

MEETING AGENDA OF THE UNION TOWNSHIP COMMITTEE
MEETING DATE: Wednesday, November 5, 2014 7:00 PM

Actual meeting may contain discussion of items not mentioned on the Agenda and alternatively any items specifically listed may be omitted.

1. **CALL TO ORDER**
2. "Sunshine Law" Announcement- Adequate notice of this public meeting has been provided by the Annual Notice; published in the Hunterdon Democrat and Courier News; posted on the public bulletin board and on file in the Municipal Clerk's Office.
3. **FLAG SALUTE:** led by Mayor or presiding officer.
4. **ROLL CALL**
5. **APPROVAL OF PRIOR MEETING MINUTES**
 - a. Regular and Executive Session Meeting Minutes of October 15, 2014
6. **VISITORS**
7. **REPORTS RECEIVED**
 - a. Road Dept.- Week Ending: 10/03/14; 10/10/14; 10/17/14; 10/25/14
 - b. Animal Control Officer – October 2014
 - c. Engineer's Report –
8. **CORRESPONDENCE / WRITTEN COMMUNICATIONS**
9. **PUBLIC COMMENTS**
10. **PUBLIC HEARING**

ORDINANCE #2014-12A

**AN ORDINANCE AMENDING THE CODE OF THE TOWNSHIP OF UNION,
HUNTERDON COUNTY, NEW JERSEY
REGARDING EXCAVATION GUARANTEES**
11. **OLD BUSINESS**
 - a. Discussion – Security Cameras-Using and Handling DVR System
12. **NEW ORDINANCE – 1ST Reading**

ORDINANCE 2014 - 13

**AN ORDINANCE AMENDING SECTION 2-14
OF THE CODE OF THE TOWNSHIP OF UNION,
HUNTERDON COUNTY NEW JERSEY
REGARDING THE UNION TOWNSHIP FIRE DEPARTMENT**
13. **NEW BUSINESS**
 - a. **RESOLUTION #2014-** : Appropriation Transfers
 - b. **RESOLUTION #2014-** : Escrow Refund – John Cortese Mason Contracting
 - c. **RESOLUTION #2014-** : Refund Delinquent Water Charges Collected at Tax Sale to the Town of Clinton
 - d. **RESOLUTION #2014-** : Authorizing Release of Performance Guarantee to Kramer Electronics USA, Inc.
 - e. **RESOLUTION #2014-** : Contract Award to a Cooperative Purchasing Agreement for Rock Salt
 - f. **Motion to Approve:** Electronic Registration for Recreation Sports Program – Capture Point
 - g. **Motion to Approve:** Application for Social Affair Permit – St. Philip and St. James School
 - h. **Discussion:** County-Administered Animal Control Officer
14. **REPORTS**
 - a. **Attorney's Report**
 - b. **Committee Reports**
 - c. **Mayor's Report**
15. **PUBLIC COMMENTS**
16. **PAYMENTS OF BILLS**
17. **EXECUTIVE SESSION, if needed - Resolution #2014-** Action may be taken following Executive Session
18. **ADJOURNMENT**