



Board of Commissioners

Fran Miron, District 1
Chair, Stan Karwoski, District 2
Bethany Cox, District 3
Karla Bigham, District 4
Michelle Clasen, District 5

BOARD AGENDA March 18, 2025 - 9:00 AM

All listed times are approximate. Board Workshops will start immediately following the conclusion of the Board meeting.

1. 9:00 **Roll Call**

Pledge of Allegiance

2. 9:00 **Comments from the Public**

Visitors may share their comments or concerns on any issue that is a responsibility or function of Washington County Government, whether or not the issue is listed on this agenda. Persons who wish to address the Board must fill out a comment card before the meeting begins and give it to the County Board Clerk or the County Administrator. The County Board Chair will ask you to come to the podium, state your name and city of residence, and present your comments. Your comments must be addressed exclusively to the Board Chair and the full Board of Commissioners. Comments addressed to individual Board members will not be allowed. You are encouraged to limit your presentation to no more than five minutes. The Board Chair reserves the right to limit an individual's presentation if it exceeds the allowable time limit, becomes redundant, repetitive, overly argumentative, or if it is not relevant to an issue that is part of Washington County's responsibilities.

3. 9:10 **Consent Calendar - Roll Call Vote**

Consent Calendar items are generally defined as items of routine business, not requiring discussion, and approved in one vote. Commissioners may elect to pull a Consent Calendar item(s) for discussion and/or separate action.

A. Approve a 2026 LCCMR Funding Application for a Department of Public Health & Environment wood utilization program project.

B. Authorize Joint Powers Agreement between the Minnesota DNR and Washington County for the purchase and installation of a new trailhead kiosk at Pine Point Regional Park.

4. 9:10 **Accounting and Finance - Cat Piepho, Director**

A. National Institute of Governmental Purchasing (NIGP) Recognition for Procurement Manager of the Year Award.

5. 9:25 **Public Works - A) Erin Clarkowski, Engineer II & B) Ryan Hoefs, Engineer II**

A. Approve Contract No. 17149 in the amount of \$1,369,925.84 with Ti-Zack Concrete, LLC for the County Highway 2 Rehabilitation Project.

B. Approve Contract No. 17214 with HDR Engineering Inc. in the amount of \$399,968.37 to provide preliminary design services for the County Road (CR) 50 (202nd St N) and Trunk Highway (TH) 61 Intersection Improvement Project.

6. 10:00 **General Administration - Jan Lucke, Deputy County Administrator**

A. Legislative Update

- Consider letter of support for the Ramsey/Washington Recycling & Energy (R&E) and Dem-Con HZI Bioenergy, LLC anaerobic digestion project.



7. 10:15 **Commissioner Reports - Comments - Questions**

This period of time shall be used by the Commissioners to report to the full Board on committee activities, make comments on matters of interest and information, or raise questions to the staff. This action is not intended to result in substantive board action during this time. Any action necessary because of discussion will be scheduled for a future board meeting.

8. 10:30 **Board Correspondence**

9. 10:35 **Executive (Closed) Session - Public Works**

- A. Executive closed session pursuant to Minn. Stat. § 13D.05 subd. 3(c) to review the purchase offer for the property located at 14386 Hudson Road S, Afton, MN in regards to the potential purchase of property for a Central Yard Waste Site and a Sheriff's Training facility.

10. 11:00 **Adjourn**

11. 11:00-11:10 **Break**

12. 11:10 **Board Workshop with Public Health and Environment**

- A. Wood waste management system and related procurement processes update.

13. 11:50 **Board Workshop with Public Health and Environment**

- A. Board feedback on solid waste plan program implementation.

14. 12:20-12:35 **Break**

15. 12:35 **Board Workshop with Public Works**

- A. Review proposed update to Parks and Open Space Commission Ordinance 75.

16. 1:00 **Finance Committee**