needs to occur favors the Design-Build approach because some portions of construction could begin prior to completion of the final design. For these reasons, the County finds that the advantages of the Design-Build procurement method to be superior to any advantages of any other construction methods listed in subdivisions (1), (2), and (4) of G.S. 143-128(a1) for this Factory Road Water Extension project.





## **Pender County Request for Board Action**

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**TO:** Board of County Commissioners  
**FROM:** Justian Pound  
**DATE:** April 19, 2021  
**SUBJECT:** Board of Equalization and Review Appointment for Tax Year 2021.

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### **SUMMARY:**

In 1994, the Pender County Board of Commissioners created a special board of equalization and review as allowed by the North Carolina General Statutes. Citizens were recruited and appointed, and this Board has served continuously since its creation. The citizens of Pender County and the Pender County Tax Office have been well served by the 2018 members of this Board. All members of the 2020 board have agreed to serve again in 2021.

According to Chapter 105, the Pender County Board of Equalization and Review should be appointed to annual One-Year (1) terms.

### **ACTION REQUESTED:**

It is recommended that the Pender County Board of Commissioners re-appoint the following citizens to the Pender County Board of Equalization and Review. Bryant Sheppard, Chairman; Vice-Chairman Robert (Bob) W. Dennis; Leslie Green; Walter L. Baker; to a one year term which includes full powers and duties included in Chapter 105 of the Statutes of North Carolina as amended.

## PENDER COUNTY

### Application for Appointment to Boards/Commissions/Committees



Appointees to Pender County Boards/Commissions/Committees must be a Pender County resident and must be at least 18 years of age. Please complete this application and return to: Pender County Manager's Office, PO Box 5, Burgaw, NC 28425.

| APPLICANT INFORMATION                                                                     |      |    |      |                       |                                         |                                          |                                       |                    |  |
|-------------------------------------------------------------------------------------------|------|----|------|-----------------------|-----------------------------------------|------------------------------------------|---------------------------------------|--------------------|--|
| Last Name <b>Shephard</b>                                                                 |      |    |      | First <b>Bryant</b>   |                                         | M.I.                                     |                                       | Date <b>2/7/12</b> |  |
| Physical Address <b>7954 NC Hwy 50</b>                                                    |      |    |      |                       |                                         | Apartment/Unit #                         |                                       |                    |  |
| City <b>Maple Hill</b>                                                                    |      |    |      | State <b>NC</b>       |                                         | ZIP <b>28454</b>                         |                                       |                    |  |
| Mailing Address (If different from above)                                                 |      |    |      |                       |                                         |                                          |                                       |                    |  |
| City                                                                                      |      |    |      | State                 |                                         | ZIP                                      |                                       |                    |  |
| Home Phone <b>910-259-5087</b>                                                            |      |    |      | Work Phone <b>N/A</b> |                                         | E-mail Address 1 <b>bsheplee@aol.com</b> |                                       |                    |  |
| Fax Number                                                                                |      |    |      |                       |                                         | E-mail Address 2                         |                                       |                    |  |
| Board Interest(s)<br><b>Tax E&amp;R</b>                                                   |      |    |      |                       |                                         |                                          |                                       |                    |  |
| How long have you been a resident of Pender County? <b>Lifetime</b>                       |      |    |      |                       |                                         |                                          |                                       |                    |  |
| EDUCATION                                                                                 |      |    |      |                       |                                         |                                          |                                       |                    |  |
| High School                                                                               |      |    |      |                       | Location                                |                                          |                                       |                    |  |
| From                                                                                      | 1947 | To | 1951 | Did you graduate?     | YES <input checked="" type="checkbox"/> | NO <input type="checkbox"/>              |                                       |                    |  |
| College <b>Durham CC</b>                                                                  |      |    |      |                       | Location <b>Durham, NC</b>              |                                          |                                       |                    |  |
| From                                                                                      |      | To | 1984 | Did you graduate?     | YES <input checked="" type="checkbox"/> | NO <input type="checkbox"/>              | Degree <b>Assoc. B. Admin.</b>        |                    |  |
| Other <b>CCC</b>                                                                          |      |    |      |                       | Location <b>Jacksonville, NC</b>        |                                          |                                       |                    |  |
| From                                                                                      |      | To |      | Did you graduate?     | YES <input checked="" type="checkbox"/> | NO <input type="checkbox"/>              | Degree <b>Heating &amp; Air Cond.</b> |                    |  |
| EMPLOYMENT HISTORY                                                                        |      |    |      |                       |                                         |                                          |                                       |                    |  |
| Current Employment <b>Retired</b>                                                         |      |    |      |                       | Job Title                               |                                          |                                       |                    |  |
| Responsibilities                                                                          |      |    |      |                       |                                         |                                          |                                       |                    |  |
| Previous Employment <b>South Sq. Mall</b>                                                 |      |    |      |                       | Job Title <b>Operating Mgr.</b>         |                                          |                                       |                    |  |
| Previous Employment <b>Crabtree Valley Mall</b>                                           |      |    |      |                       | Job Title <b>Ops. Mgr.</b>              |                                          |                                       |                    |  |
| Previous Employment <b>USAF</b>                                                           |      |    |      |                       | Job Title <b>Msgt.</b>                  |                                          |                                       |                    |  |
| COMMUNITY INVOLVEMENT                                                                     |      |    |      |                       |                                         |                                          |                                       |                    |  |
| Please list current and past membership in civic or other organizations and offices held: |      |    |      |                       |                                         |                                          |                                       |                    |  |
| <b>President, Senior Deacon Lee's Chapel Church, Maple Hill Civic Club</b>                |      |    |      |                       |                                         |                                          |                                       |                    |  |

|                                                                                                                                                                                                                                                                                                           |                                     |                                |                                     |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------|--------------------------------|-------------------------------------|
| Have you ever served or are you currently a member of any Pender County or other local government board/commission/committee?                                                                                                                                                                             |                                     |                                |                                     |
| YES                                                                                                                                                                                                                                                                                                       | <input checked="" type="checkbox"/> | NO                             | <input type="checkbox"/>            |
| If yes, explain (including length of service).<br>DSS Bd. 2006-Present; Pender EMS Bd. 2000-Present; Cape Fear RC&D 1996-Present                                                                                                                                                                          |                                     |                                |                                     |
| State reasons why you feel qualified for this appointment(s):<br>I have served on the Board since being appointed in 2002; during that time we have not had a decision overturned by the State Board.                                                                                                     |                                     |                                |                                     |
| <b>MILITARY SERVICE</b>                                                                                                                                                                                                                                                                                   |                                     |                                |                                     |
| Branch                                                                                                                                                                                                                                                                                                    |                                     | USAF                           |                                     |
| From                                                                                                                                                                                                                                                                                                      | 1953                                | To                             | 1974                                |
| Rank at Discharge                                                                                                                                                                                                                                                                                         |                                     | Type of Discharge (optional)   |                                     |
| Msgt.                                                                                                                                                                                                                                                                                                     |                                     | Honorable                      |                                     |
| <b>CONFLICTS OF INTEREST</b>                                                                                                                                                                                                                                                                              |                                     |                                |                                     |
| Are you aware of any legal, ethical or personal conflict of interest by serving as a member of this Pender County board/commission/committee?                                                                                                                                                             |                                     |                                |                                     |
| YES                                                                                                                                                                                                                                                                                                       | <input type="checkbox"/>            | NO                             | <input checked="" type="checkbox"/> |
| If yes, explain.                                                                                                                                                                                                                                                                                          |                                     |                                |                                     |
| Is any member of your family employed by Pender County, or currently serving on a board/committee/commission appointed by or affiliated with Pender County?                                                                                                                                               |                                     |                                |                                     |
| YES                                                                                                                                                                                                                                                                                                       | <input type="checkbox"/>            | NO                             | <input checked="" type="checkbox"/> |
| If yes, list family member name(s) and position/board or committee(s).                                                                                                                                                                                                                                    |                                     |                                |                                     |
| Please add any additional information you would like to share supporting your interest and qualifications for this appointment.                                                                                                                                                                           |                                     |                                |                                     |
| <b>DISCLAIMER AND SIGNATURE</b>                                                                                                                                                                                                                                                                           |                                     |                                |                                     |
| NOTE: This information will be used by the Pender County Board of Commissioners in making appointments to Pender County Boards/Commissions/Committees. In the event you are appointed, it may be used as a news release to identify you to the community. This application is considered a public record. |                                     |                                |                                     |
| Signature                                                                                                                                                                                                                                                                                                 |                                     | Date                           |                                     |
| Bryant Shephard                                                                                                                                                                                                                                                                                           |                                     | 3/18/14<br>2/7/2012<br>3/17/14 |                                     |

**PENDER COUNTY****Application for Appointment to Boards/Commissions/Committees**

Appointees to Pender County Boards/Commissions/Committees must be a Pender County resident and must be at least 18 years of age. Please complete this application and return to: Pender County Manager's Office, PO Box 5, Burgaw, NC 28425.

| APPLICANT INFORMATION                                                                     |               |    |                               |                   |                                                                                |
|-------------------------------------------------------------------------------------------|---------------|----|-------------------------------|-------------------|--------------------------------------------------------------------------------|
| Last Name                                                                                 | DENNIS        |    | First                         | Robert            | M.I.W.                                                                         |
| Physical Address                                                                          | 222 Hughes Rd |    | City                          | HAMPSTEAD         | State                                                                          |
| City                                                                                      | HAMPSTEAD     |    | State                         | NC                | ZIP                                                                            |
| Mailing Address (if different from above)                                                 |               |    | City                          |                   | State                                                                          |
| City                                                                                      |               |    | State                         |                   | ZIP                                                                            |
| Home Phone                                                                                | 910-270-0643  |    | Work Phone                    | RETIRED           | E-mail Address 1                                                               |
| Fax Number                                                                                |               |    |                               |                   | E-mail Address 2                                                               |
| Board Interest(s)                                                                         | BOER          |    |                               |                   |                                                                                |
| How long have you been a resident of Pender County?                                       |               |    |                               |                   |                                                                                |
| 12 YEARS                                                                                  |               |    |                               |                   |                                                                                |
| EDUCATION                                                                                 |               |    |                               |                   |                                                                                |
| High School                                                                               | RIVERSIDE     |    | Location                      | GAINESVILLE, GA   |                                                                                |
| From                                                                                      | 58            | To | 62                            | Did you graduate? | YES <input checked="" type="checkbox"/> NO <input type="checkbox"/>            |
| College                                                                                   | UNIV of GA    |    | Location                      | ATHENS, GA        |                                                                                |
| From                                                                                      | 62            | To | 66                            | Did you graduate? | YES <input checked="" type="checkbox"/> NO <input type="checkbox"/> Degree BA  |
| Other                                                                                     | UNIV of GA    |    | Location                      | ATHENS            |                                                                                |
| From                                                                                      | 66            | To | 67                            | Did you graduate? | YES <input checked="" type="checkbox"/> NO <input type="checkbox"/> Degree MPA |
| EMPLOYMENT HISTORY                                                                        |               |    |                               |                   |                                                                                |
| Current Employment                                                                        |               |    | Job Title                     |                   |                                                                                |
| Responsibilities                                                                          |               |    |                               |                   |                                                                                |
| Previous Employment                                                                       | USDEPT HUD    |    | Job Title Director FHA for NC |                   |                                                                                |
| Previous Employment                                                                       |               |    | Job Title                     |                   |                                                                                |
| Previous Employment                                                                       |               |    | Job Title                     |                   |                                                                                |
| COMMUNITY INVOLVEMENT                                                                     |               |    |                               |                   |                                                                                |
| Please list current and past membership in civic or other organizations and offices held: |               |    |                               |                   |                                                                                |
| GUARDIAN AT LARGE DISTRICT 5                                                              |               |    |                               |                   |                                                                                |
| Wilmington Housing Dev. nonprofit Board member                                            |               |    |                               |                   |                                                                                |
| HighPoint NC Urban Ministry Board                                                         |               |    |                               |                   |                                                                                |

Pender County  
Application for Appointment to Boards/Commissions/Committees  
Revised 12/2010

Have you ever served or are you currently a member of any Pender County or other local government board/commission/committee?

YES ☒ NO ☐ If yes, explain (including length of service).  
 I served on BOER in 2011  
 I am ~~President~~ <sup>President</sup> Judge

State reasons why you feel qualified for this appointment(s):  
 I served last year and believe I was an asset,

**MILITARY SERVICE**

|                   |                              |    |
|-------------------|------------------------------|----|
| Branch            | From                         | To |
| Rank at Discharge | Type of Discharge (optional) |    |

**CONFLICTS OF INTEREST**

Are you aware of any legal, ethical or personal conflict of interest by serving as a member of this Pender County board/commission/committee?

YES ☐ NO ☒ If yes, explain.

Is any member of your family employed by Pender County, or currently serving on a board/committee/commission appointed by or affiliated with Pender County?

YES ☐ NO ☒ If yes, list family member name(s) and position/board or committee(s).

Please add any additional information you would like to share supporting your interest and qualifications for this appointment.

**DISCLAIMER AND SIGNATURE**

NOTE: This information will be used by the Pender County Board of Commissioners in making appointments to Pender County Boards/Commissions/Committees. In the event you are appointed, it may be used as a news release to identify you to the community. This application is considered a public record.

Signature Robert W. Dennis Date 3/17/14

## PENDER COUNTY

### Application for Appointment to Boards/Commissions/Committees



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| APPLICANT INFORMATION                                                                                                                                                          |      |                                  |      |                                                       |                                         |                             |                                                        |  |                    |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------|----------------------------------|------|-------------------------------------------------------|-----------------------------------------|-----------------------------|--------------------------------------------------------|--|--------------------|
| Last Name<br>BAKER                                                                                                                                                             |      |                                  |      | First<br>WALTER                                       |                                         |                             | M.I.<br>L                                              |  | Date<br>02/15/2012 |
| Physical Address<br>682 HOWARDS LANDING ROAD                                                                                                                                   |      |                                  |      |                                                       |                                         |                             | Apartment/Unit #<br>NA                                 |  |                    |
| City<br>HAMPSTEAD                                                                                                                                                              |      |                                  |      | State<br>NORTH CAROLINA                               |                                         |                             | ZIP<br>28443                                           |  |                    |
| Mailing Address (if different from above)<br>NA                                                                                                                                |      |                                  |      |                                                       |                                         |                             |                                                        |  |                    |
| City<br>-NA-                                                                                                                                                                   |      |                                  |      | State<br>-NA-                                         |                                         |                             | ZIP<br>-NA-                                            |  |                    |
| Home Phone<br>910-270-1458                                                                                                                                                     |      |                                  |      | Work Phone<br>-NA-                                    |                                         |                             | E-mail Address 1<br>emwally@bellsouth.net              |  |                    |
| Fax Number<br>910-270-1458                                                                                                                                                     |      |                                  |      |                                                       |                                         |                             | E-mail Address 2<br>-NA-                               |  |                    |
| Board Interest(s)<br>REAPPOINTMENT TO BOARD OF E&R                                                                                                                             |      |                                  |      |                                                       |                                         |                             |                                                        |  |                    |
| How long have you been a resident of Pender County?<br>PROPERTY OWNER SINCE 1999 FULL TIME RESIDENT SINCE 2005                                                                 |      |                                  |      |                                                       |                                         |                             |                                                        |  |                    |
| EDUCATION                                                                                                                                                                      |      |                                  |      |                                                       |                                         |                             |                                                        |  |                    |
| High School<br>DE LA SALLE INSTITUTE                                                                                                                                           |      |                                  |      | Location<br>3455 S. WABASH AVE CHICAGO, IL 60616-3885 |                                         |                             |                                                        |  |                    |
| From                                                                                                                                                                           | 1952 | To                               | 1956 | Did you graduate?                                     | YES <input checked="" type="checkbox"/> | NO <input type="checkbox"/> |                                                        |  |                    |
| College                                                                                                                                                                        |      | CHRISTIAN BROTHERS UNIVERSITY    |      |                                                       | Location<br>MEMPHIS, TN.                |                             |                                                        |  |                    |
| From                                                                                                                                                                           | 1957 | To                               | 1962 | Did you graduate?                                     | YES <input checked="" type="checkbox"/> | NO <input type="checkbox"/> | Degree<br>BACHELOR OF SCIENCE - MECHANICAL ENGINEERING |  |                    |
| Other                                                                                                                                                                          |      | -NA-                             |      |                                                       | Location<br>-NA-                        |                             |                                                        |  |                    |
| From                                                                                                                                                                           | -NA- | To                               | -NA- | Did you graduate?                                     | YES <input type="checkbox"/>            | NO <input type="checkbox"/> | Degree<br>-NA-                                         |  |                    |
| EMPLOYMENT HISTORY                                                                                                                                                             |      |                                  |      |                                                       |                                         |                             |                                                        |  |                    |
| Current Employment                                                                                                                                                             |      | RETIRED                          |      |                                                       |                                         |                             | Job Title -NA-                                         |  |                    |
| Responsibilities                                                                                                                                                               |      | -NA-                             |      |                                                       |                                         |                             |                                                        |  |                    |
| Previous Employment                                                                                                                                                            |      | GENERAL ELECTRIC NUCLEAR ENGENRY |      |                                                       |                                         |                             | Job Title MANGER - QUALITY PROGRAMS & AUDITS           |  |                    |
| Previous Employment                                                                                                                                                            |      | GENERAL ELECTRIC SPACE PROGRAMS  |      |                                                       |                                         |                             | Job Title ENGINEER - QUALITY ASSURANCE                 |  |                    |
| Previous Employment                                                                                                                                                            |      | BROWN ENGINEERING                |      |                                                       |                                         |                             | Job Title MANGER ENGINEERING & PROJECT OFFICE SUPPORT  |  |                    |
| COMMUNITY INVOLVEMENT                                                                                                                                                          |      |                                  |      |                                                       |                                         |                             |                                                        |  |                    |
| Please list current and past membership in civic or other organizations and offices held:                                                                                      |      |                                  |      |                                                       |                                         |                             |                                                        |  |                    |
| CITY OF WILMINGTON PLANNING COMMISSION 1999-2005<br>CHAIRMAN - CITY OF WILMINGTON/NEW HANOVER COUNTY CONSOLDATION CHARTER COMMISSION 1986-1987<br>AMERICAN SOCIETY FOR QUALITY |      |                                  |      |                                                       |                                         |                             |                                                        |  |                    |
| <b>RESUME ON FILE WITH MY 2011 APPLICATION.</b>                                                                                                                                |      |                                  |      |                                                       |                                         |                             |                                                        |  |                    |
| Have you ever served or are you currently a member of any Pender County or other local government board/commission/committee?                                                  |      |                                  |      |                                                       |                                         |                             |                                                        |  |                    |

|                                                                                                                                                                                                                                                                                                           |                                        |                                                                                                                                                                                                                                                                                                                                       |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| YES <input type="checkbox"/>                                                                                                                                                                                                                                                                              | NO <input checked="" type="checkbox"/> | If yes, explain (including length of service).                                                                                                                                                                                                                                                                                        |
| State reasons why you feel qualified for this appointment(s):<br><br>INTRESTED AND HAVE BEEN ACTIVE IN COMMUNITY AND GOVERNMENT RELATED ACTIVITIES.<br><br><b>SEE RESUME ON FILE WITH MY 2011 APPLICATION.</b>                                                                                            |                                        |                                                                                                                                                                                                                                                                                                                                       |
| <b>MILITARY SERVICE</b>                                                                                                                                                                                                                                                                                   |                                        |                                                                                                                                                                                                                                                                                                                                       |
| Branch NONE                                                                                                                                                                                                                                                                                               |                                        | From -NA- To -NA-<br>Rank at Discharge -NA- Type of Discharge (optional)                                                                                                                                                                                                                                                              |
| <b>CONFLICTS OF INTEREST</b>                                                                                                                                                                                                                                                                              |                                        |                                                                                                                                                                                                                                                                                                                                       |
| Are you aware of any legal, ethical or personal conflict of interest by serving as a member of this Pender County board/commission/committee?                                                                                                                                                             |                                        |                                                                                                                                                                                                                                                                                                                                       |
| YES <input type="checkbox"/>                                                                                                                                                                                                                                                                              | NO <input checked="" type="checkbox"/> | If yes, explain.                                                                                                                                                                                                                                                                                                                      |
| Is any member of your family employed by Pender County, or currently serving on a board/committee/commission appointed by or affiliated with Pender County?                                                                                                                                               |                                        |                                                                                                                                                                                                                                                                                                                                       |
| YES <input checked="" type="checkbox"/>                                                                                                                                                                                                                                                                   | NO <input type="checkbox"/>            | If yes, list family member name(s) and position/board or committee(s).<br>BARBARA F. BAKER (WIFE)<br>• PENDER COUNTY TOURISM DEVELOPMENT AUTHORITY - APPOINTED BY COUNTY COMMISSIONERS<br>• PENDER COUNTY HOUSING INITIATIVE BOARD - APPOINTED BY COUNTY COMMISSIONERS<br>• PENDER COUNTY HISTORICAL SOCIETY - VOLUNTEER ORGANIZATION |
| Please add any additional information you would like to share supporting your interest and qualifications for this appointment.                                                                                                                                                                           |                                        |                                                                                                                                                                                                                                                                                                                                       |
| <b>SEE RESUME ON FILE WITH MY 2011 APPLICATION.</b>                                                                                                                                                                                                                                                       |                                        |                                                                                                                                                                                                                                                                                                                                       |
| <b>DISCLAIMER AND SIGNATURE</b>                                                                                                                                                                                                                                                                           |                                        |                                                                                                                                                                                                                                                                                                                                       |
| NOTE: This information will be used by the Pender County Board of Commissioners in making appointments to Pender County Boards/Commissions/Committees. In the event you are appointed, it may be used as a news release to identify you to the community. This application is considered a public record. |                                        |                                                                                                                                                                                                                                                                                                                                       |
| Signature<br><br>WALTER L. BAKER                                                                                                                                                                                       |                                        | Date<br>3/13/13 3/17/14<br>02/13/2012                                                                                                                                                                                                                                                                                                 |

**PENDER COUNTY**

## Application for Appointment to Boards/Commissions/Committees



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| APPLICANT INFORMATION                                                                                                  |             |                              |                                    |                   |                                         |                                             |                                |                      |  |
|------------------------------------------------------------------------------------------------------------------------|-------------|------------------------------|------------------------------------|-------------------|-----------------------------------------|---------------------------------------------|--------------------------------|----------------------|--|
| Last Name <b>Green</b>                                                                                                 |             |                              | First <b>Leslie</b>                |                   |                                         | M.I. <b>M</b>                               |                                | Date <b>3/1/2012</b> |  |
| Physical Address <b>950 Webbtown Rd.</b>                                                                               |             |                              |                                    |                   |                                         | Apartment/Unit #                            |                                |                      |  |
| City <b>Maple Hill</b>                                                                                                 |             |                              | State <b>NC</b>                    |                   |                                         | ZIP <b>28454</b>                            |                                |                      |  |
| Mailing Address (If different from above)                                                                              |             |                              |                                    |                   |                                         |                                             |                                |                      |  |
| City                                                                                                                   |             |                              | State                              |                   |                                         | ZIP                                         |                                |                      |  |
| Home Phone <b>910-259-4446</b>                                                                                         |             |                              | Work Phone <b>910-389-1880</b>     |                   |                                         | E-mail Address 1 <b>leslieg59@gmail.com</b> |                                |                      |  |
| Fax Number <b>910-259-8559</b>                                                                                         |             |                              | E-mail Address 2                   |                   |                                         |                                             |                                |                      |  |
| Board Interest(s)<br><b>Board of E&amp;R</b>                                                                           |             |                              |                                    |                   |                                         |                                             |                                |                      |  |
| How long have you been a resident of Pender County? <b>Life</b>                                                        |             |                              |                                    |                   |                                         |                                             |                                |                      |  |
| EDUCATION                                                                                                              |             |                              |                                    |                   |                                         |                                             |                                |                      |  |
| High School <b>C.F. Pope</b>                                                                                           |             |                              | Location <b>Burgaw, NC</b>         |                   |                                         |                                             |                                |                      |  |
| From                                                                                                                   | <b>9/62</b> | To                           | <b>9/66</b>                        | Did you graduate? | YES <input checked="" type="checkbox"/> | NO <input type="checkbox"/>                 |                                |                      |  |
| College <b>N.C. State</b>                                                                                              |             |                              | Location <b>Raleigh, NC</b>        |                   |                                         |                                             |                                |                      |  |
| From                                                                                                                   | <b>8/66</b> | To                           | <b>5/68</b>                        | Did you graduate? | YES <input checked="" type="checkbox"/> | NO <input type="checkbox"/>                 | Degree <b>Associate</b>        |                      |  |
| Other <b>Various</b>                                                                                                   |             |                              | Location <b>Cape Fear Com. Col</b> |                   |                                         |                                             |                                |                      |  |
| From                                                                                                                   |             | To                           |                                    | Did you graduate? | YES <input checked="" type="checkbox"/> | NO <input type="checkbox"/>                 | Degree <b>Coastal Com. Col</b> |                      |  |
| EMPLOYMENT HISTORY                                                                                                     |             |                              |                                    |                   |                                         |                                             |                                |                      |  |
| Current Employment                                                                                                     |             | <b>Self - Greens Wrecker</b> |                                    |                   |                                         | Job Title <b>Owner</b>                      |                                |                      |  |
| Responsibilities                                                                                                       |             |                              |                                    |                   |                                         |                                             |                                |                      |  |
| Previous Employment                                                                                                    |             | <b>Coastal Com. Col.</b>     |                                    |                   |                                         | Job Title <b>Instructor</b>                 |                                |                      |  |
| Previous Employment                                                                                                    |             | <b>Contractor Service</b>    |                                    |                   |                                         | Job Title <b>Service Manager</b>            |                                |                      |  |
| Previous Employment                                                                                                    |             | <b>Pender County Sheriff</b> |                                    |                   |                                         | Job Title <b>Deputy</b>                     |                                |                      |  |
| COMMUNITY INVOLVEMENT                                                                                                  |             |                              |                                    |                   |                                         |                                             |                                |                      |  |
| Please list current and past membership in civic or other organizations and offices held:                              |             |                              |                                    |                   |                                         |                                             |                                |                      |  |
| <b>President Maple Hill Civic</b><br><b>Lt. Maple Hill Fire Department</b><br><b>Trustee - St. John Baptist Church</b> |             |                              |                                    |                   |                                         |                                             |                                |                      |  |

|                                                                                                                                                                                                                                                                                                           |                                     |                                           |                                     |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------|-------------------------------------------|-------------------------------------|
| Have you ever served or are you currently a member of any Pender County or other local government board/commission/committee?                                                                                                                                                                             |                                     |                                           |                                     |
| YES                                                                                                                                                                                                                                                                                                       | <input checked="" type="checkbox"/> | NO                                        | <input type="checkbox"/>            |
| If yes, explain (including length of service).                                                                                                                                                                                                                                                            |                                     |                                           |                                     |
| Board of Adjustment 10 Yrs.<br>Planning Board 10 Yrs.<br>Board of E&R Present                                                                                                                                                                                                                             |                                     |                                           |                                     |
| State reasons why you feel qualified for this appointment(s):                                                                                                                                                                                                                                             |                                     |                                           |                                     |
| County and Community Involvement                                                                                                                                                                                                                                                                          |                                     |                                           |                                     |
| <b>MILITARY SERVICE</b>                                                                                                                                                                                                                                                                                   |                                     |                                           |                                     |
| Branch                                                                                                                                                                                                                                                                                                    |                                     | From                                      | To                                  |
| Rank at Discharge                                                                                                                                                                                                                                                                                         |                                     | Type of Discharge (optional)              |                                     |
| <b>CONFLICTS OF INTEREST</b>                                                                                                                                                                                                                                                                              |                                     |                                           |                                     |
| Are you aware of any legal, ethical or personal conflict of interest by serving as a member of this Pender County board/commission/committee?                                                                                                                                                             |                                     |                                           |                                     |
| YES                                                                                                                                                                                                                                                                                                       | <input type="checkbox"/>            | NO                                        | <input checked="" type="checkbox"/> |
| If yes, explain.                                                                                                                                                                                                                                                                                          |                                     |                                           |                                     |
| Is any member of your family employed by Pender County, or currently serving on a board/committee/commission appointed by or affiliated with Pender County?                                                                                                                                               |                                     |                                           |                                     |
| YES                                                                                                                                                                                                                                                                                                       | <input type="checkbox"/>            | NO                                        | <input checked="" type="checkbox"/> |
| If yes, list family member name(s) and position/board or committee(s).                                                                                                                                                                                                                                    |                                     |                                           |                                     |
| Please add any additional information you would like to share supporting your interest and qualifications for this appointment.                                                                                                                                                                           |                                     |                                           |                                     |
| <b>DISCLAIMER AND SIGNATURE</b>                                                                                                                                                                                                                                                                           |                                     |                                           |                                     |
| NOTE: This information will be used by the Pender County Board of Commissioners in making appointments to Pender County Boards/Commissions/Committees. In the event you are appointed, it may be used as a news release to identify you to the community. This application is considered a public record. |                                     |                                           |                                     |
| Signature                                                                                                                                                                                                                                                                                                 |                                     | Date                                      |                                     |
| Leslie M. Green                                                                                                                                                                                                                                                                                           |                                     | <del>4/8/13</del><br>3/17/2012<br>3/17/14 |                                     |





## Pender County Request for Board Action

---

**TO:** Board of County Commissioners

**FROM:** Nancy Avery

**DATE:** April 19, 2021

**SUBJECT:** Approval of an Appointment to the Pender County Advisory Board of Health.

---

**SUMMARY:**

The County Clerk advertises vacancies on boards, commissions, committees, task forces, etc. The County Clerk serves only clearinghouse functions with respect to the appointment process; no influence is exerted in this role. Commissioners are welcome to recruit applicants, or citizens may apply of their own free will.

Frank Perez is applying to serve on the Advisory Board of Health for the first time. Mr. Perez served on the Social Services Board before the merger and wishes to serve on the Advisory Board of Health. In speaking with Health Department staff, it is recommended that the Board appoint Mr. Perez to the Engineer seat on the Advisory Board of Health until a time that an Engineer applies for the position. The Engineer seat has been vacant for a couple of years and remains a hard seat to fill. Mr. Perez's application is attached for the Board's review. If appointed, this term will be for three years, with term to expire June 30, 2024.

**ACTION REQUESTED:**

Staff is requesting the Board to consider an appointment to the Pender County Advisory Board of Health as described herein.

**PENDER COUNTY**

## Application for Appointment to Boards/Commissions/Committees



Appointees to Pender County Boards/Commissions/Committees must be a Pender County resident and must be at least 18 years of age. Please complete this application and return to: Pender County Manager's Office, PO Box 5, Burgaw, NC 28425.

**APPLICANT INFORMATION**

|                                                     |                           |                                                |                         |
|-----------------------------------------------------|---------------------------|------------------------------------------------|-------------------------|
| Last Name<br><b>PEREZ</b>                           | First<br><b>FRANCISCO</b> | M.I.                                           | Date<br><b>02-10-21</b> |
| Physical Address<br><b>208 DOVAL DR</b>             |                           | Apartment/Unit #<br><b>N/A.</b>                |                         |
| City<br><b>Hampstead</b>                            | State<br><b>N.C.</b>      | ZIP<br><b>28443</b>                            |                         |
| Mailing Address (if different from above)           |                           |                                                |                         |
| City<br><b>N/A</b>                                  | State                     | ZIP                                            |                         |
| Home Phone<br><b>910-200-1924</b>                   | Work Phone<br><b>N/A.</b> | E-mail Address 1<br><b>FPIFive@charter.net</b> |                         |
| Fax Number                                          |                           | E-mail Address 2                               |                         |
| Board Interest(s)<br><b>HEALTH DEPT / S.S.</b>      |                           |                                                |                         |
| How long have you been a resident of Pender County? |                           |                                                |                         |

**EDUCATION**

|                              |                                |                   |                              |                             |        |
|------------------------------|--------------------------------|-------------------|------------------------------|-----------------------------|--------|
| High School<br><b>HAVANA</b> | Location<br><b>Cuba (1952)</b> |                   |                              |                             |        |
| From                         | To                             | Did you graduate? | YES <input type="checkbox"/> | NO <input type="checkbox"/> |        |
| College                      |                                | Location          |                              |                             |        |
| From                         | To                             | Did you graduate? | YES <input type="checkbox"/> | NO <input type="checkbox"/> | Degree |
| Other                        |                                | Location          |                              |                             |        |
| From                         | To                             | Did you graduate? | YES <input type="checkbox"/> | NO <input type="checkbox"/> | Degree |

**EMPLOYMENT HISTORY**

|                                        |           |
|----------------------------------------|-----------|
| Current Employment<br><b>(RETIRED)</b> | Job Title |
| Responsibilities                       |           |
| Previous Employment                    | Job Title |
| Previous Employment                    | Job Title |
| Previous Employment                    | Job Title |

**COMMUNITY INVOLVEMENT**

Please list current and past membership in civic or other organizations and offices held:

**Department of Justice (U.S. INS) Insp. (18 years)**  
**North Carolina Fisheries (Law Enforcement) chair - (6 yrs)**  
**Food Bank of N.C. (Present)**  
**Social Service - 5 yr (Chair)**

|                                                                                                                                                                                                                                                                                                           |                                     |                              |                                     |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------|------------------------------|-------------------------------------|
| Have you ever served or are you currently a member of any Pender County or other local government board/commission/committee?                                                                                                                                                                             |                                     |                              |                                     |
| YES                                                                                                                                                                                                                                                                                                       | <input checked="" type="checkbox"/> | NO                           | <input type="checkbox"/>            |
| If yes, explain (including length of service).<br><i>Dept of Social Service (5 1/2 years)</i>                                                                                                                                                                                                             |                                     |                              |                                     |
| State reasons why you feel qualified for this appointment(s):                                                                                                                                                                                                                                             |                                     |                              |                                     |
| <b>MILITARY SERVICE</b>                                                                                                                                                                                                                                                                                   |                                     |                              |                                     |
| Branch                                                                                                                                                                                                                                                                                                    |                                     | From                         | To                                  |
| <i>N/A</i>                                                                                                                                                                                                                                                                                                |                                     |                              |                                     |
| Rank at Discharge                                                                                                                                                                                                                                                                                         |                                     | Type of Discharge (optional) |                                     |
|                                                                                                                                                                                                                                                                                                           |                                     |                              |                                     |
| <b>CONFLICTS OF INTEREST</b>                                                                                                                                                                                                                                                                              |                                     |                              |                                     |
| Are you aware of any legal, ethical or personal conflict of interest by serving as a member of this Pender County board/commission/committee?                                                                                                                                                             |                                     |                              |                                     |
| YES                                                                                                                                                                                                                                                                                                       | <input type="checkbox"/>            | NO                           | <input checked="" type="checkbox"/> |
| If yes, explain.                                                                                                                                                                                                                                                                                          |                                     |                              |                                     |
| Are you or any member of your family employed by Pender County, or currently serving on any Boards/Committee/Commission appointed by or affiliated with Pender County?                                                                                                                                    |                                     |                              |                                     |
| YES                                                                                                                                                                                                                                                                                                       | <input type="checkbox"/>            | NO                           | <input checked="" type="checkbox"/> |
| If yes, list family member name(s) and position/board or committee(s).                                                                                                                                                                                                                                    |                                     |                              |                                     |
| Please add any additional information you would like to share supporting your interest and qualifications for this appointment.<br><i>my interest is for the future of Pender Co.</i>                                                                                                                     |                                     |                              |                                     |
| <b>DISCLAIMER AND SIGNATURE</b>                                                                                                                                                                                                                                                                           |                                     |                              |                                     |
| NOTE: This information will be used by the Pender County Board of Commissioners in making appointments to Pender County Boards/Commissions/Committees. In the event you are appointed, it may be used as a news release to identify you to the community. This application is considered a public record. |                                     |                              |                                     |
| Signature <i>Francisco Perez</i>                                                                                                                                                                                                                                                                          |                                     |                              | Date <i>02-09-21</i>                |





## Pender County Request for Board Action

---

**TO:** Board of County Commissioners  
**FROM:** Chad McEwen  
**DATE:** April 19, 2021  
**SUBJECT:** Approval of the sale of real property (PIN 3228-84-6662-0000) located on Highway 117 in St. Helena and owned by Pender County.

---

**SUMMARY:**

Per the attached map, the Rocky Point - Topsail Water and Sewer District owns a piece of property on Highway 117 in St. Helena, better identified by Parcel ID 3228-84-6662-0000. Of the 16-acre tract, the Rocky Point - Topsail Water and Sewer District only uses about a 1/2 acre.

At their March 15, 2021 meeting, the Board authorized staff to advertise for sealed bids for this property for an amount no less than \$6,200 per usable acre. An advertisement for bids was published in the Pender Post on March 25, 2021, April 1, 2021, and April 8, 2021 with bids being due by 12pm on April 19, 2021. The bids will be opened prior to the meeting on April 19 and reported to the Board at that time.

Per the Advertisement for Sealed Bids, the County will require the successful bidder to have the property surveyed at their cost. The successful bidder will also be responsible for all closing costs.

Attached is the advertisement for bids and the map of the parcel.

**ACTION REQUESTED:**

Consider approving the sale of Parcel 3228-84-6662-0000 as described.

### **III. Sale by Sealed Bid (G.S. 160A-268)**

#### **B. Advertisement for Sealed Bids**

ADVERTISEMENT FOR SEALED BIDS  
SALE OF COUNTY PROPERTY

The Board of Commissioners of Pender County has authorized the sale by sealed bid of the following parcel of real property:

Pender County Parcel ID 3228-84-6662-0000 (15.5 +/- Acres) | Minimum Bid: \$6,200/Acre

The county will accept sealed bids for the property until 12:00 P.M., Monday, April 19, 2021, at the office of the county manager, Room 110, Pender County Administration Building, 805 South Walker Street, Burgaw, NC 28425. At 12:00 P.M., Monday, April 19, 2021, all bids received shall be opened in public and the amount of each bid announced and recorded. The record of bids shall be reported to the Board of Commissioners at their regular meeting on Monday, April 19, 2021.

The Board of Commissioners will determine the highest responsible bidder for the property and will award the bid by its regular meeting on April 19, 2021. Bids will remain open and subject to acceptance until the Board of Commissioners awards the bid.

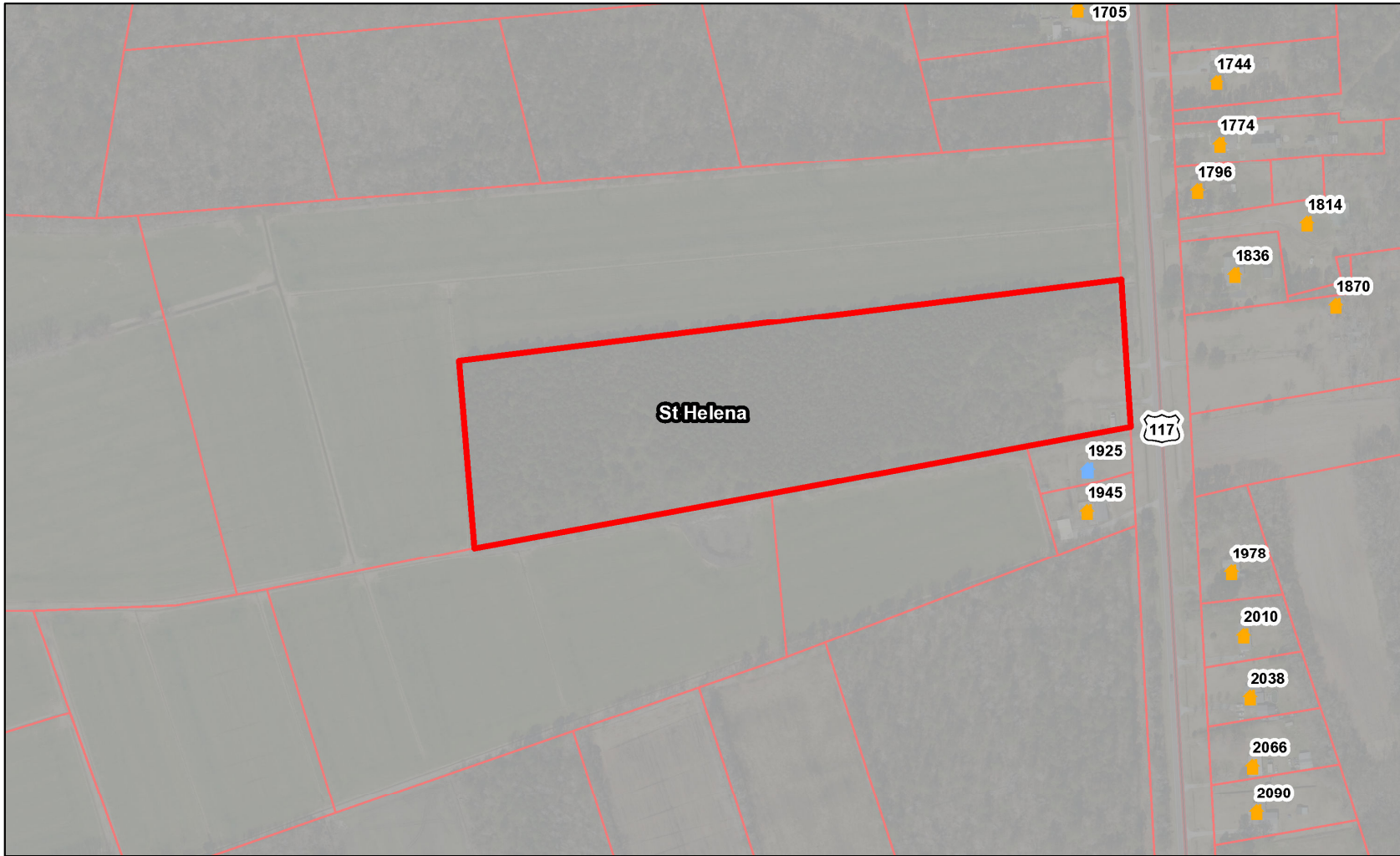
Each bid must be accompanied by a bid deposit of five percent (5%) of the amount of the bid. A bid deposit may take the form of cash, a cashier's check, a certified check, or a surety bond. The deposit of the bidder to whom the award is made will be held until sale of the property is closed; if that bidder refuses at any time to close the sale, the deposit will be forfeited to the county. The deposits of other bidders will be returned at the time the Board of Commissioners awards the property to the highest responsible bidder.

In order for a bid to be considered, the bidder must be current on payment of all property taxes owed to the county.

The county reserves the right to withdraw the property from sale at any time and the right to reject all bids.

The County will require the successful bidder to have the property surveyed at their cost. The successful bidder will also be responsible for all closing costs.

Inquiries about the property and the sale may be made to the calling (910) 259-1200.

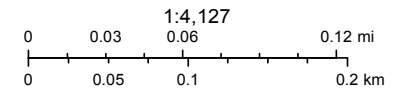


PIN: 3228-84-6662-0000  
 Owner: ROCKY POINT TOPSAIL WATER & SEWER DIST  
 P O BOX 5  
 BURGAW, NC 28425  
 Deed Ref: 2396/090  
 Property  
 Address:  
 Description: 16.00 ACRES W/S US 117

Sale Price: \$0  
 Sale Date: LAST\_SALE\_DATE  
 Plat: NOPLAT  
 Account No: 846312  
 Township: BURGAW  
 Subdivision:  
 Tax Codes: G01 C50 R40

Acres: 16  
 Land Value: \$99,200  
 Building Value: \$2,510  
 Total value: \$101,710  
 Deferred Value: \$0  
 Exempt Amount: 101710  
 PCL Class: EX-1  
 Heated Sq Feet:

Pender County



1 inch = 344 feet

April 6, 2021







## **Pender County Public Information**

---

**TO:** Board of County Commissioners  
**FROM:** Carolyn Moser  
**DATE:** April 19, 2021  
**SUBJECT:** Presentation of Child Fatality Team Report for 2020.

---

**SUMMARY:**

Staff will present the 2020 Child Fatality Team Report to the Board.

# Pender County Health Department

*...Building a healthier tomorrow...*

**Carolyn Moser, MPA**  
**Health Director**

March 24, 2021

## Child Fatality Prevention Team (CFPT) Report for 2020 (Deaths in 2018 and 2019)

The CFPT's active representatives include:

- 2-Health Department
- 2-DSS
- 2-Trillium
- 1-Pender County Schools,
- 1-Pender EMS
- 1-Medical Examiner's office
- 1-Sherriff's Department,
- 1-New Hanover Regional Medical Center
- 1-Guardian Ad Litem
- 1-District Court Judge

The committee did not meet in person but held three virtual meetings in 2020 due to the COVID-19 pandemic. A total of six new cases from the state were reviewed.

There was one case for review from the 1<sup>st</sup> quarter of 2019, four cases for the 2<sup>nd</sup> quarter, and one case for the 3<sup>rd</sup> quarter. In addition, the team revisited and closed one case from 2018. Child fatality ages ranged from birth to 16 years of age.

Of the new cases reviewed, five were completed and closed. One case was reviewed but the team has requested additional information. This case was revisited at the 01/20/2021 Child Fatality Prevention Team Meeting and was closed.

The causes of death for the completed cases, were as follows:

- **Primary atelectasis of newborn, previable prematurity of newborn, rupture of membranes**
- **Intracerebral Hemorrhage, Intraventricular**
- **MVA-Non-collision Traffic accident -2 cases**
- **Chronic respiratory failure, chromosomal abnormalities**
- **Secondary malignant neoplasm of the brain and cerebral meninges**
- **Newborn affected by oligohydramnios, severe pulmonary hypoplasia**

**P.O. Box 1209, 803 S. Walker St., Burgaw, NC 28425      (910) 259-1328      Fax (910) 259-1258**

**Environmental Health (910) 259-1233      WIC (910) 259-1290**

# Pender County Health Department

*...Building a healthier tomorrow...*

**Carolyn Moser, MPA**  
**Health Director**

Page 2

## Actions:

Webinars attended by the committee members:

- Integrating Gun Safety Awareness in your clinical and case management services- Brenda Allen 09/29/2020
- Child Pool Drowning and Hot Car Fatalities- Brenda Allen, Salina Dixon 09/11/2020
- Unexplained Pediatric Deaths Investigations, Certification, and Family Needs- Brenda Allen, Salina Dixon, 09//06/2020
- Mandatory Reporting of Child Abuse and Neglect 2020-2022- Brenda Allen, Salina Dixon, 09/04/2020
- Safe Sleep- Brenda Allen, Salina Dixon, 08/26/2020

## Recommendations from the Committee:

- Continue to provide education on smoking cessation during pregnancy
- Encourage early prenatal care
- Provide Safe sleep education
- Provide education on car seat safety
- Provide Youth Mental Health First Aid training for administrators, teachers, bus drivers, cafeteria workers, and janitors in the schools as well as for the parents in the community.

Respectfully Submitted By:

Brenda Allen, RN, BSN  
CFPT Chairperson

**P.O. Box 1209, 803 S. Walker St., Burgaw, NC 28425      (910) 259-1328      Fax (910) 259-1258**

**Environmental Health (910) 259-1233      WIC (910) 259-1290**

Page 3 of 3



## PENDER COUNTY CLOSED SESSION MOTION

All boards, agencies or public bodies in meetings of two or more members covered by the Open Meetings Law in Pender County shall utilize the following procedure for entering a "Closed Session."

### MOTION

\_\_\_\_\_, (member of the governing body) moves to enter closed session pursuant to G.S. 143-318.11: (select one or more of the following grounds):

1. To prevent the disclosure of information that is privileged or confidential pursuant to the law of this State or of the United States, or is not considered a public record within the meaning of Chapter 132 of the General Statutes.
2. To prevent the disclosure of information that is of an honorary degree, scholarship, prize, or similar award.
3. To consult with an attorney employed or retained by the public body in order to preserve the attorney-client privilege between the attorney and the public body, which privilege is hereby acknowledged. General policy matters may not be discussed in a closed session and nothing herein shall be construed to permit a public body to close a meeting that otherwise would be open merely because an attorney employed or retained by the public body is a participant. The public body may consider and give instructions to an attorney concerning the handling or settlement of a claim, judicial action, mediation, arbitration, or administrative procedure. If the public body has approved or considered a settlement, other than a malpractice settlement by or on behalf of a hospital, in closed session, the terms of that settlement shall be reported to the public body and entered into its minutes as soon as possible within a reasonable time after the settlement is concluded.
4. To discuss matters relating to the location or expansion of industries or other businesses in the area served by the public body, including agreement on a tentative list of economic development incentives that may be offered by the public body in negotiations. The action approving the signing of an economic development contract or commitment, or the action authorizing the payment of economic development expenditures, shall be taken in an open session.
5. To establish, or to instruct the public body's staff or negotiating agents concerning the position to be taken by or on behalf of the public body in negotiating (i) the price and other material terms of a contract or proposed contract for the acquisition of real property by purchase, option, exchange, or lease; or (ii) the amount of compensation and other material terms of an employment contract or proposed employment contract.
6. To consider the qualifications, competence, performance, character, fitness, conditions of appointment, or conditions of initial employment of an individual public officer or employee or prospective public officer or employee; or to hear or investigate a complaint, charge, or grievance by or against an individual public officer or employee. General personnel policy matters may not be considered in a closed session. A public body may not consider the qualifications, competence, performance, character, fitness, appointment, or removal of a member of the public body or another body and may not consider or fill a vacancy among its own membership except in an open meeting. Final action making an appointment or discharge or removal by a public body having final authority for the appointment or discharge or removal shall be taken in an open meeting.
7. To plan, conduct, or hear reports concerning investigations of alleged criminal misconduct.
8. To formulate plans by a local board of education relating to emergency response to incidents of school violence.
9. To discuss and take action regarding plans to protect public safety as it relates to existing or potential terrorist activity and to receive briefings by staff members, legal counsel, or law enforcement or emergency service officials concerning actions taken or to be taken to respond to such activity.

VOTES FOR: \_\_\_\_\_ VOTES AGAINST: \_\_\_\_\_

Attested: \_\_\_\_\_ Date: \_\_\_\_\_





## Pender County Request for Board Action

---

**TO:** Board Of County Commissioners

**FROM:** Travis Henley

**DATE:** April 19, 2021

**SUBJECT:** Resolution requesting approval of a Special Use Permit for the construction and operation of a personal art studio, classified under 'Artisan Manufacturing' within the Pender County Unified Development Ordinance.

---

**SUMMARY:**

Richard Conn, applicant and owner, is requesting approval of a Special Use Permit for the construction and operation of a personal art studio, classified under 'Artisan Manufacturing' within the Pender County Unified Development Ordinance. There is one (1) ±2.2 acre tract associated with this request. The subject property is located on the western side of HWY 421, approximately 0.55 miles north of Fred White Road and may be further identified by Pender County PIN: 2286-56-9281-0000.

**ACTION REQUESTED:**

To hold a public hearing and consider the approval of a Special Use Permit.

**ATTACHMENTS:**

SUP 2021-18 Staff Report  
SUP 2021-18 Application  
SUP 2021-18 Narrative  
SUP 2021-18 Site Plan  
SUP 2021-18 Survey  
SUP 2021-18 Attachment 1  
SUP 2021-18 BAF

**PLANNING STAFF REPORT  
SPECIAL USE PERMIT**

---

**SUMMARY:**

**Hearing Date:** April 19, 2021  
**Applicant:** Richard Conn  
**Property Owner:** Richard Conn  
**Case Number:** SUP 2021-18

**Land Use Proposed:** Richard Conn, applicant and owner, is requesting approval of a Special Use Permit for the construction and operation of a personal art studio, classified under 'Artisan Manufacturing' within the Pender County Unified Development Ordinance.

**Property Record Number and Location:** There is one (1) ±2.2 acre tract associated with this request. The subject property is located on the western side of HWY 421, approximately 0.55 miles north of Fred White Road and may be further identified by Pender County PIN: 2286-56-9281-0000.

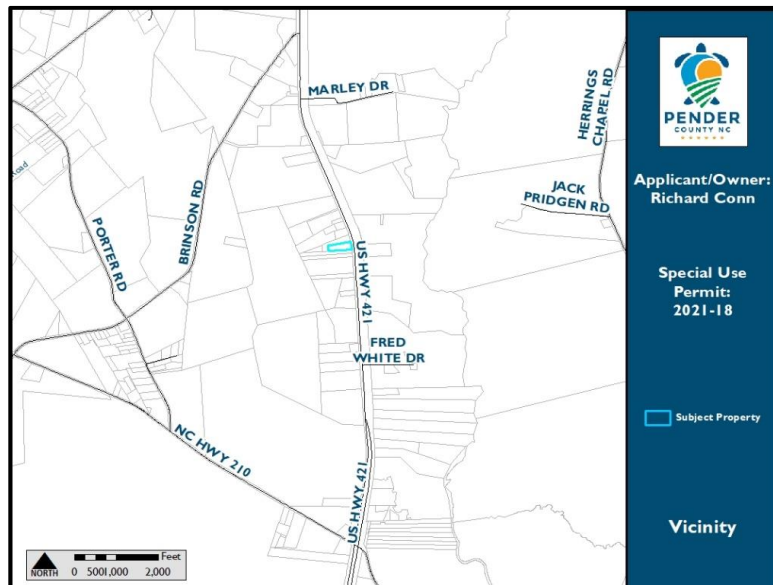
**Zoning District of Property:** The subject property is zoned RA, Rural Agriculture zoning district and according to Section 5.2.3 'Table of Permitted Uses,' of the Pender County Unified Development Ordinance, Artisan Manufacturing is permitted in this zoning district via Special Use Permit.

---

**PROJECT DESCRIPTION:**

This proposed Special Use Permit will allow for a personal art studio on the subject property, classified as 'Artisan Manufacturing' in Section 5.2.3 'Table of Permitted Uses' of the Pender County Unified Development Ordinance. As proposed, the applicant will construct a 42' x 40' structure totaling 1,680 sq. ft. near the front of the subject property and use it as the personal art studio.

According to the applicant's submitted narrative, minimal changes to the property are required to accommodate the construction of the structure. The applicant intends to only remove the existing vegetation where the studio and driveway is to be constructed, as well as any areas necessary for the installation of required utilities. The proposed art studio will only be used for personal use with no employees so an increase in traffic to the area is not anticipated. All noise will be contained within the structure and is subject to the Pender County Noise Ordinance. The art studio is proposed to be



approximately 80 feet from the US HWY 421 right-of-way and the applicant is not proposing to install any signage because it is not open to the public.

Per the Pender County Unified Development Ordinance, Artisan Manufacturing is defined as:

On-site production of goods by hand manufacturing involving the use of hand tools and small-scale light mechanical equipment. Artisan Manufacturing businesses may not exceed 2,500 square feet. Typical uses include woodworking, cabinet shops, electronic goods, food and bakery products, printmaking, leather products, clothing and apparel, glass products, paper crafts, ceramic studios, jewelry manufacturing and similar types of arts and crafts or small-scale manufacturing uses that have limited, if any, negative external impacts on surrounding properties, water resource, air quality, and/or public health. Artisan manufacturing in the RP, Residential Performance zoning district may not include direct retail, loading areas or outdoor storage of products or materials.

The proposed use, specifically contained entirely within the proposed art studio, is consistent with the above definition. Although this property is not located in the RP, Residential Performance zoning district, pursuant to the above definition of 'Artisan Manufacturing,' the proposed use does not have a direct retail component.

Prior to issuance of final zoning approval, a site development plan must be submitted and approved in accordance with all applicable provisions of the Pender County Unified Development Ordinance. The site development plan shall be reviewed by members of the Pender County Technical Review Committee (TRC). Furthermore, the proposal is subject to all other applicable federal, state, and local permits and approvals.



| Use Type                               | Ref NAICS | Zoning Districts |    |    |    |    |    |    |    |    |    |
|----------------------------------------|-----------|------------------|----|----|----|----|----|----|----|----|----|
|                                        |           | RA               | RP | RM | MH | PD | GB | OI | IT | GI | EC |
| <b>Sectors 31-33<br/>MANUFACTURING</b> |           |                  |    |    |    |    |    |    |    |    |    |
| Artisan Manufacturing                  |           | S                | S  |    |    | P  | P  |    | P  |    |    |

**Hours of Operation**

According to the applicant, the studio will not have regular working hours because it will have no employees, is not open to the public, and does not contain a direct retail component. The applicant will not keep regular work hours and will be the only person on premises.

**Driveway Access**

The site is accessed by US HWY 421, an NCDOT-maintained Principal Arterial road based on the NCDOT Functional Classification Map. Based on the applicant's submitted site plan and narrative, the applicant intends to install a driveway to access the site. The construction of this driveway is subject to review and approval by NCDOT through a driveway permit which may be required at the site development plan submittal.

**Parking**

Designated parking spaces are not required because the proposed request is for personal use, is not open to the public, and does not have a retail component. However, if requested at a future date by the applicant, the parking standards will be re-evaluated at site development plan submittal.

**Landscaping and Buffers**

Per Section 8.2.7 of the Pender County Unified Development Ordinance, non-residential uses in residential districts are required to provide a type "A" buffer along all street boundaries, a type "C" buffer along all boundaries adjacent to single family residential uses or residential lots with a parcel size of less than one (1) acre and when a single family structure is within 50' of the boundary of the development, and a type "B" buffer along all other non-street boundaries. However, the Board of Commissioners have the discretion to impose additional buffering standards upon the applicant via the Special Use Permit process. Specific landscaping and buffering standards will be evaluated at the time of site development plan submittal.

**Signage**

According to the applicant, the installation of a sign on the subject property is not proposed. However, unless prohibited as a condition of approval, any future signage will be reviewed and permitted in accordance with Article 9 of the Pender County Unified Development Ordinance.

**Utilities**

According to the submitted narrative and site plan, the subject property will utilize a rainwater collection system for water. However, if this Special Use Permit is approved, further review by Pender County Environmental Health and Building Inspections will be required to determine if this water collection system is permitted. The applicant has also indicated that an on-site private septic system will be installed. All proposed utility systems are subject to review and approval by Pender County Environmental Health.

**Environmental Concerns**

According to the North Carolina Division of Coastal Management (DCM), a small portion to the rear of the property contains wetlands. However, the location of any wetlands will be verified during the site development plan review process, and any development within these wetlands is subject to review and approval from the U.S. Army Corps of Engineers. Data from the Flood Risk Information System (FRIS), on both the currently adopted or preliminary flood maps, indicates that the property is not located within a designated Special Flood Hazard Area (SFHA).

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**EVALUATION:****Public Notification**

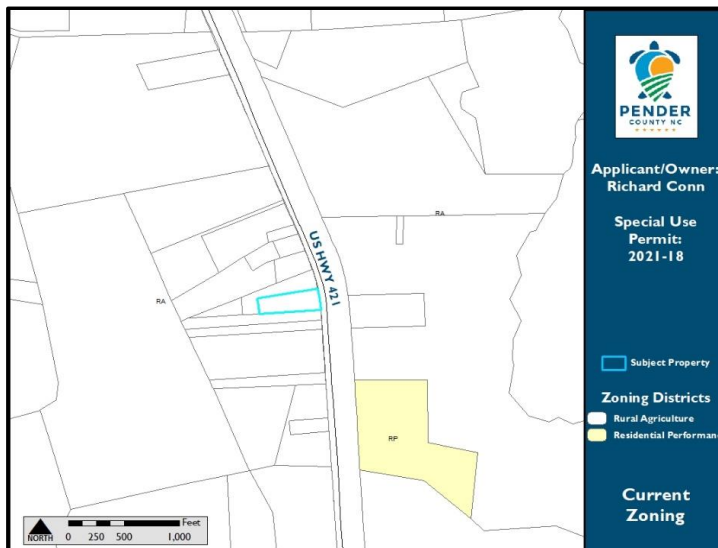
Advertisements for the proposal have been placed in the Pender-Topsail Post & Voice. Adjacent owners within five hundred feet (500') of the subject parcel were notified by first-class mail and a sign advertising the public hearing was placed on the subject property.

**Basis for Granting SUP**

Approval and revocation procedures for Special Use Permits are located in Sections 3.12.3 and 3.12.4 of the Pender County Unified Development Ordinance. These sections are provided as Attachment 1.

**Existing Land Use in Area**

The subject property is currently a vacant, wooded tract. The majority of the existing land uses in the area consist of low density residential uses and agricultural and vacant lands. The properties to the north consist of single-family homes, and properties to the south, east, and west are undeveloped. This vast majority of this area along US HWY 421 is zoned RA, Rural Agriculture zoning district.

**Unified Development Ordinance Compliance**

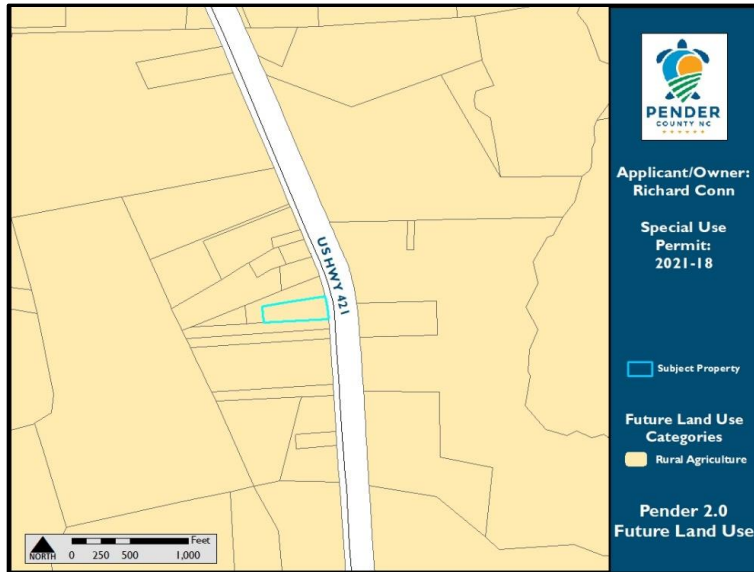
The property is currently zoned RA, Rural Agriculture zoning district and according to Section 5.2.3 of the Pender County Unified Development Ordinance, Artisan Manufacturing is permitted in this zoning district via a Special Use Permit.

**Pender 2.0 Comprehensive Land Use Plan Compliance**

The subject property is classified as Rural Agriculture in the Pender 2.0 Comprehensive Land Use Plan's Future Land Use Map. The Rural Agriculture future land use category supports and

protects Pender County's agricultural areas, an essential part of the County's economy and agricultural heritage. Agricultural uses are highly encouraged in these areas, as consideration should be given to the preservation of prime farmland soils for the prosperity of farming and forestry operations. In addition to agriculture, very-low density single family residential development (conventional-built and manufactured) are appropriate in these areas. Furthermore, commercial, civic, office, and institutional are considered appropriate uses when they are compatible with existing neighborhoods or can be an employment or resource for area residents.

The proposed use (Artisan Manufacturing) is consistent with the Rural Agriculture future land use category due to the compatibility of the use with the surrounding community by being contained entirely within the proposed art studio. Further, according to the applicant's submitted narrative, the applicant strives to continue his personal art curation and support the arts and cultural community of Pender County. Furthermore, the requirement of a Special Use Permit allows for additional evaluation to take place to ensure that compatibility with the surrounding community can be achieved to the greatest extent possible.



In addition to the proposal's consistency with the Future Land Use Map, the proposed Special Use Permit is also consistent with the following goals, objectives, and policies within the Pender 2.0 Comprehensive Land Use Plan:

**Policy 5.1.FF: Rural Non-Residential Uses:** The County shall continue to accommodate limited non-residential uses in rural areas.

The proposed Special Use Permit does not appear to be inconsistent with any goals, objectives, or policies within the Pender 2.0 Comprehensive Land Use Plan.

#### Site Access Conditions

Based on the applicant's submitted site plan and narrative, the applicant intends to utilize a proposed driveway on the subject property with improvements. The applicant will submit a site development plan application following approval of the proposed Special Use Permit, which will be forwarded to members of the Technical Review Committee (TRC) for comments, to include NCDOT. The applicant will be subject to any and all requirements imposed by NCDOT for the purposes of accessing the site.

#### Conditions to Consider in Issuing a Special Use Permit for this Project

1. The project shall comply with all requirements of the Pender County Unified Developed Ordinance.
2. The obligations imposed by this permit will be the responsibility of the property owner and shall continue in effect for the duration of this permit.
3. The applicant shall meet all other local, state, and federal regulations.
4. Any violations of the conditions of this permit, confirmed by the Zoning Administrator shall result in this permit becoming void, if not corrected within 30 days of receipt of the notice of violation.
5. Unless a request for additional time is granted or approved otherwise as a condition of the permit, a Special Use Permit shall expire and become void if final Zoning Approval has not been issued for the project within 24 months after the Notice of Approval of the Special Use Permit has been served on the applicant.

## APPLICATION FOR SPECIAL USE PERMIT

| THIS SECTION FOR OFFICE USE                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |                                                                                                            |                          |                      |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------|--------------------------|----------------------|
| Application No.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | SUP-2021-18                                                                                                | Date                     | 3/8/21               |
| Application Fee                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | \$ 300                                                                                                     | Invoice Number           | 00016505             |
| Pre-Application Conference                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 12/30/2020                                                                                                 | Hearing Date             | 4/19/21              |
| <b>SECTION 1: APPLICANT INFORMATION</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |                                                                                                            |                          |                      |
| Applicant's Name:                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | Richard Conn                                                                                               | Owner's Name:            | Richard Conn         |
| Applicant's Address:                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 218 Northern Blvd                                                                                          | Owner's Address:         | 218 Northern Blvd    |
| City, State, & Zip                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | Wilmington, NC 28401                                                                                       | City, State, & Zip       | Wilmington, NC 28401 |
| Phone Number:                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | 864-680-4786                                                                                               | Phone Number:            | 864-680-4786         |
| Email Address:                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | rconn@cfcc.edu                                                                                             | Email Address:           | rconn@cfcc.edu       |
| Legal relationship of applicant to landowner: Same person                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |                                                                                                            |                          |                      |
| <b>SECTION 2: PROJECT INFORMATION</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |                                                                                                            |                          |                      |
| Property Identification Number (PIN):                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 2286-56-8393-0000                                                                                          | Total property acreage:  | 2.2                  |
| Zoning Classification:                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | RA                                                                                                         | Acreage to be disturbed: | .25                  |
| Water Provider:                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | Owner provided                                                                                             | Wastewater Provider:     | Owner provided       |
| Project Address:                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | No Current Address                                                                                         | NAICS Code:              | 31-33                |
| Description of Project Location:                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | Project is on 2.2 acres of undeveloped land on the west side of Hwy 421 .55 miles north of Fred White Road |                          |                      |
| Describe activities to be undertaken on project site:                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | Site will be utilized as a private art studio space for the creation of paintings and sculptures           |                          |                      |
| <b>SECTION 3: SIGNATURES</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |                                                                                                            |                          |                      |
| Applicant's Signature                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |                         | Date:                    | 2/22/2021            |
| Applicant's Printed Name:                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | Richard Conn                                                                                               | Date:                    | 02/22/2021           |
| Owner's Signature                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |                         | Date:                    | 2/22/2021            |
| Owner's Printed Name:                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | Richard Conn                                                                                               | Date:                    | 02/22/2021           |
| <b>NOTICE TO APPLICANT</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |                                                                                                            |                          |                      |
| <ol style="list-style-type: none"> <li>1. Applicant must also submit the information described on the Special Use Checklist.</li> <li>2. Applicant or agent authorized in writing must attend the public hearing.</li> <li>3. Once the public hearing has been advertised, the case will be heard unless the applicant withdraws the application or unless the Board of Commissioners or other authorized person agrees to table or delay the hearing.</li> <li>4. Applicant may wish to review the required findings for approval of a Special Use Permit found on page 1 of this application</li> <li>5. <b>Permit will become void after 12 months if a final zoning permit is not obtained, unless specifically requested at the time of public hearing.</b></li> </ol> |                                                                                                            |                          |                      |

| Office Use Only                                                                                                  |                                                                     |                         |                                                                                       |            |                                                            |                                                                     |  |
|------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------|-------------------------|---------------------------------------------------------------------------------------|------------|------------------------------------------------------------|---------------------------------------------------------------------|--|
| <input checked="" type="checkbox"/> \$ 300 for the first 5 acres; \$10 per acre over 5 acres of the project area |                                                                     |                         |                                                                                       |            | Total Fee Calculation: \$ 300                              |                                                                     |  |
|                                                                                                                  |                                                                     |                         |                                                                                       |            | Application#: SUP-2021-18                                  |                                                                     |  |
|                                                                                                                  |                                                                     |                         |                                                                                       |            | Date of Hearing: 4/19/21                                   |                                                                     |  |
| Attachments Included with Application: (Please include # of copies)                                              |                                                                     |                         |                                                                                       |            |                                                            |                                                                     |  |
| CD /other digital version                                                                                        | <input type="checkbox"/> Y<br><input checked="" type="checkbox"/> N | Plan Sets               | # of large                                                                            | # of 11X17 | Other documents/Reports                                    | <input checked="" type="checkbox"/> Y<br><input type="checkbox"/> N |  |
| Payment Method:                                                                                                  | Cash :<br><input type="checkbox"/> \$ _____                         |                         | Credit Card:<br><input type="checkbox"/> Master Card<br><input type="checkbox"/> Visa |            | Check:<br><input checked="" type="checkbox"/> Check # 7035 |                                                                     |  |
| Application received by:                                                                                         |                                                                     | \$ 2024/21 Carline Shaw |                                                                                       |            |                                                            | Date: 2/24/21                                                       |  |
| Application completeness approved by:                                                                            |                                                                     | Carline Shaw            |                                                                                       |            |                                                            | Date: 3/8/21                                                        |  |

**Project Narrative for:**

Property on Hwy 421

Currie, NC

PIN: 2286-56-9281-0000

Acreage 2.2

Zoning: Rural Agricultural

Applicant: Richard Conn

- The project is located on Hwy 421 between the intersection of Fred White Drive and Marley Drive. Access to the property will be from Hwy 421. DOT will determine the design and materials for access on NCDOT property. The drive on the property itself will be standard width crushed stone.
- The structure will be used as a personal art studio for the creation of paintings and sculptures. The applicant will have no employees and will not keep regular working hours, although all noise ordinances will be closely observed. No shop equipment will be operated later than permitted. The property will not be open to the public.
- A limited area of the site will be cleared for the driveway and the studio building. A concrete slab and pre-engineered building will be constructed. A rainwater collection system will be installed for water access. A septic tank and drainage field large enough for a single Bathroom and wash sink will be engineered and installed.
- Electrical Power is the only utility required for this project. The applicant will be seeking approval for a 200amp meter base.
- The applicant will need building permits for the studio structure and permits from the County Health Department for the septic system. The soil will need to be tested for drainage field compatibility. If the soil will not perk, an engineered system will need to be designed and approved.

**Approval Standards:**

1. The Special Use Permit is requested under the Miscellaneous Artisan Manufacturing Use Permit.
2. The requested use will not impair the integrity or character of the surrounding or adjoining districts, nor adversely affect the safety, health, morals, or welfare of the community or of the immediate neighbors of the property. This project will make minimal changes to the property clearing just enough land for the driveway and the studio building. There will be no signage and the studio will have an 80' set back making it invisible from the road.
3. The proposed use will not constitute a nuisance or hazard. The design of the project is meant to make minimal impact on the property. It will produce little to no waist and all noise will be contained within the structure.
4. The requested use will conform with the Pender County Land Use Plan for Miscellaneous Artisan Manufacturing Use Permit
5. Applicant will make provisions for access drive drainage, sanitation or other necessary facilities.
6. As the Applicant will be the only person regularly using the property traffic congestion will not be an issue.
7. Applicant will conform to the applicable regulations of the district in which the project is located.
8. The Art Studio structure will be located in such a way that there a 50' or larger wooded set backs so there will be no adverse effects to surrounding properties.

This Special Use Permit is for the construction of an artist's studio. I am art instructor at Cape Fear Community College and the Chair of the Visual Arts Program. The creation of artwork is not my primary source of income. However, as an art instructor, I am expected to continue in my artistic practice. This facility will allow to set up a professional quality studio space for that purpose. This practice will have very little impact on the property and in fact I intend to be a good steward of the land. This property was previously a tree farm that had been clear cut in 2012. Since then the forest has grown back. I plan to foster this growth as the forest moves from its early growth of pine trees to hardwoods. I plan to be a good neighbor to nearby residents and hope to involve myself in the arts and cultural community of Pender County. Examples of the type of artwork I create can be found on my website at: [rickconn.net](http://rickconn.net)

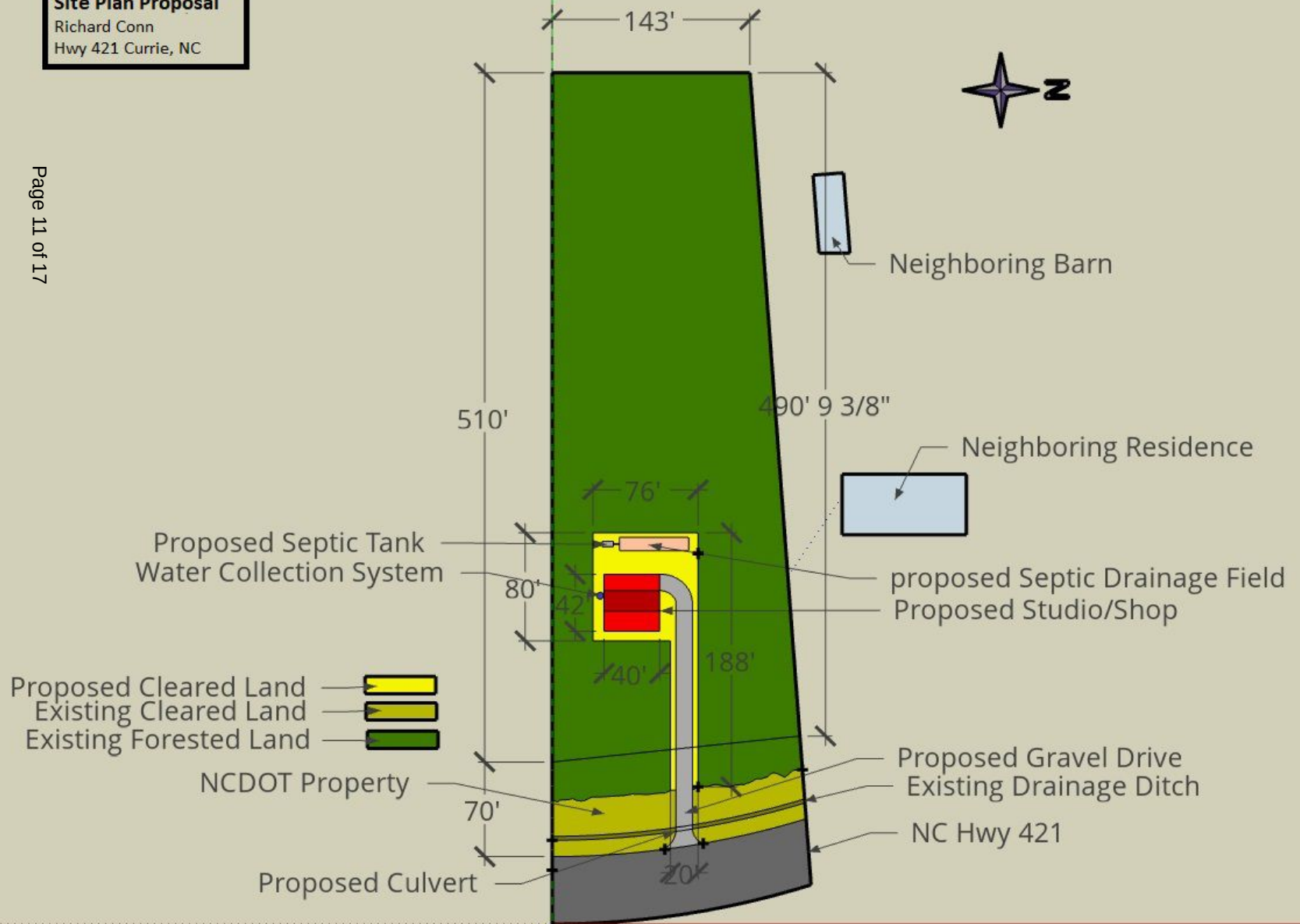
I thank you for your consideration of this Special Use Permit and look forward to being a member of the Pender County Community.

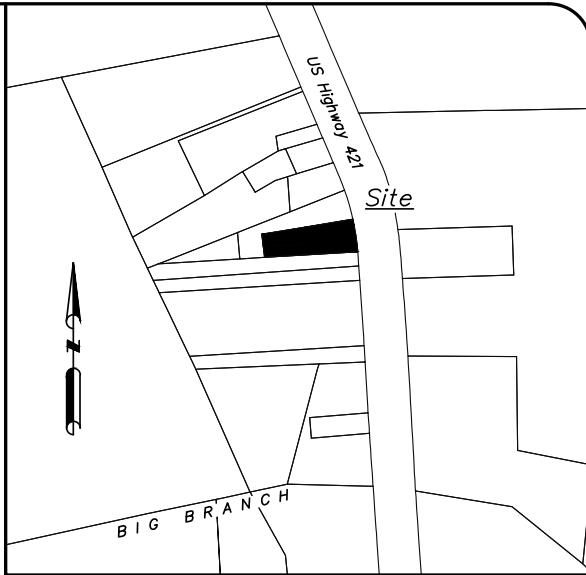
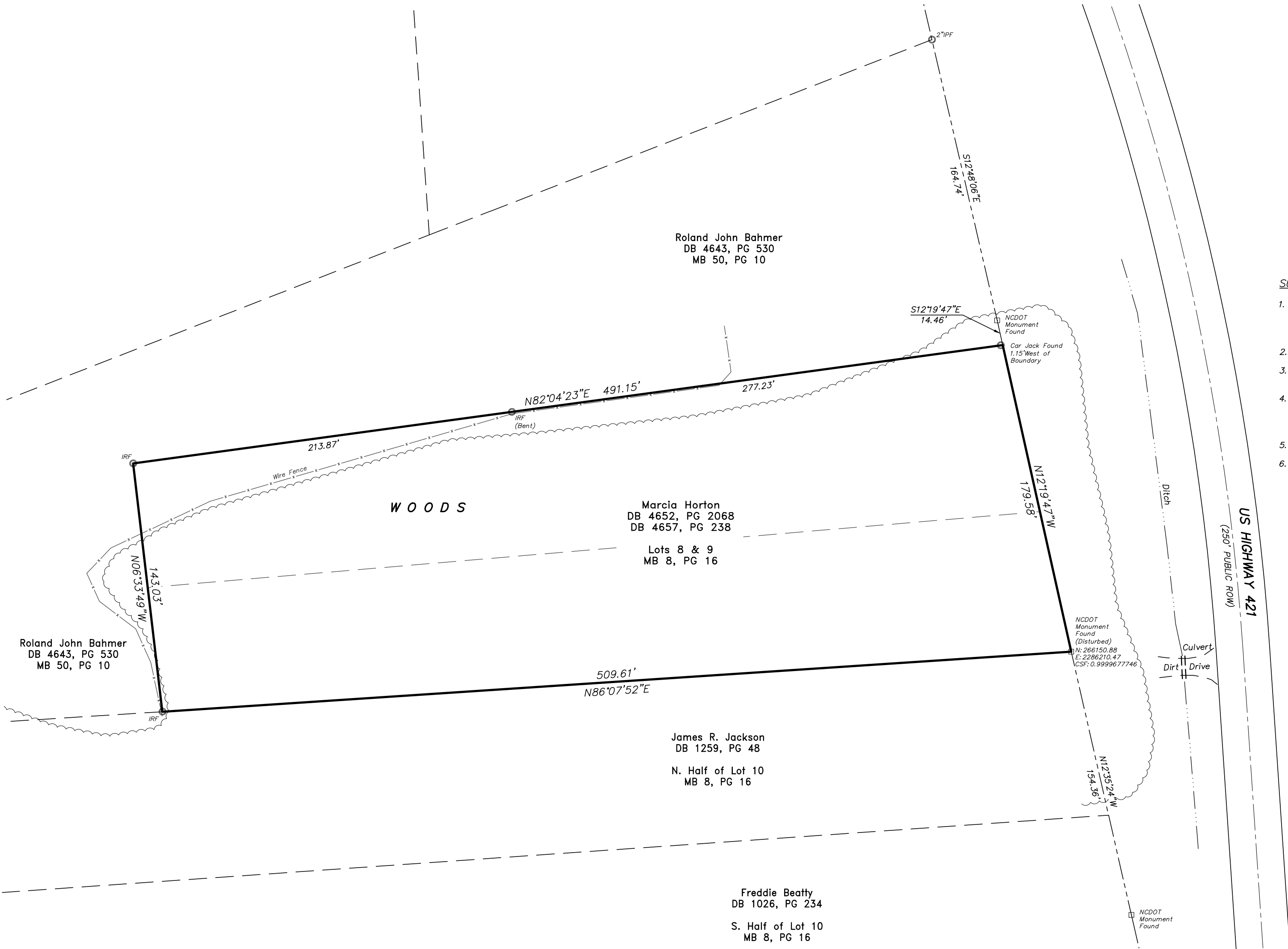
Respectfully Submitted

Richard Conn  
Program Chair, Visual Arts  
Cape Fear Community College  
Wilmington NC

Richard Conn  
Hwy 421 Currie, NC

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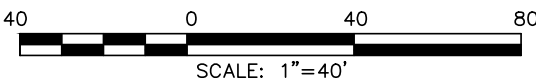
LOCATION MAP  
SCALE: 1"=1000'

SURVEY NOTES:

1. Horizontal datum is based upon NAD83 (NSRS 2011) and Vertical (NAVD88). Datum was established utilizing a Topcon SR GPS receiver operating in VRS mode with repeat observations.
2. Areas calculated by coordinate method.
3. No NCGS moundment was found within 2,000 feet of the subject parcel
4. The Subject Parcel does not lie within a designated 100-year Flood Zone, per FEMA FIRM Map 3720228600J bearing an effective date of February 16, 2007.
5. All distances are horizontal field measurements.
6. Survey completed without benefit of an abstract of title. The properties shown hereon may be subject to easements or other encumbrances not shown, but recorded in the Pender County Register of Deeds Office.

LEGEND

- IRF Iron Rod Found
- IPF Iron Pipe Found
- NCDOT MON. Concrete Monument Found



PARCEL DATA

Deed Book 4652, Page 2068  
Tax Parcel Nos. 2286-56-9281-0000  
Area = 80,373± SF or 1.845± Ac  
Survey Date: 01/15/21

REVIEW OFFICER CERTIFICATION

State of North Carolina  
County of Pender

I, \_\_\_\_\_, Review Officer of Pender County, certify that the map or plat to which this certification is affixed meets all statutory requirements for recording.

Review Officer \_\_\_\_\_ Date \_\_\_\_\_

PARCEL IDENTIFIER CERTIFICATE

Tax Supervisor: \_\_\_\_\_ Date: \_\_\_\_\_

CERTIFICATE FOR EXISTING PARCEL

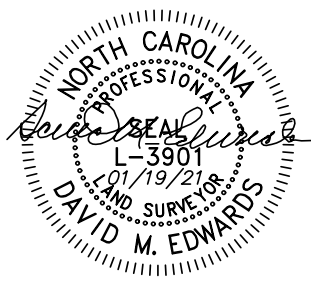
I, David M. Edwards, certify that the survey is of an existing parcel or parcels of land or one or more existing easements and does not create a new street or change an existing street. For the purposes of this subsection, an "existing parcel" or "existing easement" is an area of land described in a single, legal description or legally recorded subdivision that has been or may be legally conveyed to a new owner by deed in its existing configuration.

*David M. Edwards*  
David M. Edwards, PLS License No. L-3901 Date 01/19/21

CERTIFICATE OF ACCURACY AND MAPPING

I, David M. Edwards, certify that this plat was drawn under my supervision from an actual survey made under my supervision (deed descriptions recorded in the references noted on this drawing). that the boundaries not surveyed are shown as dashed lines as drawn from information noted; that the ratio of precision or positional accuracy as calculated is 1:15,000; and that this plat was prepared in accordance with G.S. 47-30 as amended, witness my original signature, License No. and seal this 19th day of January, A.D., 2021.

*David M. Edwards*  
David M. Edwards, PLS License No. L-3901 Date 01/19/21



Date of Survey  
01/18/21

|                                                                                             |                                                                                                                                                                 |
|---------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------|
| PROPERTY SURVEY<br>RICHARD CONN                                                             |                                                                                                                                                                 |
| US HIGHWAY 421<br>LOTS 8 & 9 - G. K. HORTON SUBDIVISION<br>GRADY TOWNSHIP PENDER COUNTY, NC |                                                                                                                                                                 |
| DATE: 01/19/21<br>SCALE: 1"=50'<br>DRAWN: DME<br>CHECKED: DME                               | PROJECT NO: 21002<br>SHEET NO: 1 of 1<br>David M. Edwards, NC PLS L-3901<br>430 Riverland Drive S., Currie, NC 28435<br>Email: Dedwards.Landsurveying@gmail.com |

- 8) Existing and proposed structures and on-site improvements;
- 9) Existing and proposed fencing, vegetative screening and buffering;
- 10) Existing and proposed signs, lighting, landscaping, walks, parking and drives;
- 11) Detail any expected impact to the community, such as; traffic, noise, vibration, glare, odor, dust, etc. and the method being used to lessen these impacts.

### **3.12.3 Procedures for Reviewing Applications**

- A. The special uses, as specified in the various districts, may be established only after review and approval by the Board of Commissioners.
- B. The Board of County Commissioners, acting in a quasi-judicial manner and setting, shall hear evidence from the applicant and any interested members of the public.
- C. The Board of Commissioners shall hold a public hearing on the application for a Special Use Permit within sixty (60) days after the completed application is filed.
- D. The Administrator shall cause notice of the hearing to be published once a week for two successive calendar weeks. The notice shall be published for the first time not less than ten (10) nor more than twenty-five (25) days before the date fixed for the hearing.
- E. All Special Use Permit applications must be presented to the Administrator for a determination of completeness.
- F. An appeal from a completeness determination may be made to the Board of Adjustment within twenty (20) days of the determination.
- G. The Board of Commissioners shall approve, modify, or deny the application for a Special Use Permit. In approving a Special Use Permit, the Board of Commissioners, with due regard to the nature and state of all adjacent structures and uses in the district within same is located, shall make written findings that the following are fulfilled:
  - 1) The use requested is listed among the special uses in the district for which application is made, or is similar in character to those listed in that district;
  - 2) The requested use will not impair the integrity or character of the surrounding or adjoining districts, nor adversely affect the safety, health, morals, or welfare of the community or of the immediate neighbors of the property;
  - 3) The proposed use shall not constitute a nuisance or hazard;
  - 4) The requested use will be in conformity with the Pender County Land Use Plan and other official plans or policies adopted by the Board of County Commissioners;
  - 5) Adequate utilities, access roads, drainage, sanitation or other necessary facilities have been or are being provided;
  - 6) That adequate measures have been or will be taken to provide ingress and egress so designed as to minimize the traffic congestion in the public roads;
  - 7) That the special use shall, in all other respects, conform to the applicable regulations of the district in which it is located; and
  - 8) The proposed use shall not adversely affect surrounding uses and shall be placed on a lot of sufficient size to satisfy the space requirements of said use.

### **3.12.4 General Provisions Concerning Special Use Permits**

- A. Compliance With Other Codes - Granting of a Special Use Permit does not exempt the applicant from complying with all of the requirements of building codes and other Ordinances.

- B. Revocation - In any case where the Special Use Permit or the conditions of a Special Use Permit have not been or are not being complied with, the Administrator may initiate a notice of violation for the provisions of this Ordinance and the conditions of the Special Use Permit not in compliance or the Administrator, may initiate notice of a public hearing to consider revocation of the permit by the Board of Commissioners or both actions may be initiated. Procedures for notice of such hearing shall be the same as procedures for consideration of an initial application for a Special Use Permit and the permittee shall be notified. After a public hearing has been held, the Board of Commissioners may revoke the Special Use Permit upon finding any of the following:
- 1) That the approval was obtained by fraud.
  - 2) That the use for which such approval was granted is not being executed.
  - 3) That the use for which such approval was granted has ceased to exist or has been suspended for one year.
  - 4) That the permit granted is being, or recently has been exercised contrary to the terms or conditions of such approval.
  - 5) That the permit granted is in violation of an Ordinance or Statute.
  - 6) That the use for which the approval was granted was so exercised as to be detrimental to the public health or safety, or so as to constitute a nuisance.
- C. Expiration - Unless a request for additional time is granted or approved otherwise as a condition of the permit, a Special Use Permit shall expire and become void if final Zoning Approval has not been issued for the project within 24 months after the Notice of Approval of the Special Use Permit has been served on the applicant. The Administrator may provide one extension of the expiration date by no more than 6 months, for complex projects requiring major state or federal permits, upon receipt of a written request for such extension by the applicant detailing the reasons for delay in completion of the requirements for the Zoning Approval.
- D. Duration of Special Use - Any conditions imposed on a special use authorized and exercised shall be perpetually binding upon the property unless expressly limited by the Special Use Permit or subsequently changed or amended by the Board of Commissioners after application to the Board of Commissioners and a public hearing.
- E. Conditions and Guarantees - Prior to the granting of any special use, the Board of Commissioners may stipulate such conditions and restrictions upon the establishment, location, or construction, maintenance, and operation of the special use as it deems necessary for the protection of the public and to secure compliance with the standards and requirements specified in this Ordinance. In all cases in which special uses are granted, the Board of Commissioners shall require such evidence and guarantees as it may deem necessary to assure that conditions stipulated in connection therewith are being and will be complied with.
- 1) Such conditions may include a time limitation.
  - 2) Conditions may be imposed which require that one or more things be done before the use requested can be initiated. For example, "that a solid board fence be erected around the site to a height of six (6) feet before the use requested is initiated".
  - 3) Conditions of a continuing nature may be imposed. For example, "exterior loud speakers shall not be used between the hours of 10:00 p.m. and 9:00 a.m."

- F. Filing of Special Use - The Administrator shall file the approved or disapproved application forms with the decision of the Board of Commissioners.
- G. Appeals from the Board of Commissioners - Appeals to the Superior Court may be taken by any person, firm, or corporation aggrieved, or by any officer, department, board of the county affected by any decision of the Board of Commissioners, provided such appeals shall be taken within thirty (30) days after the decision of the Board of Commissioners is filed in the office of the Administrator, or after a written copy thereof is delivered to the applicant, whichever is later. The decision of the Board of Commissioners shall be delivered to the applicant by certified mail, return receipt requested.
- H. Revisions - Major revisions to a Special Use Permit must be submitted to the Board of Commissioners. All legal notice and application fee requirements must be met for major revisions. Revisions that are considered minor revisions to an approved Special Use Permit may be reviewed and approved by the Administrator after basic submission requirements have been completed. All revisions approved by the Administrator must meet the original conditions of the permit as approved by the County Commissioners and current provisions of the Zoning Ordinance. The addition of an accessory structure less than 1000 sq. ft., addition of parking or other ancillary facilities or uses or the addition of similar product lines are examples of revisions that may be considered minor revisions.

### **3.13 DETERMINATION OF VESTED RIGHT**

#### **3.13.1 Establishment**

- A. With Site Specific Development Plan
  - 1) In order for a zoning vested right to be established upon approval of a development plan, the applicant must indicate at the time of application, on a form to be provided by the County, that a zoning vested right is being sought. Site specific development plan means a plan which has been submitted to the County by a landowner describing with reasonable certainty the type and intensity of use for a specific parcel or parcels of property. Such plan may be in the form of, but not be limited to, any of the following plans or approvals: A planned development plan, a subdivision plat, a Master Development Plan or minor site plan, a conditional or special use permit, or any other land-use approval designation as may be utilized by a county. The plan shall include the approximate boundaries of the site; significant topographical and other natural features effecting development of the site; the approximate location on the site of the proposed buildings, structures, and other improvements; the approximate dimensions, including height, of the proposed buildings and other structures; and the approximate location of all existing and proposed infrastructure on the site, including water, sewer, roads, and pedestrian walkways. A variance shall not constitute a site specific development plan, and approval of a site specific development plan with the condition that a variance be obtained shall not confer a vested right unless and until the necessary variance is obtained.
  - 2) Each map, plat, site plan or other document evidencing a site specific development plan shall contain the following notation: "Approval of this plan established a zoning vested right under N.C.G.S. Section 153A-344.1. Unless terminated at an earlier date, the zoning vested right shall be valid until (date)."



# Pender County

## Request For Board Action

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|                                   |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |
|-----------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>DATE OF MEETING:</b>           | April 19, 2021                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
| <b>REQUESTED BY:</b>              | Travis Henley, Director, Planning & Community Development                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| <b>SHORT TITLE:</b>               | Resolution Requesting Approval of a Special Use Permit for the construction and operation of an Artisan Manufacturing Personal Art Studio.                                                                                                                                                                                                                                                                                                                                                                                                                   |
| <b>BACKGROUND:</b>                | <p>Richard Conn, applicant and owner, is requesting approval of a Special Use Permit for the construction and operation of a personal art studio, classified under 'Artisan Manufacturing' within the Pender County Unified Development Ordinance. There is one (1) tract totaling approximately 2.2 acres associated with this request. The subject property is located on the western side of US HWY 421, approximately 0.5 miles north of Fred White Road in the Grady Township and may be further identified by Pender County PIN 2286-56-9281-0000.</p> |
| <b>SPECIFIC ACTION REQUESTED:</b> | To hold a public hearing and consider the approval of a Special Use Permit for the operation of an Artisan Manufacturing Personal Art Studio.                                                                                                                                                                                                                                                                                                                                                                                                                |

**RESOLUTION**

**NOW, THEREFORE BE IT RESOLVED** by the Pender County Board of Commissioners that:

on April 19, 2021 the Pender County Board of Commissioners (approved, modified, denied) a Special Use Permit Amendment, as described herein. The Chairman/County Manger is authorized to execute any/all documents necessary to implement this resolution.

**AMENDMENTS:**

**MOVED:**

☐

APPROVED

**SECONDED:**

☐

DENIED

**YEA VOTES:** ☐ BROWN ☐ MCCOY ☐ NEWTON ☐ PIEPMAYER ☐ WILLIAMS

04/19/2021

George R. Brown, Chairman      Date

04/19/2021

Clerk to the Board

Date