

City of Ironwood  
213 S. Marquette St.  
Ironwood, MI 49938



# IRONWOOD

MICHIGAN | *Find Your North*

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www.cityofironwood.org

## AGENDA

**REGULAR IRONWOOD CITY COMMISSION MEETING**  
**MARCH 11, 2019**  
**MONDAY, Regular Meeting - 5:30 P.M.**  
**LOCATION: COMMISSION CHAMBER MEMORIAL BUILDING**

**5:20 P.M.**

1. Call Public Hearing to Order.
2. Public Hearing: To hear comment on an application to the DNR Trust Fund Grant Application being for the Beltline Railroad Grade Acquisition Phase 2 in the City of Ironwood.
3. Close Public Hearing.

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**5:25 P.M.**

1. Call Public Hearing to Order.
2. Public Hearing: To hear comment on an application to the DNR Grant Application for the Curry Park Improvements Phase 2 in the City of Ironwood.
3. Close Public Hearing.

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**5:30 P.M.**

- A. Regular Meeting Called to Order.  
Pledge of Allegiance.
- B. Recording of the Roll.
- C. Approval of the Consent Agenda.\*

***All items with an asterisk (\*) are considered to be routine by the City Commission and will be enacted by one motion. There will be no separate discussion of those items unless a Commission member or citizen so requests, in which event the item will be removed from the General Order of Business and considered in its normal sequence on the agenda.***



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- \*1) Approval of Minutes – Regular City Commission Meeting of February 26<sup>th</sup>.
- \*2) Review and Place on File:
  - a. Ironwood Carnegie Library Meeting Minutes of December 28<sup>th</sup>, 2018.
  - b. Downtown Ironwood Development Authority (DIDA) Meeting Minutes of January 24, 2019.
  - c. Parks & Recreation Committee Meeting Minutes of February 4<sup>th</sup> and March 4<sup>th</sup> (Draft), 2019.
- \*3) Approve Sale of:
  - a. DAV Northern Chapter, #66 – Forget Me Not flowers on May 10<sup>th</sup> & 11<sup>th</sup>.

D. Approval of the Agenda

E. Citizens wishing to address the Commission on Items on the Agenda. (Three Minute Limit).

F. Citizens wishing to address the Commission on Items not on the Agenda (Three Minute Limit)

#### OLD BUSINESS

G. Consider authorizing submittal of the DNR Trust Fund Grant for the Beltline Railroad Grade Acquisition Phase 2 in the City of Ironwood.

H. Consider authorizing submittal of the DNR Grant for the Curry Park Improvements Phase 2 Project in the City of Ironwood.

#### NEW BUSINESS

I. Consider approval of Rural Development Pay Package in the amount of \$12,278.75 for the City of Ironwood – Phase 4 Utility Project Water Portion and authorize Mayor to sign all applicable documents.

J. Consider approval of Rural Development Pay Package in the amount of \$2,539.50 for the City of Ironwood – Phase 4 Utility Project Sewer Portion and authorize Mayor to sign all applicable documents.

K. Discuss and Consider authorizing USDA Rural Development grant application for a Public Safety Vehicle.

L. Discuss and Consider authorization bids for the 2019 Pavement Chip Sealing project.

M. Mayor's Appointments.

N. Manager's Report.

O. Other Matters.

P. Adjournment.



## MEMO

**To:** Mayor Burchell and the City Commission

**From:** Tom Bergman, Community Development Director

**Date:** February 21, 2019

Meeting Date: March 11, 2019

**Re:** DNR Trust Fund Grant-Southern Beltline Trail Acquisition Phase 2

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### Overview

In 2017, the City of Ironwood applied for and was approved for a grant to purchase the eastern portion of the Southern Beltline Railroad Grade to use to develop a connector trail system between Norrie Park and the Miners Memorial Heritage Park. This year's grant application is to acquire the west portion of the grade that would connect into the western end of the Iron Belle Trail. This section would be for non-motorized use. This grant would be for acquisition only and construction of the trail would happen in future years based on adequate funding.

Some of the Beltline is presumed to be owned by the Canadian National Railway Company. This section appears to be under private ownership. As part of the project a title search will be done to verify ownership of the grade.

Based on current market value, we believe the cost of the project to be \$20,000. This will include the title search and other necessary procedures. For the DNR Trust Fund Grant the City would need to provide a 26% match equaling \$5,200. The City will be responsible for budgeting the cash match for this project.

### Comprehensive Plan

Under the Comprehensive Plan and the 5 Year Parks & Recreation Plan, one of the main goals (Goal 5.6 Trails) calls for connection of local trails and assets to the regional trail system and creating loops with the trail system to enhance the user experience. The Beltline trail would be a great opportunity to do this.

Outdoor recreation is one of the main staples of the City's economy. Not just through tourism, but for connecting with visitors that may want to relocate to our community. Creating a thriving trail system enhances the vision of the community and engages our citizens in our outdoor assets.

### Discussion

The grant application requires that the City hold a public input meeting to hear any concerns or comments

F:\Community Development\Grants\DNR Grants\Michigan Natural Resources Trust Fund\Beltline Trail  
2019

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from the public, and to formally adopt a resolution stating that the City will commit any necessary matching funds for the project to move forward. Please see attached resolution.

**RESOLUTION #019-004**

**Michigan Department of Natural Resources Trust Fund Grant Application for the West  
Section of the Southern Beltline Trail Acquisition Project**

**WHEREAS**, the City of Ironwood supports the submission of an application titled, "The Southern Beltline Trail Acquisition Phase 2" to the Trust Fund Grant Program for acquisition of the Beltline Railroad Grade for future trail development in the City of Ironwood, MI; and,

**WHEREAS**, the proposed application is supported by the Community's Comprehensive Plan and Parks and Recreation 5 Year Plan; and,

**WHEREAS**, the City of Ironwood has made a financial commitment to the project in the amount of \$5,200 matching funds, in cash; and,

**THEREFORE BE IT FURTHER RESOLVED** that the City of Ironwood hereby authorizes submission of a Trust Fund Grant Program Application for \$14,800, and further resolves to make available its financial obligation amount of \$5,200 (26%) of a total \$20,000 project cost, during the 2020-2021 fiscal year.

The following yes votes were recorded: \_\_\_\_\_

The following no votes were recorded: \_\_\_\_\_

\_\_\_\_\_  
Annette Burchell, Mayor

I, Karen Gullan, the duly appointed City Clerk of the City of Ironwood, Michigan, do hereby certify that the foregoing is a true copy of a Resolution adopted by the City Commission of the City of Ironwood at its Regular Meeting on March 11, 2019.

\_\_\_\_\_  
Karen M. Gullan, City Clerk



## MEMO

**To:** Mayor Burchell and the City Commission

**From:** Tom Bergman, Community Development Director

**Date:** February 21, 2019

Meeting Date: March 11, 2019

**Re:** DNR Trust Fund Grant- Curry Park Phase 2

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### Project Description

Curry Park is an incredible asset to our community. Having camping facilities in town is key to attracting an important tourism demographic. In 2013, the City applied for a trust fund grant to update the camping facilities to better serve recreational vehicles that require more advance electrical hookups. At that time the City upgraded 30 sites and added additional amenities including ADA compliant picnic tables. This grant application will be to continue that process by upgrading an additional 10 sites as well as improving signage for the campground.

### Comprehensive Plan

Under the Comprehensive Plan and the 5 Year Parks & Recreation Plan, one of the main goals (Goal 5.4 Fiscal Sustainability) are to improve park services in a financially responsible manner. This means supporting the development of revenue generating sources within the parks and to seek funding from grants to support the park systems.

Under the Parks Action Program, it identifies the need to have our park facilities meet the community's needs and desires. As people are utilizing larger recreational vehicles their needs for electrical hookups have increased. These upgrades will also support the event functions of the fairgrounds as Curry Park is used by many of the participants in fairground activities. This includes events like the Snowmobile Olympus, the Gogebic County Fair and many more incredible events that attract people to our area.

### Discussion

The grant application requires that the City hold a public input meeting to hear any concerns or comments from the public, and to formally adopt a resolution stating that the City and community partners will commit any necessary matching funds for the project to move forward. Please see attached resolution.

**RESOLUTION #019-005**

**Michigan Department of Natural Resources Trust Fund Grant Application for the Curry Park Improvements Phase 2 Project**

**WHEREAS**, the City of Ironwood supports the submission of an application titled, "Curry Park Improvements Phase 2" to the Trust Fund Grant Program for the upgrade of campsite amenities at Curry Park in the City of Ironwood, MI; and,

**WHEREAS**, the proposed application is supported by the Community's Comprehensive Plan and Parks and Recreation 5 Year Plan; and,

**WHEREAS**, the City of Ironwood has made a financial commitment to the project in the amount of \$5,000 matching funds in cash, and \$8,390 of in-kind obligation for a total match of \$13,390; and,

**THEREFORE BE IT FURTHER RESOLVED** that the City of Ironwood hereby authorizes submission of a Trust Fund Grant Program Application for \$38,110, and further resolves to make available its financial obligation amount of \$13,390 (26%) of a total \$51,500 project cost, during the 2020-2021 fiscal year.

The following yes votes were recorded: \_\_\_\_\_

The following no votes were recorded: \_\_\_\_\_

\_\_\_\_\_  
Annette Burchell, Mayor

I, Karen Gullan, the duly appointed City Clerk of the City of Ironwood, Michigan, do hereby certify that the foregoing is a true copy of a Resolution adopted by the City Commission of the City of Ironwood at its Regular Meeting on March 11, 2019.

\_\_\_\_\_  
Karen M. Gullan, City Clerk

### **Proceedings of the Ironwood City Commission Meeting**

A Regular Meeting of the Ironwood City Commission was held on February 25, 2019 at 5:30 P.M. in the City Commission Chambers, Second Floor of the Municipal Memorial Building in the City of Ironwood.

A. Mayor Burchell called the regular meeting to order at 5:30 P.M..

**Motion** was made by Semo, seconded by Mildren and carried to excuse Commissioner Cayer from tonight's meeting.

B. Recording of the Roll.

PRESENT: Commissioner Corcoran, Mildren, Semo, and Mayor Burchell.

ABSENT: Commissioner Cayer.

C. Approval of the Consent Agenda.\*

\*1) Approval of Minutes – Regular City Commission Meeting of February 11th.

\*2) Review and Place on File:

a. Ironwood Housing Commission Meeting Minutes of February 12th.

**Motion** was made by Semo, seconded by Corcoran to approve the consent agenda as presented. Unanimously passed by roll call vote.

D. Approval of the Agenda

**Motion** was made by Mildren, seconded by Semo and carried to approve the agenda as presented.

E. Review and Place on File:

1. Statement of Revenue & Expenditures.

2. Cash and Investment Summary Report.

**Motion** was made by Semo, seconded by Mildren and carried to receive and place on file the Statement of Revenue & Expenditures Report for the month ending January 31, 2019 and the Cash and Investment Summary Report month ending January 31, 2019.

F. Approval of Monthly Check Register Report.

**Motion** was made by Mildren, seconded by Corcoran to approve the Monthly Check Register Report for the month ending January 31, 2019. Unanimously passed by roll call vote.



- G. Citizens wishing to address the Commission on Items on the Agenda. (Three Minute Limit).

There were none.

- H. Citizens wishing to address the Commission on Items not on the Agenda (Three Minute Limit).

There were none.

## **NEW BUSINESS**

- I. Discuss and Consider authorizing advertisement for bids for the residential blight demolitions under the 2019 “Hardest Hit” Blight Grant along with a commercial demolition bid for 238 E. Ayer Street.

***Motion** was made by Mildren, seconded by Semo to authorize advertisement for bids for the residential blight demolitions under the 2019 “Hardest Hit” Blight Grant along with a commercial demolition bid for 238 E. Ayer Street. Unanimously passed by roll call vote.*

## **OLD BUSINESS**

- J. Consider rescinding the approval of Rural Development Sewer Pay Package from the 1/28/19 City of Ironwood Commission Meeting in the amount of \$4,202.25 for the City of Ironwood-Phase IV Utility Project Sewer Portion.

***Motion** was made by Mildren, seconded by Corcoran to rescind the approval of Rural Development Sewer Pay Package from the 1/28/19 City of Ironwood Commission Meeting in the amount of \$4,202.25 for the City of Ironwood-Phase IV Utility Project Sewer Portion. Unanimously passed by roll call vote.*

- K. Consider approval of Rural Development Pay Package in the amount of \$2,978.25 for the City of Ironwood-Phase IV Utility Project Sewer Portion and authorize Mayor to sign all applicable documents.

***Motion** was made by Mildren, seconded by Corcoran to approve the Rural Development Pay Package in the amount of \$2,978.25 for the City of Ironwood-Phase IV Utility Project Sewer Portion and authorize Mayor to sign all applicable documents. Unanimously passed by roll call vote.*

- L. Discuss and Consider awarding bids for the Water Meter Reading Contract.

***Motion** was made by Corcoran, seconded by Mildren to award the bid for the Water Meter Reading Contract to R.E.D. Construction from March 1, 2019 to June 30, 2020 in the amount of .970 per meter read. Unanimously passed by roll call vote.*

M. Manager's Report.

City Manager Scott B. Erickson verbally gave the Manager's report noting the following items:

- \*The City of Ironwood Planning Commission addressed the Waupaca Foundry site plan at a special Planning Commission Meeting this Monday evening.
- \*With the significant snow events that have been occurring during the month of February, the City Department of Public Works has been busy plowing and/or hauling snow.
- \*This Friday, March 1, 2019 will be a "Craft Your North" First Friday event in Downtown.
- \*The City's budget development process for the 2019-2020 fiscal years will be starting in March.
- \*Training was held this past weekend for the Duet Bicycle program. There were approximately 13 individuals who attended the training and will be able to help provide bicycle rides to individuals with disabilities.

N. Other Matters.

There were no other matters.

O. Adjournment.

**Motion** was made Corcoran, seconded by Semo and carried to adjourn the meeting at 5:55 P.M.

Annette Da Lio-Burchell, Mayor

Karen M. Gullan, City Clerk  
(minutes taken by Paul Linn, Finance  
Director/Treasurer in Clerk's absence and  
prepared by City Clerk Karen Gullan)

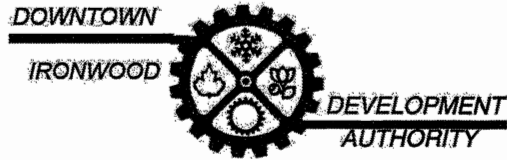
# IRONWOOD CARNEGIE LIBRARY

Regular Library Board Meeting

4:00 28 Dec 2018

- I. **Call to order.** 4:00  
**Present:** Amber Hurkmans , Kathi Maciejewski, Kim Corcoran, Lynne Wiercinski, Helen Slining,. **Absent:** Pam Johnson, Wendy Hicks .
- II. **Approval of Nov:** Amber moved, Helen seconded. Passed unanimously.
- III. **Approval of Financial Report including bills:** Not available
- IV. **Adjustments to the Agenda.** None.
- V. **Continuing/old Business:**
  - a. **Building updates**
    1. **Job posting update :** Lynne and Amber interviewed two candidates ; will do background checks if needed.
    2. **Calendar:** Kathi moved to accept, Amber seconded. Passed Unanimously.
    3. **Appeal Letter Update:** Almost \$5000 has been received so far.
- VI. **New Business:**
  - a. **Charter Township of Ironwood Budget Change:** There is no longer a line item for the library in the budget following a recent meetings where budget is being revised.
  - b. **Contract with DAP:** DAP wants a contract to sell poetry books published by the Adult Poetry Group for 30% of the sale. Amber moved, Helen seconded. Passed unanimously.
  - c. **Staff Bonuses:** Informed by Paul Linn that library could issue bonuses to staff if they were factored in to the annual budget. Cannot take place this year but will be considered and factored into next year's budget.
  - d. **Vacation Time Carry Over:** Lynne requested to be able to carry over some of her vacation time due to the way her schedule worked out this past year. Kathi moved, Helen approved. Passed unanimously.
- VII. **Director Report:** The Jack Frost parade day was very busy. Library ran out of cider and cookies. Next year there will be a donation container out for those who would like to give.
- VIII. **Board Comments –** None
- IX. **Public invitation to be heard.** – None.
- X. **Adjournment:** 4:30. Amber moved, Helen seconded. Passed unanimously

Kathi M Maciejewski  
Amber Hurkmans



## Proceedings of the Downtown Ironwood Development Authority Thursday, January 24, 2019

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A regular meeting of the Downtown Ironwood Development Authority (DIDA) was held on Thursday, January 24, 2019 at 8:00 A.M. in the Women's club Room, 2<sup>nd</sup> Floor, Memorial building, Ironwood Michigan.

1. Call to Order: Chair Tom Williams called the meeting to order at 8:00 A.M.
2. Recording of the Roll:

| MEMBER              | PRESENT  |          | EXCUSED       | NOT EXCUSED |
|---------------------|----------|----------|---------------|-------------|
|                     | YES      | NO       |               |             |
| Tom Williams, Chair | X        |          |               |             |
| Nancy Korpela, Vice |          | X        | X             |             |
| Annette Burchell    |          | X        | X             |             |
| Eleanor Bolich      | X        |          |               |             |
| Amy Nosal           | X        |          |               |             |
| Yvonne Novascone    | X        |          |               |             |
| Vacant              |          |          |               |             |
| Anna Lovelace       | X        |          |               |             |
| Nancy Zak           | X        |          |               |             |
|                     | <b>6</b> | <b>2</b> | <b>Quorum</b> |             |

Also, present: Community Development Director, Tom Bergman and Community Development Specialist, Tim Erickson

3. Approval of the December 19, 2018 Meeting Minutes:  
**Motion** by Lovelace to accept the meeting minutes from the December 19, 2018 meeting with the correction of the date. **Second** by Novascone. **Motion carried 5 to 0.**
4. Approval of the Agenda:  
**Motion** by Nosal to accept the agenda. **Second** by Lovelace. **Motion carried 5 to 0.**
5. Citizens wishing to address the Authority on Items on the Agenda (Three-Minute Limit): None.
6. Citizens wishing to address the Authority on Items not on the Agenda (Three-Minute Limit): None.

7. Items for Discussion and Consideration:

- a. Discuss and consider the approval of the Financial Report: Director Bergman presented the November and December Financial Report.

**Motion** by Lovelace, to accept the November and December financial report.  
**Second** by Zak. **Motion Passed 6 to 0.**

- b. Discuss and consider flower watering agreement with the City of Ironwood Department of Public Works for the Summer of 2019: Zak mentioned that the flowers need to be removed during the last watering of the year.

**Motion** by Zak, to approve the City watering with removal of the baskets during the last watering. **Second** by Lovelace. **Motion Passed 6 to 0.**

- c. Goal setting for 2019: Director Bergman presented some optional goals, which included: Creation of a TIF District, First Friday Event Committee, Public Outreach and Education, Alley Way Improvement Priority, Work with MEDC for Downtown Improvements, Recruitment for DIDA, Update Blueprint Plan, Downtown Festive Lighting. The Authority talked about doing plans for façade improvements and blight removal.

**Motion** by Nosal, to approve the presented goals. **Second** by Bolich. **Motion Passed 6 to 0.**

- d. Update on Pocket Park Trees and Pocket Park Maintenance Contract: The Authority had an idea to have an event around the carving of the tree for a First Friday.

**Motion** by Lovelace, to approve the maintenance contract. **Second** by Bolich. **Motion Passed 6 to 0.**

- e. Discussion of Recreational Marijuana Law: Director Bergman stated that the committee has met and is deciding on potential locations for commercial properties.

- f. Comprehensive Plan & Blueprint Plan Implementation Status of Priority Action Items:

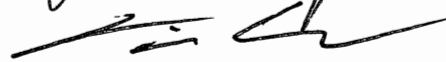
- I. Strategy 6.3(d) Continue Business Retention Program: Zak stated that Elle Steven's is for sale and also stated that Creative Spirits is closed.

- II. Strategy 6.3(g&h) Develop/Continue Business Incubator/entrepreneurial support spaces – Invent@NMU: Director Bergman stated that the kiosk is in Contrast Coffee.
  - III. Strategy 6.5(c), 6.7(b) & 6.6(c) First Friday Downtown: Erickson presented the First Friday budget. Zak talked about doing a chalk fest and having a movie night with a summer First Friday.
  - IV. Downtown Redevelopment Sites: Director Bergman stated that the MEDC seems favorable to the project.
  - V. Alley Way Improvement Plan: Zak would like to know if there are any schemes for the alley way because she needs to fix the back of her building.
8. Other Business: Williams mentioned the need to recruit another volunteer.
9. Next Meeting: February 28, 2018 at 8:00 a.m.

**Meeting adjourned by consensus at 8:49 a.m.**



Tom Williams, Chair



Tim Erickson, Community Development Assistant



**Proceedings of the Parks and Recreation Committee  
Monday, February 4, 2019, 5:00 p.m.**

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A regular meeting of the Parks and Recreation Committee was held on Monday, February 4, 2019 at 5:00 P.M. in the Women's Club Room, Second Floor, Memorial Building, Ironwood, Michigan.

1. Call to Order:

Chair Davey called the meeting to order at 5:00 p.m.

2. Recording of the Roll:

| MEMBER                                  | PRESENT  |          | EXCUSED | NOT<br>EXCUSED |
|-----------------------------------------|----------|----------|---------|----------------|
|                                         | YES      | NO       |         |                |
| Paul Kostelnik                          | X        |          |         |                |
| Sam Davey                               | X        |          |         |                |
| Tom Kangas – Vice Chair                 |          | X        | X       |                |
| Kim Corcoran, ex-officio,<br>non-voting |          | X        | X       |                |
|                                         |          |          |         |                |
| Linda Jindrich                          | X        |          |         |                |
| Randy Kirchoff                          | X        |          |         |                |
| John Brottlund                          | X        |          |         |                |
|                                         | <b>7</b> | <b>0</b> |         |                |

Also present, Community Development Assistant, Tim Erickson.

3. Approval of the January 7, 2019 Meeting Minutes:

**Motion by Jindrich to approve the December 3, 2018 Meeting Minutes. Second by Kirchoff.  
Motion carried 6 to 0.**

4. Approval of the Agenda:

**Motion by Kostelnik to approve the Agenda. Second by Kangas. Motion carried 6 to 0.**

5. Citizens wishing to address the Committee on Items on the agenda (Three-Minute Limit): None.

6. Citizens wishing to address the Committee on items not on the Agenda (Three-minute limit): None.

7. Items for discussion and consideration:

A. Update on Parks and Recreation Plan.

- I. Director Bergman stated that he had submitted the plan last week and will await a response from the DNR. He presented the parks plan and talked about a collaborative effort with Iron County for a new river walk trail on the Montreal river. He mentioned focusing on applying for a grant for new hookups at Curry Park campground. Kangas mentioned extending the beltline trail up to the Iron Belle. The Committee would like to prioritize the beltline trail acquisition for the next year. Kangas would like to try to get some maintenance equipment.

B. Discuss 2019 DNR Grant Applications.

- I. The was discussed in the previous item.

C. Update on trees for Hiawatha Park.

- I. Director Bergman said that this will be looked at in April. Director Bergman also said that playground equipment at Hiawatha is in the plan. He also talked about doing a mini plan for the future of the park.

D. Comprehensive/Park and Recreation Plan Implementation Status of Priority Action Items:

- I. Strategy 4.5 Define and Construct Priority Trail Improvements (Regional Trail to Miners and Beltline).
  - a. Update on Southern Beltline Trail Acquisition Project.
    - i. Director Bergman stated that the City has it's grant agreement and that he will be going through the title work. The next step is to do an environmental assessment. After that the grade will be assessed, approved, and place offers to purchase.
  - b. Update on Neighborhood Enhancement Grant (Trail Connections).
    - i. Director Bergman stated that he marked trees to be removed. The bid spec will be available in February. MSHDA will be giving an additional \$20,000.00 for a total of \$58,000.00
  - c. Update on Mountain Bike Trail Development in Miners Memorial Heritage Park.
    - i. Director Bergman stated that he met with a local professional to go over the design of the park.
- II. Strategy 5.4(a) Strengthen and Implement the Master Plan for Miners Memorial Heritage Park (MMHP).
  - a. No update.



III. Park Action Plan.

a. Playground North of US Hwy 2.

i. The item was covered in a previous item.

8. Other Business: Davey talked about the need for a sledding hill in the community. Corcoran talked about winter use for the disc golf course. She also brought up the need for maintenance of the Norrie Park board walk and the potential for rustic campsites.
9. Next Meeting: March 4, 2019 at 5:00 p.m.
10. Adjournment: **Motion** by Kostelnik to adjourn the meeting. **Second** by Brottlund. **Motion Carried 6 to 0.** Adjournment at 5:43 p.m.

Respectfully Submitted



Sam Davey, Chair



Tim Erickson, Community Development Specialist



**Proceedings of the Parks and Recreation Committee  
Monday, March 4, 2019, 5:00 p.m.**

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A regular meeting of the Parks and Recreation Committee was held on Monday, March 4, 2019 at 5:00 P.M. in the Women's Club Room, Second Floor, Memorial Building, Ironwood, Michigan.

1. Call to Order:

Chair Davey called the meeting to order at 5:00 p.m.

2. Recording of the Roll:

| MEMBER                                  | PRESENT  |          | EXCUSED | NOT<br>EXCUSED |
|-----------------------------------------|----------|----------|---------|----------------|
|                                         | YES      | NO       |         |                |
| Paul Kostelnik                          | X        |          |         |                |
| Sam Davey                               | X        |          |         |                |
| Tom Kangas – Vice Chair                 |          | X        | X       |                |
| Kim Corcoran, ex-officio,<br>non-voting |          | X        | X       |                |
| Vacant                                  |          |          |         |                |
| Linda Jindrich                          | X        |          |         |                |
| Randy Kirchoff                          | X        |          |         |                |
| John Brottlund                          | X        |          |         |                |
|                                         | <b>5</b> | <b>2</b> |         |                |

Also present, Community Development Assistant, Tim Erickson.

3. Approval of the February 4, 2019 Meeting Minutes:

**Motion by Kostelnik to approve the February 4, 2019 Meeting Minutes. Second by Kirchoff.  
Motion carried 5 to 0.**

4. Approval of the Agenda:

**Motion by Jindrich to approve the Agenda. Second by Kirchoff. Motion carried 5 to 0.**

5. Citizens wishing to address the Committee on Items on the agenda (Three-Minute Limit): None.

6. Citizens wishing to address the Committee on items not on the Agenda (Three-minute limit): None.

7. Items for discussion and consideration:

A. Recommendation 2019 DNR Grant Applications (Curry Park Improvements Phase 2 and Southern Beltline Trail Acquisition Phase 2).

I. Erickson presented the memo and resolution for the two grants.

**Motion by Kostelnik to recommend to the City Commission to apply for the Curry Park Improvements Phase 2 and Southern Beltline Trail Acquisition Phase 2. Second by Kirchoff. Motion carried 5 to 0.**

B. Comprehensive/Park and Recreation Plan Implementation Status of Priority Action Items:

I. Strategy 4.5 Define and Construct Priority Trail Improvements (Regional Trail to Miners and Beltline).

a. Update on Southern Beltline Trail Acquisition Project.

i. Erickson stated that the City is working with the title company to confirm the ownership of the properties that need to be acquired.

b. Update on Neighborhood Enhancement Grant (Trail Connections).

i. Erickson stated that the project is out for bid.

c. Update on Mountain Bike Trail Development in Miners Memorial Heritage Park.

i. Erickson stated that the City is waiting for a formal grant agreement and then they will go out for bid.

II. Strategy 5.4(a) Strengthen and Implement the Master Plan for Miners Memorial Heritage Park (MMHP).

a. No update.

III. Park Action Plan.

a. Playground North of US Hwy 2.

i. The Committee discussed ways to make natural playgrounds which meet safety requirements.

8. Other Business: Davey talked about trying to get some more sledding hills in the city and discussed possible locations.

9. Next Meeting: Monday, April 1, 2019 at 5:00 p.m.

10. Adjournment: **Motion** by Kostelnik to adjourn the meeting. **Second** by Brottlund. **Motion Carried 5 to 0.** Adjournment at 5:14 p.m.

Respectfully Submitted

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Sam Davey, Chair

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Tim Erickson, Community Development Specialist

Draft

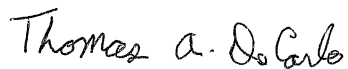
February 19, 2019

City of Ironwood  
Mayor/City Commissioners  
Ironwood, MI 49938

To Whom It May Concern:

The Members of the Northern Chapter #66 would like permission to sell Forget-Me-Not Flowers on May 10 and 11, 2019, in the Ironwood Area.

Sincerely,

A handwritten signature in cursive script that reads "Thomas A. DeCarlo".

Thomas A. DeCarlo  
Commander D.A.V.  
DAV Northland Chapter No. 66  
520 West Southland Avenue  
Ironwood MI 49938

*City of Ironwood, Michigan*  
*PROJECT: City of Ironwood Phase IV Utility Project*

**SUMMARY OF PAYMENTS**  
**DUE AND APPROVED BY OWNER**  
**AT MEETING HELD**  
**3/11/2019**

*The following invoices have been approved for payment:*

| <i>Invoices to be Paid</i>                  | <i>Amount Due</i>  | <i>Budget Category</i> |
|---------------------------------------------|--------------------|------------------------|
| Coleman Engineering Company - Invoice 33137 | \$12,278.75        | Engineering - Basic    |
|                                             |                    |                        |
|                                             |                    |                        |
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|                                             |                    |                        |
|                                             |                    |                        |
| <b>Total:</b>                               | <b>\$12,278.75</b> | <b>---</b>             |

Ayes: \_\_\_\_\_  
 Nayes: \_\_\_\_\_  
 Absent: \_\_\_\_\_  
 Motion: Passed \_\_\_\_\_

By: \_\_\_\_\_  
 Title: Mayor \_\_\_\_\_  
 Date: March 11, 2019 \_\_\_\_\_

ESTIMATE OF FUNDS NEEDED  
FOR  
30-Day Period Commencing  
2/16/2019  
(WATER PORTION OF PROJECT - PHASE IV)

Name of Borrower: City of Ironwood, Michigan

| Items                                   | Amount of Funds    |
|-----------------------------------------|--------------------|
| <b>Construction:</b>                    |                    |
| Ruotsala Construction, LLC \$0.00       |                    |
| <b>Construction Total:</b>              | <b>\$0.00</b>      |
| <b>Legal/Admin:</b>                     |                    |
| City of Ironwood - Reimbursement \$0.00 |                    |
| <b>Legal/Admin Total:</b>               | <b>\$0.00</b>      |
| <b>Engineering Fees:</b>                |                    |
| Basic: \$12,278.75                      |                    |
| Inspection: \$0.00                      |                    |
| Additional Services: \$0.00             |                    |
| <b>Engineering Fees Total:</b>          | <b>\$12,278.75</b> |
| <b>Contingencies:</b>                   | <b>\$0.00</b>      |
| <b>Advertising:</b>                     | <b>\$0.00</b>      |
| <b>Total:</b>                           | <b>\$0.00</b>      |
| <b>TOTAL:</b>                           | <b>\$12,278.75</b> |

Prepared by: City of Ironwood  
Name of Borrower

By: Annette DaLio-Burchell, Mayor

Date: March 11, 2019

Approved By:

Date:

According to the Paperwork Reduction Act of 1995, an agency may not conduct or sponsor, and a person is not required to respond to, a collection of information unless it displays a valid OMB control number. The valid OMB control number for this information collection is 0575-15. The time required to complete this information collection is estimated to average 1 hour per response, including time for reviewing instructions, searching existing data sources, gathering and maintaining the data needed, and completing and reviewing the collection of information.

**COLEMAN ENGINEERING COMPANY**

635 Circle Drive  
Iron Mountain, Michigan 49801  
Phone: (906) 774-3440

Invoice No.: 33137

Date: January 30, 2019

To: CITY OF IRONWOOD  
213 S MARQUETTE STREET  
IRONWOOD, MICHIGAN 49938  
ATTN: PAUL LINN, TREASURER

|                       |                                           |
|-----------------------|-------------------------------------------|
| CEC Job No.: EC-16386 | Project: Ironwood Phase 4 - Water Portion |
|-----------------------|-------------------------------------------|

Services from: December 30, 2018 to January 26, 2019

**Basic**

|               |           |   |              |       |    |          |
|---------------|-----------|---|--------------|-------|----|----------|
| Engineer 13   | 3.50 hrs  | @ | \$112.00 /hr | ..... | \$ | 392.00   |
| Engineer 7    | 94.75 hrs | @ | \$81.00 /hr  | ..... |    | 7,674.75 |
| Technician 19 | 2.00 hrs  | @ | \$81.00 /hr  | ..... |    | 162.00   |
| Technician 17 | 56.25 hrs | @ | \$72.00 /hr  | ..... |    | 4,050.00 |

**Total Invoice Amount** **\$ 12,278.75**

**Project Invoice Summary**

|                   | <u>Budget</u> | <u>Invoiced to Date</u> | <u>Remaining</u> |
|-------------------|---------------|-------------------------|------------------|
| Basic             | \$ 270,097.00 | \$ 266,685.25           | \$ 3,411.75      |
| Inspection        | \$ 168,942.00 | \$ 153,387.75           | \$ 15,554.25     |
| Other Engineering | \$ 29,846.00  | \$ 27,713.25            | \$ 2,132.75      |
| Total             | \$ 468,885.00 | \$ 447,786.25           | \$ 21,098.75     |



*City of Ironwood, Michigan*  
*PROJECT: City of Ironwood Phase IV Utility Project*

**SUMMARY OF PAYMENTS**  
**DUE AND APPROVED BY OWNER**  
**AT MEETING HELD**  
**3/11/2019**

*The following invoices have been approved for payment:*

| <i>Invoices to be Paid</i>                  | <i>Amount Due</i> | <i>Budget Category</i>   |
|---------------------------------------------|-------------------|--------------------------|
| Coleman Engineering Company - Invoice 33318 | \$2,539.50        | Engineering - Inspection |
|                                             |                   |                          |
|                                             |                   |                          |
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|                                             |                   |                          |
|                                             |                   |                          |
| <b>Total:</b>                               | <b>\$2,539.50</b> | <b>---</b>               |

Ayes: \_\_\_\_\_  
 Nays: \_\_\_\_\_  
 Absent: \_\_\_\_\_  
 Motion: \_\_\_\_\_ Passed \_\_\_\_\_

By: \_\_\_\_\_  
 Title: Mayor \_\_\_\_\_  
 Date: March 11, 2019 \_\_\_\_\_

ESTIMATE OF FUNDS NEEDED  
FOR  
30-Day Period Commencing  
2/16/2019  
(SEWER PORTION OF PROJECT - PHASE IV)

Name of Borrower: City of Ironwood, Michigan

| Items                          |                                  | Amount of Funds   |
|--------------------------------|----------------------------------|-------------------|
| <b>Construction:</b>           |                                  |                   |
|                                | Ruotsala Construction, LLC       | \$0.00            |
| <b>Construction Total:</b>     |                                  | <b>\$0.00</b>     |
| <b>Legal/Admin:</b>            |                                  |                   |
|                                | City of Ironwood - Reimbursement | \$0.00            |
| <b>Legal/Admin Total:</b>      |                                  | <b>\$0.00</b>     |
| <b>Engineering Fees:</b>       |                                  |                   |
|                                | Basic:                           | \$0.00            |
|                                | Inspection:                      | \$2,539.50        |
|                                | Additional Services:             | \$0.00            |
| <b>Engineering Fees Total:</b> |                                  | <b>\$2,539.50</b> |
| <b>Contingencies:</b>          |                                  | <b>\$0.00</b>     |
| <b>Advertising:</b>            |                                  | <b>\$0.00</b>     |
| <b>Total:</b>                  |                                  | <b>\$0.00</b>     |
| <b>TOTAL:</b>                  |                                  | <b>\$2,539.50</b> |

Prepared by: City of Ironwood  
Name of Borrower

By: Annette DaLio-Burchell, Mayor

Date: March 11, 2019

Approved By:

Date:

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**COLEMAN ENGINEERING COMPANY**

635 Circle Drive  
Iron Mountain, Michigan 49801  
Phone: (906) 774-3440

Invoice No.: 33318

Date: February 28, 2019

**To:** CITY OF IRONWOOD  
213 S MARQUETTE STREET  
IRONWOOD, MI 49938  
ATTN: PAUL LINN, TREASURER

CEC Job No.: EC-16385

Project: Ironwood Phase 4 - Sewer Portion

Services from: January 27, 2019 to February 23, 2019

**Inspection**

|               |           |   |              |    |          |
|---------------|-----------|---|--------------|----|----------|
| Engineer 13   | 3.75 hrs  | @ | \$112.00 /hr | \$ | 420.00   |
| Engineer 7    | 23.50 hrs | @ | \$81.00 /hr  |    | 1,903.50 |
| Technician 17 | 3.00 hrs  | @ | \$72.00 /hr  |    | 216.00   |

**Total Invoice Amount                      \$    2,539.50**

**Project Invoice Summary**

|                   | <u>Budget</u>        | <u>Invoiced to Date</u> | <u>Remaining</u>   |
|-------------------|----------------------|-------------------------|--------------------|
| Basic             | \$ 152,332.00        | \$ 152,326.50           | \$ 5.50            |
| Inspection        | \$ 95,198.00         | \$ 93,220.25            | \$ 1,977.75        |
| Other Engineering | \$ 16,854.00         | \$ 15,769.50            | \$ 1,084.50        |
| <b>Total</b>      | <b>\$ 264,384.00</b> | <b>\$ 261,316.25</b>    | <b>\$ 3,067.75</b> |

# APPLICATION FOR FEDERAL ASSISTANCE

Version 7/03

|                                                                                                                                                                                                                                                                                                                                         |                                       |                                                                                                                                                                      |                              |                                               |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------|-----------------------------------------------|
| <b>1. TYPE OF SUBMISSION:</b><br>Application                                                                                                                                                                                                                                                                                            |                                       | <b>2. DATE SUBMITTED</b><br>03/12/2019                                                                                                                               | Applicant Identifier         |                                               |
| <input type="checkbox"/> Construction                                                                                                                                                                                                                                                                                                   | Pre-application                       | <b>3. DATE RECEIVED BY STATE</b>                                                                                                                                     | State Application Identifier |                                               |
| <input checked="" type="checkbox"/> Non-Construction                                                                                                                                                                                                                                                                                    | <input type="checkbox"/> Construction | <b>4. DATE RECEIVED BY FEDERAL AGENCY</b>                                                                                                                            | Federal Identifier           |                                               |
| <input type="checkbox"/> Non-Construction                                                                                                                                                                                                                                                                                               |                                       |                                                                                                                                                                      |                              |                                               |
| <b>5. APPLICANT INFORMATION</b>                                                                                                                                                                                                                                                                                                         |                                       |                                                                                                                                                                      |                              |                                               |
| Legal Name:                                                                                                                                                                                                                                                                                                                             |                                       | <b>Organizational Unit:</b>                                                                                                                                          |                              |                                               |
| City of Ironwood                                                                                                                                                                                                                                                                                                                        |                                       | Department:<br>Public Safety                                                                                                                                         |                              |                                               |
| Organizational DUNS:<br>074797663                                                                                                                                                                                                                                                                                                       |                                       | Division:                                                                                                                                                            |                              |                                               |
| <b>Address:</b>                                                                                                                                                                                                                                                                                                                         |                                       | <b>Name and telephone number of person to be contacted on matters involving this application (give area code)</b>                                                    |                              |                                               |
| Street:<br>213 S. Marquette Street                                                                                                                                                                                                                                                                                                      |                                       | Prefix:<br>Mr.                                                                                                                                                       | First Name:<br>Andrew        |                                               |
| City:<br>Ironwood                                                                                                                                                                                                                                                                                                                       |                                       | Middle Name<br>J.                                                                                                                                                    |                              |                                               |
| County:<br>Gogebic                                                                                                                                                                                                                                                                                                                      |                                       | Last Name<br>DiGiorgio                                                                                                                                               |                              |                                               |
| State:<br>MI                                                                                                                                                                                                                                                                                                                            | Zip Code<br>49938                     | Suffix:                                                                                                                                                              |                              |                                               |
| Country:<br>United States of America                                                                                                                                                                                                                                                                                                    |                                       | Email:<br>digorgio@cityofironwood.org                                                                                                                                |                              |                                               |
| <b>6. EMPLOYER IDENTIFICATION NUMBER (EIN):</b><br><br>38-6004566                                                                                                                                                                                                                                                                       |                                       | Phone Number (give area code)<br>(906) 932-1234                                                                                                                      |                              | Fax Number (give area code)<br>(906) 932-4808 |
| <b>8. TYPE OF APPLICATION:</b><br><br><input checked="" type="checkbox"/> New <input type="checkbox"/> Continuation <input type="checkbox"/> Revision<br>If Revision, enter appropriate letter(s) in box(es)<br>(See back of form for description of letters.)<br><br>Other (specify) <input type="checkbox"/> <input type="checkbox"/> |                                       | <b>7. TYPE OF APPLICANT:</b> (See back of form for Application Types)<br><br>C - Municipal<br>Other (specify)                                                        |                              |                                               |
| <b>10. CATALOG OF FEDERAL DOMESTIC ASSISTANCE NUMBER:</b><br><br>10-766                                                                                                                                                                                                                                                                 |                                       | <b>9. NAME OF FEDERAL AGENCY:</b><br>USDA Rural Development                                                                                                          |                              |                                               |
| <b>12. AREAS AFFECTED BY PROJECT (Cities, Counties, States, etc.):</b><br>City of Ironwood                                                                                                                                                                                                                                              |                                       | <b>11. DESCRIPTIVE TITLE OF APPLICANT'S PROJECT:</b><br>Purchase of 2019 Patrol Vehicle                                                                              |                              |                                               |
| <b>13. PROPOSED PROJECT</b><br>Start Date:<br>March 2019<br>Ending Date:<br>December 2019                                                                                                                                                                                                                                               |                                       | <b>14. CONGRESSIONAL DISTRICTS OF:</b><br>a. Applicant<br>1<br>b. Project<br>1                                                                                       |                              |                                               |
| <b>15. ESTIMATED FUNDING:</b>                                                                                                                                                                                                                                                                                                           |                                       | <b>16. IS APPLICATION SUBJECT TO REVIEW BY STATE EXECUTIVE ORDER 12372 PROCESS?</b>                                                                                  |                              |                                               |
| a. Federal                                                                                                                                                                                                                                                                                                                              | \$ 16,500.00                          | a. Yes. <input checked="" type="checkbox"/> THIS PREAPPLICATION/APPLICATION WAS MADE AVAILABLE TO THE STATE EXECUTIVE ORDER 12372 PROCESS FOR REVIEW ON<br><br>DATE: |                              |                                               |
| b. Applicant                                                                                                                                                                                                                                                                                                                            | \$ 13,500.00                          | b. No. <input type="checkbox"/> PROGRAM IS NOT COVERED BY E. O. 12372                                                                                                |                              |                                               |
| c. State                                                                                                                                                                                                                                                                                                                                | \$ .00                                | <input type="checkbox"/> OR PROGRAM HAS NOT BEEN SELECTED BY STATE FOR REVIEW                                                                                        |                              |                                               |
| d. Local                                                                                                                                                                                                                                                                                                                                | \$ .00                                | <b>17. IS THE APPLICANT DELINQUENT ON ANY FEDERAL DEBT?</b>                                                                                                          |                              |                                               |
| e. Other                                                                                                                                                                                                                                                                                                                                | \$ .00                                | <input type="checkbox"/> Yes If "Yes" attach an explanation. <input checked="" type="checkbox"/> No                                                                  |                              |                                               |
| f. Program Income                                                                                                                                                                                                                                                                                                                       | \$ .00                                |                                                                                                                                                                      |                              |                                               |
| g. TOTAL                                                                                                                                                                                                                                                                                                                                | \$ 30,000.00                          |                                                                                                                                                                      |                              |                                               |
| <b>18. TO THE BEST OF MY KNOWLEDGE AND BELIEF, ALL DATA IN THIS APPLICATION/PREAPPLICATION ARE TRUE AND CORRECT. THE DOCUMENT HAS BEEN DULY AUTHORIZED BY THE GOVERNING BODY OF THE APPLICANT AND THE APPLICANT WILL COMPLY WITH THE ATTACHED ASSURANCES IF THE ASSISTANCE IS AWARDED.</b>                                              |                                       |                                                                                                                                                                      |                              |                                               |
| <b>a. Authorized Representative</b>                                                                                                                                                                                                                                                                                                     |                                       |                                                                                                                                                                      |                              |                                               |
| Prefix<br>Mrs.                                                                                                                                                                                                                                                                                                                          | First Name<br>Annette                 | Middle Name<br>D.                                                                                                                                                    |                              |                                               |
| Last Name<br>Burchell                                                                                                                                                                                                                                                                                                                   |                                       | Suffix                                                                                                                                                               |                              |                                               |
| b. Title<br>Mayor                                                                                                                                                                                                                                                                                                                       |                                       | c. Telephone Number (give area code)<br>(906) 932-5050                                                                                                               |                              |                                               |
| d. Signature of Authorized Representative                                                                                                                                                                                                                                                                                               |                                       | e. Date Signed<br>03/11/2019                                                                                                                                         |                              |                                               |

## INSTRUCTIONS FOR THE SF-424

Public reporting burden for this collection of information is estimated to average 45 minutes per response, including time for reviewing instructions, searching existing data sources, gathering and maintaining the data needed, and completing and reviewing the collection of information. Send comments regarding the burden estimate or any other aspect of this collection of information, including suggestions for reducing this burden, to the Office of Management and Budget, Paperwork Reduction Project (0348-0043), Washington, DC 20503.

**PLEASE DO NOT RETURN YOUR COMPLETED FORM TO THE OFFICE OF MANAGEMENT AND BUDGET. SEND IT TO THE ADDRESS PROVIDED BY THE SPONSORING AGENCY.**

This is a standard form used by applicants as a required face sheet for pre-applications and applications submitted for Federal assistance. It will be used by Federal agencies to obtain applicant certification that States which have established a review and comment procedure in response to Executive Order 12372 and have selected the program to be included in their process, have been given an opportunity to review the applicant's submission.

| Item: | Entry:                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | Item: | Entry:                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
|-------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1.    | Select Type of Submission.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | 11.   | Enter a brief descriptive title of the project. If more than one program is involved, you should append an explanation on a separate sheet. If appropriate (e.g., construction or real property projects), attach a map showing project location. For preapplications, use a separate sheet to provide a summary description of this project.                                                                                                                                                                                                 |
| 2.    | Date application submitted to Federal agency (or State if applicable) and applicant's control number (if applicable).                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | 12.   | List only the largest political entities affected (e.g., State, counties, cities).                                                                                                                                                                                                                                                                                                                                                                                                                                                            |
| 3.    | State use only (if applicable).                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 13.   | Enter the proposed start date and end date of the project.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| 4.    | Enter Date Received by Federal Agency<br>Federal identifier number: If this application is a continuation or revision to an existing award, enter the present Federal Identifier number. If for a new project, leave blank.                                                                                                                                                                                                                                                                                                                                                                                                        | 14.   | List the applicant's Congressional District and any District(s) affected by the program or project                                                                                                                                                                                                                                                                                                                                                                                                                                            |
| 5.    | Enter legal name of applicant, name of primary organizational unit (including division, if applicable), which will undertake the assistance activity, enter the organization's DUNS number (received from Dun and Bradstreet), enter the complete address of the applicant (including country), and name, telephone number, e-mail and fax of the person to contact on matters related to this application.                                                                                                                                                                                                                        | 15.   | Amount requested or to be contributed during the first funding/budget period by each contributor. Value of in kind contributions should be included on appropriate lines as applicable. If the action will result in a dollar change to an existing award, indicate only the amount of the change. For decreases, enclose the amounts in parentheses. If both basic and supplemental amounts are included, show breakdown on an attached sheet. For multiple program funding, use totals and show breakdown using same categories as item 15. |
| 6.    | Enter Employer Identification Number (EIN) as assigned by the Internal Revenue Service.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | 16.   | Applicants should contact the State Single Point of Contact (SPOC) for Federal Executive Order 12372 to determine whether the application is subject to the State intergovernmental review process.                                                                                                                                                                                                                                                                                                                                           |
| 7.    | Select the appropriate letter in the space provided.<br><div style="display: flex; justify-content: space-between;"> <div style="width: 45%;"> A. State<br/>B. County<br/>C. Municipal<br/>D. Township<br/>E. Interstate<br/>F. Intermunicipal<br/>G. Special District<br/>H. Independent School District </div> <div style="width: 45%;"> I. State Controlled Institution of Higher Learning<br/>J. Private University<br/>K. Indian Tribe<br/>L. Individual<br/>M. Profit Organization<br/>N. Other (Specify)<br/>O. Not for Profit Organization </div> </div>                                                                   | 17.   | This question applies to the applicant organization, not the person who signs as the authorized representative. Categories of debt include delinquent audit disallowances, loans and taxes.                                                                                                                                                                                                                                                                                                                                                   |
| 8.    | Select the type from the following list:<br><ul style="list-style-type: none"> <li>"New" means a new assistance award.</li> <li>"Continuation" means an extension for an additional funding/budget period for a project with a projected completion date.</li> <li>"Revision" means any change in the Federal Government's financial obligation or contingent liability from an existing obligation. If a revision enter the appropriate letter:<br/> <div style="display: flex; justify-content: space-between;"> A. Increase Award      B. Decrease Award<br/> C. Increase Duration      D. Decrease Duration </div> </li> </ul> | 18.   | To be signed by the authorized representative of the applicant. A copy of the governing body's authorization for you to sign this application as official representative must be on file in the applicant's office. (Certain Federal agencies may require that this authorization be submitted as part of the application.)                                                                                                                                                                                                                   |
| 9.    | Name of Federal agency from which assistance is being requested with this application.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |       |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
| 10.   | Use the Catalog of Federal Domestic Assistance number and title of the program under which assistance is requested.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |       |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |

BUDGET INFORMATION - Non-Construction Programs

| SECTION A - BUDGET SUMMARY             |                                                   |                                     |                 |                       |                 |              |
|----------------------------------------|---------------------------------------------------|-------------------------------------|-----------------|-----------------------|-----------------|--------------|
| Grant Program Function or Activity (a) | Catalog of Federal Domestic Assistance Number (b) | Estimated Unobligated Funds         |                 | New or Revised Budget |                 |              |
|                                        |                                                   | Federal (c)                         | Non-Federal (d) | Federal (e)           | Non-Federal (f) | Total (g)    |
| 1. Com Facility                        | 10-766                                            | \$ 16,500.00                        | \$ 13,500.00    | \$                    | \$              | \$ 30,000.00 |
| 2.                                     |                                                   |                                     |                 |                       |                 | 0.00         |
| 3.                                     |                                                   |                                     |                 |                       |                 | 0.00         |
| 4.                                     |                                                   |                                     |                 |                       |                 | 0.00         |
| 5. Totals                              |                                                   | \$ 16,500.00                        | \$ 13,500.00    | \$ 0.00               | \$ 0.00         | \$ 30,000.00 |
| SECTION B - BUDGET CATEGORIES          |                                                   |                                     |                 |                       |                 |              |
| 6. Object Class Categories             |                                                   | GRANT PROGRAM, FUNCTION OR ACTIVITY |                 |                       | Total           |              |
|                                        |                                                   | (1)                                 | (2)             | (3)                   | (4)             | (5)          |
| a. Personnel                           |                                                   | \$                                  | \$              | \$                    | \$              | 0.00         |
| b. Fringe Benefits                     |                                                   |                                     |                 |                       |                 | 0.00         |
| c. Travel                              |                                                   |                                     |                 |                       |                 | 0.00         |
| d. Equipment                           |                                                   | 16,500.00                           | 13,500.00       |                       |                 | 30,000.00    |
| e. Supplies                            |                                                   |                                     |                 |                       |                 | 0.00         |
| f. Contractual                         |                                                   |                                     |                 |                       |                 | 0.00         |
| g. Construction                        |                                                   |                                     |                 |                       |                 | 0.00         |
| h. Other                               |                                                   |                                     |                 |                       |                 | 0.00         |
| i. Total Direct Charges (sum of 6a-6h) |                                                   | 16,500.00                           | 13,500.00       | 0.00                  | 0.00            | 30,000.00    |
| j. Indirect Charges                    |                                                   |                                     |                 |                       |                 | 0.00         |
| k. TOTALS (sum of 6i and 6j)           |                                                   | \$ 16,500.00                        | \$ 13,500.00    | \$ 0.00               | \$ 0.00         | \$ 30,000.00 |
| 7. Program Income                      |                                                   | \$                                  | \$              | \$                    | \$              | 0.00         |

Authorized for Local Reproduction

| SECTION C - NON-FEDERAL RESOURCES                                               |                                |                       |                   |              |             |
|---------------------------------------------------------------------------------|--------------------------------|-----------------------|-------------------|--------------|-------------|
| (a) Grant Program                                                               | (b) Applicant                  | (c) State             | (d) Other Sources | (e) TOTALS   |             |
| 8. Community Facilities                                                         | \$ 13,500.00                   | \$                    | \$                | \$           | 13,500.00   |
| 9.                                                                              |                                |                       |                   |              | 0.00        |
| 10.                                                                             |                                |                       |                   |              | 0.00        |
| 11.                                                                             |                                |                       |                   |              | 0.00        |
| 12. TOTAL (sum of lines 8- 11)                                                  | \$ 13,500.00                   | \$ 0.00               | \$ 0.00           | \$           | 13,500.00   |
| SECTION D - FORECASTED CASH NEEDS                                               |                                |                       |                   |              |             |
|                                                                                 | Total for 1st Year             | 1st Quarter           | 2nd Quarter       | 3rd Quarter  | 4th Quarter |
|                                                                                 | \$                             | \$                    | \$                | \$           | \$          |
| 13. Federal                                                                     | 16,500.00                      | \$                    |                   | \$ 16,500.00 | \$          |
| 14. Non-Federal                                                                 | 0.00                           |                       |                   |              |             |
| 15. TOTAL (sum of lines 13 and 14)                                              | \$ 16,500.00                   | \$ 0.00               | \$ 0.00           | \$ 16,500.00 | \$ 0.00     |
| SECTION E - BUDGET ESTIMATES OF FEDERAL FUNDS NEEDED FOR BALANCE OF THE PROJECT |                                |                       |                   |              |             |
| (a) Grant Program                                                               | FUTURE FUNDING PERIODS (Years) |                       |                   |              | (e) Fourth  |
|                                                                                 | (b) First                      | (c) Second            | (d) Third         |              |             |
| 16.                                                                             | \$                             | \$                    | \$                | \$           |             |
| 17.                                                                             |                                |                       |                   |              |             |
| 18.                                                                             |                                |                       |                   |              |             |
| 19.                                                                             |                                |                       |                   |              |             |
| 20. TOTAL (sum of lines 16-19)                                                  | \$                             | 0.00                  | \$ 0.00           | \$ 0.00      | 0.00        |
| SECTION F - OTHER BUDGET INFORMATION                                            |                                |                       |                   |              |             |
| 21. Direct Charges:                                                             |                                | 22. Indirect Charges: |                   |              |             |
| 23. Remarks:                                                                    |                                |                       |                   |              |             |

## ASSURANCES - NON-CONSTRUCTION PROGRAMS

Public reporting burden for this collection of information is estimated to average 15 minutes per response, including time for reviewing instructions, searching existing data sources, gathering and maintaining the data needed, and completing and reviewing the collection of information. Send comments regarding the burden estimate or any other aspect of this collection of information, including suggestions for reducing this burden, to the Office of Management and Budget, Paperwork Reduction Project (0348-0040), Washington, DC 20503.

**PLEASE DO NOT RETURN YOUR COMPLETED FORM TO THE OFFICE OF MANAGEMENT AND BUDGET. SEND IT TO THE ADDRESS PROVIDED BY THE SPONSORING AGENCY.**

**NOTE:** Certain of these assurances may not be applicable to your project or program. If you have questions, please contact the awarding agency. Further, certain Federal awarding agencies may require applicants to certify to additional assurances. If such is the case, you will be notified.

As the duly authorized representative of the applicant, I certify that the applicant::

- |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <ol style="list-style-type: none"> <li>1. Has the legal authority to apply for Federal assistance and the institutional, managerial and financial capability (including funds sufficient to pay the non-Federal share of project cost) to ensure proper planning, management and completion of the project described in this application.</li> <li>2. Will give the awarding agency, the Comptroller General of the United States and, if appropriate, the State, through any authorized representative, access to and the right to examine all records, books, papers, or documents related to the award; and will establish a proper accounting system in accordance with generally accepted accounting standards or agency directives.</li> <li>3. Will establish safeguards to prohibit employees from using their positions for a purpose that constitutes or presents the appearance of personal or organizational conflict of interest, or personal gain.</li> <li>4. Will initiate and complete the work within the applicable time frame after receipt of approval of the awarding agency.</li> <li>5. Will comply with the Intergovernmental Personnel Act of 1970 (42 U.S.C. §§4728-4763) relating to prescribed standards for merit systems for programs funded under one of the 19 statutes or regulations specified in Appendix A of OPM's Standards for a Merit System of Personnel Administration (5 C.F.R. 900, Subpart F).</li> <li>6. Will comply with all Federal statutes relating to nondiscrimination. These include but are not limited to: (a) Title VI of the Civil Rights Act of 1964 (P.L. 88-352) which prohibits discrimination on the basis of race, color or national origin; (b) Title IX of the Education Amendments of 1972, as amended (20 U.S.C. §§1681- 1683, and 1685-1686), which prohibits discrimination on the basis of sex; (c) Section 504 of the Rehabilitation</li> </ol> | <p>Act of 1973, as amended (29 U.S.C. §794), which prohibits discrimination on the basis of handicaps; (d) the Age Discrimination Act of 1975, as amended (42 U.S.C. §§6101-6107), which prohibits discrimination on the basis of age; (e) the Drug Abuse Office and Treatment Act of 1972 (P.L. 92-255), as amended, relating to nondiscrimination on the basis of drug abuse; (f) the Comprehensive Alcohol Abuse and Alcoholism Prevention, Treatment and Rehabilitation Act of 1970 (P.L. 91-616), as amended, relating to nondiscrimination on the basis of alcohol abuse or alcoholism; (g) §§523 and 527 of the Public Health Service Act of 1912 (42 U.S.C. §§290 dd-3 and 290 ee 3), as amended, relating to confidentiality of alcohol and drug abuse patient records; (h) Title VIII of the Civil Rights Act of 1968 (42 U.S.C. §3601 et seq.), as amended, relating to nondiscrimination in the sale, rental or financing of housing; (i) any other nondiscrimination provisions in the specific statute(s) under which application for Federal assistance is being made; and, (j) the requirements of any other nondiscrimination statute(s) which may apply to the application.</p> <ol style="list-style-type: none"> <li>7. Will comply, or has already complied, with the requirements of Titles II and III of the Uniform Relocation Assistance and Real Property Acquisition Policies Act of 1970 (P.L. 91-646) which provide for fair and equitable treatment of persons displaced or whose property is acquired as a result of Federal or federally-assisted programs. These requirements apply to all interests in real property acquired for project purposes regardless of Federal participation in purchases.</li> <li>8. Will comply, as applicable, with provisions of the Hatch Act (5 U.S.C. §§1501-1508 and 7324-7328) which limit the political activities of employees whose principal employment activities are funded in whole or in part with Federal funds.</li> </ol> |
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9. Will comply, as applicable, with the provisions of the Davis-Bacon Act (40 U.S.C. §§276a to 276a-7), the Copeland Act (40 U.S.C. §276c and 18 U.S.C. §874), and the Contract Work Hours and Safety Standards Act (40 U.S.C. §§327-333), regarding labor standards for federally-assisted construction subagreements.
10. Will comply, if applicable, with flood insurance purchase requirements of Section 102(a) of the Flood Disaster Protection Act of 1973 (P.L. 93-234) which requires recipients in a special flood hazard area to participate in the program and to purchase flood insurance if the total cost of insurable construction and acquisition is \$10,000 or more.
11. Will comply with environmental standards which may be prescribed pursuant to the following: (a) institution of environmental quality control measures under the National Environmental Policy Act of 1969 (P.L. 91-190) and Executive Order (EO) 11514; (b) notification of violating facilities pursuant to EO 11738; (c) protection of wetlands pursuant to EO 11990; (d) evaluation of flood hazards in floodplains in accordance with EO 11988; (e) assurance of project consistency with the approved State management program developed under the Coastal Zone Management Act of 1972 (16 U.S.C. §§1451 et seq.); (f) conformity of Federal actions to State (Clean Air) Implementation Plans under Section 176(c) of the Clean Air Act of 1955, as amended (42 U.S.C. §§7401 et seq.); (g) protection of underground sources of drinking water under the Safe Drinking Water Act of 1974, as amended (P.L. 93-523); and, (h) protection of endangered species under the Endangered Species Act of 1973, as amended (P.L. 93- 205).
12. Will comply with the Wild and Scenic Rivers Act of 1968 (16 U.S.C. §§1271 et seq.) related to protecting components or potential components of the national wild and scenic rivers system.
13. Will assist the awarding agency in assuring compliance with Section 106 of the National Historic Preservation Act of 1966, as amended (16 U.S.C. §470), EO 11593 (identification and protection of historic properties), and the Archaeological and Historic Preservation Act of 1974 (16 U.S.C. §§469a -1 et seq.).
14. Will comply with P.L. 93-348 regarding the protection of human subjects involved in research, development, and related activities supported by this award of assistance.
15. Will comply with the Laboratory Animal Welfare Act of 1966 (P.L. 89-544, as amended, 7 U.S.C. §§2131 et seq.) pertaining to the care, handling, and treatment of warm blooded animals held for research, teaching, or other activities supported by this award of assistance.
16. Will comply with the Lead-Based Paint Poisoning Prevention Act (42 U.S.C. §§4801 et seq.) which prohibits the use of lead-based paint in construction or rehabilitation of residence structures.
17. Will cause to be performed the required financial and compliance audits in accordance with the Single Audit Act Amendments of 1996 and OMB Circular No. A-133, "Audits of States, Local Governments, and Non-Profit Organizations."
18. Will comply with all applicable requirements of all other Federal laws, executive orders, regulations, and policies governing this program.

|                                             |  |                              |  |
|---------------------------------------------|--|------------------------------|--|
| SIGNATURE OF AUTHORIZED CERTIFYING OFFICIAL |  | TITLE<br>Mayor               |  |
| APPLICANT ORGANIZATION<br>City of Ironwood  |  | DATE SUBMITTED<br>03-12-2019 |  |

# Memo

**To:** Mayor & City Commission

**From:** Scott Erickson, City Manager

**CC:**

**Date:** March 11, 2019

**Re:** Discuss and Consider Authorizing Bids for the 2019 Pavement Chip Sealing Project

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## **Introduction**

The Ironwood City Commission is requested to authorize bids to be received for the 2019 Pavement Chip Sealing Project

## **Analysis & Background**

Pavement chip sealing is a pavement maintenance technique which is designed to preserve and extend the longevity of a street. The pavement chip seal process applies a surface coating of stone/chips to an existing roadway to seal the street surface thus reducing the normal wear and tear and extending the useful life of the roadway. The City of Ironwood had this street maintenance technique performed on VanBuskirk Road a few years ago and it has performed very well.

The proposed location for this years chip seal project is as identified on the attached map.

## **Recommendation**

Is it recommended to authorize bids for the 2019 pavement chip seal project.



Chip seal

2019 PROJECT



TITLE: 2017-2019 CHIP SEALING  
PROJECT QUANTITIES  
REVISION: A  
DATE: 2/7/2019  
DRAWN BY: J. ALONEN  
APPROVAL BY: S. ERICKSON  
DRAWING NO. S-1

213 S. MARQUETTE ST.  
IRONWOOD, MI 49938  
PH: (906) 932-5050  
FAX: (906) 932-5745

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