

# BOARD OF COUNTY COMMISSIONERS ADMINISTRATIVE PUBLIC MEETING AGENDA

Tuesday, September 19, 2023  
10:00 AM

*If you need an auxiliary aid/service or other accommodation due to a disability, contact the commissioners office at 406-258-4877 or [bcc@missoulacounty.us](mailto:bcc@missoulacounty.us) at least two business days before the meeting. If a response is received after this point, we will try to obtain the auxiliary aid/service or accommodation, but we cannot guarantee that the request will be fulfilled.*

## How to attend the meeting:

**Hybrid meeting:** You can attend in person in Conference Room 206 of the Missoula County Administration Building (199 W. Pine st) or virtually using the Microsoft Teams using the link below:

## Microsoft Teams meeting

Join on your computer, mobile app or room device

[Click here to join the meeting](#)

Meeting ID: 244 525 285 620

Passcode: vLGzqN

[Download Teams](#) | [Join on the web](#)

Or call in (audio only)

+1 406-272-4824,,237157841# United States, Billings

Phone Conference ID: 237 157 841#

[Find a local number](#) | [Reset PIN](#)

|                                                                                          |                                                                                                    |                                                                                                |                                                                                                   |                                                                                                              |                                                                |
|------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------|
|                                                                                          |                                                                                                    |                                                                                                |                                                                                                   |                                                                                                              |                                                                |
| <b>DATE &amp; TIME: Tuesday, September 19, 2023 - 10:00 AM</b>                           |                                                                                                    |                                                                                                | <b>CHAIR/ACTING CHAIR:</b>                                                                        |                                                                                                              |                                                                |
| <b>ATTENDANCE:</b><br><b>Commissioners</b><br>Slotnick ( )<br>Strohmaier ( )<br>Vero ( ) | Lounsbury ( )<br>A. Hughes ( )<br>Czorny ( )<br>Emery ( )<br>Grinde ( )<br>Barnett ( )<br>Beck ( ) | Bristow ( )<br>Brock ( )<br>Cathey ( )<br>Crowser ( )<br>Fisher ( )<br>Franz ( )<br>Gaynor ( ) | Gernant ( )<br>Gordon ( )<br>Hart ( )<br>Hartman ( )<br>Hauser ( )<br>K. Hughes ( )<br>Jaicks ( ) | Lautzenheiser ( )<br>Lehnerz ( )<br>Marks ( )<br>Pavlish ( )<br>Petersen ( )<br>Powers ( )<br>Richardson ( ) | Salazar ( )<br>Seaman ( )<br>Stack ( )<br>Wall ( )<br>West ( ) |
| Others in Attendance:                                                                    |                                                                                                    |                                                                                                |                                                                                                   |                                                                                                              |                                                                |

## I. PUBLIC COMMENT ON ITEMS NOT ON THE AGENDA:

| II. CONSENT AGENDA: |                                                                                                                                                                                                                                   | Moved | Second | No/<br>Abstain | Passed | Signed |
|---------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|--------|----------------|--------|--------|
| 1.                  | Request board approve chair to sign an annual Federal Financial Report (SF425) for the U.S. Environmental Protection Agency as part of the requirements associated with the EPA Brownfields Assessment Grant.                     |       |        |                |        |        |
| 2.                  | Request board approve chair to sign the annual MBE/WBE Utilization Form (EPA Form 5700_52a) for the U.S. Environmental Protection Agency to partially meet the requirements of the EPA Brownfields Assessment Grant.              |       |        |                |        |        |
| 3.                  | Request board approve Amendment No. 1 to Task Order No. 5 for the RSID 925 Sunset West Water System Improvement Project.                                                                                                          |       |        |                |        |        |
| 4.                  | Request board approve Amendment No. 1 to Task Order No. 6 for the Lolo RSID 901 Wastewater System Improvement Project to extended from October of 2023 to November of 2024.                                                       |       |        |                |        |        |
| 5.                  | Request board approve chair to sign agreement with J&J Excavating and Trucking to fund the county in the amount of \$17,552 to pave of Clyde Street and Michigan Ave. in East Missoula where water lines were recently installed. |       |        |                |        |        |
| 6.                  | Request board approve Amendment No. 2 to extend the service dates for Task Order No. 3 for the Farm Lane Water Extension project from October of 2022 to October of 2024.                                                         |       |        |                |        |        |
| 7.                  | Request board approve temporary construction easement for Deschamps Lane construction on Brett Deschamps' property.                                                                                                               |       |        |                |        |        |

| III. ACTION ITEMS: (A REQUEST FOR COMMISSION ACTION FORM IS REQUIRED) |                                                                                                                                                                                                                                                                                   | Moved | Second | No/<br>Abstain | Passed | Signed |
|-----------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|--------|----------------|--------|--------|
| 1. Item:                                                              | Request board open the public comment period and set the public hearing for the Marshall Mountain Park Joint City-County Open Space Bond Project for at 3 p.m. Oct. 4, to be held jointly with the Missoula City Council in the Missoula Public Library.<br>9/19/2023 - 10/4/2023 |       |        |                |        |        |
|                                                                       | Presenter: Kali Becher                                                                                                                                                                                                                                                            |       |        |                |        |        |
| 2. Item:                                                              | Request board appoint Jeannette Smith to fill the remainder of a vacant term through May 31, 2025, to the Seeley Lake Community Council.<br>-                                                                                                                                     |       |        |                |        |        |
|                                                                       | Presenter: Kyla Lehnerz                                                                                                                                                                                                                                                           |       |        |                |        |        |

|                                                                            |
|----------------------------------------------------------------------------|
| IV. CORRESPONDENCE: (A REQUEST FOR COMMISSION ACTION FORM IS NOT REQUIRED) |
|----------------------------------------------------------------------------|

|                                                                             |
|-----------------------------------------------------------------------------|
| V. DISCUSSION ITEMS: (A REQUEST FOR COMMISSION ACTION FORM IS NOT REQUIRED) |
|-----------------------------------------------------------------------------|

|                                      |
|--------------------------------------|
| VI. UPCOMING EVENTS AND INVITATIONS: |
|--------------------------------------|

|                                                   |
|---------------------------------------------------|
| VII. SIGNING OF ITEMS APPROVED AT PUBLIC MEETING: |
|---------------------------------------------------|

|                                    |
|------------------------------------|
| VIII. OTHER COMMENTS/INSTRUCTIONS: |
|------------------------------------|