



## Meeting Agenda Circulation List

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Monday, March 20, 2017

7:00 PM

Council Chamber

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### SECTION "A" - STAFF INFORMATION MEMOS

Memorandum from R. Sutton, Director of Engineering dated March 20, 2017 regarding the McKay Road East - Highway 400 Interchange, Lockhart Road/Salem Road Crossing and Associated Works (Assignment #2) Municipal Class EA Phases 3 and 4 - Public Information Centre No. 2.

**Attachments:** [A1 170320 Phase 3 and 4 Municipal Class EA - McKay Rd E - Highway 400.pdf](#)

Memorandum from R. Sutton, Director of Engineering dated March 20, 2017 regarding the Salem Road Secondary Plan Study Area (Assignment #1) Transportation Improvements - Municipal Class EA, Phases 3 & 4 - Public Information Centre No. 2.

**Attachments:** [A2 170320 Phases 3 and 4 Municipal Class EA - Salem Rd.pdf](#)

Memorandum from R. Sutton, Director of Engineering dated March 20, 2017 regarding the Hewitt's Secondary Plan Study Area Transportation Improvements - Municipal Class Environmental Assessment Phases 3 and 4, Public Information Centre No. 2.

**Attachments:** [A3 170320 Phases 3 and 4 Municipal Class EA - Hewitt's Secondary Plan.pdf](#)

Memorandum from R. Sutton, Director of Engineering dated March 20, 2017 regarding the Mapleview Drive East, Huronia Road to Country Lane - Lane Restrictions and Closures.

**Attachments:** [A4 170320 Mapleview Dr E Huronia Rd to Country Ln - Lane Restrictions and Closures.pdf](#)

Memorandum from J. Thompson, Director of Environmental Services dated March 20, 2017 regarding the Water Operations Branch, 2016 Annual Inspection and Audit.

**Attachments:** [A5 170320 Water Operations Branch 2016 Annual Inspection and Audit.pdf](#)

Memorandum from S. Moffatt, Senior Accounting Clerk and L. Jerney, Manager of Accounting (Acting) dated March 20, 2017 regarding the 2016 Council Remuneration.

**Attachments:** [A6 170320 2016 Council Remuneration.pdf](#)

Memorandum from D. McAlpine, City Clerk/Director of Legislative and Court Services dated March 20, 2017 concerning a Liquor Licence Application Review - Sakana House.

**Attachments:** [A7 170320 Liquor Licence Appl - Sakana House.pdf](#)  
[170320 Sakana House MIF Questionnaire.pdf](#)

Memorandum from K. Brislin, Senior Planner dated March 20, 2017 regarding a Community Improvement Plans 2016 Progress Report.

**Attachments:** [A8 170320 Community Improvement Plan 2016 Progress Report.pdf](#)  
[170320 Community Improvement Progress Report 2016.pdf](#)

## **SECTION "B" - MEETING AGENDAS**

Agenda for the Accessibility Advisory Committee meeting to be held on March 23, 2017.

**Attachments:** [B1 170323 AAC Agenda.pdf](#)

## **SECTION "C" - GENERAL CORRESPONDENCE**

Correspondence from the Ministry of Education dated March 6, 2017 concerning the impact of the Pupil Accommodation Reviews.

**Attachments:** [C1 170320 Ministry of Education Pupil Accommodation Review.pdf](#)

Minutes from the Barrie Police Services Board meeting held on February 17, 2017.

**Attachments:** [C2 170320 BPSB Minutes Feb.pdf](#)

Correspondence from the Simcoe Muskoka District Health Unit dated February 27, 2017 concerning the Simcoe Muskoka District Health Unit Board of Health's 2017 Funding Notice.

**Attachments:** [C3 170320 SMDHU 2017 Funding Notice.pdf](#)

A copy of correspondence from the Township of Zorra dated March 1, 2017 regarding a resolution requesting the Government of Ontario develop a policy to install Automated External Defibrillators in all schools in Ontario.

**Attachments:** [C4 170320 Resolution Automated External Defibrillators.pdf](#)

Correspondence from the Conseil scolaire Viamonde School Board regarding a request for sponsorship for the "L'Afolie 2017" a Student Improvisation Tournament at Roméo-Dallaire Secondary School.

**Attachments:** [C5 170320 L'Afolie 2017 29th Edition.pdf](#)

**These items were added after the publishing of the Agenda and Circulation List**

**SECTION "A" - STAFF INFORMATION MEMOS**

Memorandum from C. Marchant, Manager, Water Operations Branch dated March 20, 2017 regarding United Nations World Water Day.

**Attachments:** [A9 170230 United Nations World Water Day.pdf](#)