



**ROOM A | 130 6TH STREET WEST  
COLUMBIA FALLS, MT 59912**

**PHONE (406) 892-4391  
FAX (406) 892-4413**

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**CITY COUNCIL REGULAR MEETING  
AGENDA  
MONDAY, OCTOBER 02, 2023  
COUNCIL CHAMBERS CITY HALL**

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**FINANCE COMMITTEE – 6:30 P.M**

(Barnhart, Fisher, King)

Contact City Clerk Barb Staaland by 6:00 PM the day of the meeting to obtain virtual meeting information by emailing [staalandb@cityofcolumbiafalls.com](mailto:staalandb@cityofcolumbiafalls.com) or calling (406) 892-4391

**REGULAR MEETING – 7:00 P.M.**

**CALL TO ORDER**

**ROLL CALL**

**PLEDGE OF ALLEGIANCE**

**APPROVAL OF AGENDA**

**CONSENT AGENDA:**

1. Approval of Claims - September 18, 2023
2. Approval of Payroll Claims - September 29, 2023 - \$105,096.66
3. Approval of Regular City Council Meeting Minutes - September 18, 2023
4. Utility Billing Bad Debt Expense Approval
5. Approve Updated Neighborworks Environmental Review Agreement and Authorize City Manager's Signature

**VISITORS/PUBLIC COMMENT (Items not on agenda)**

## **APPOINTMENTS:**

- 6.** Approve Appointment of Frank Vessels as Probationary Volunteer Firefighter and Administer Oath of Office
7. Brandon Rice - Promotion to Sergeant/Administer Oath of Office

## **NOTICE OF PUBLIC HEARINGS/PUBLIC HEARINGS:**

### **8.** **Notice of Public Hearing:**

The Columbia Falls City-County Planning Board held a public hearing for the following item at their regular meeting on Tuesday, September 12, 2023, at 6:30 p.m. in the Council Chambers of City Hall, 130 6th Street West, Columbia Falls, Montana. The Columbia Falls City Council will hold a subsequent hearing on October 16, 2023, starting at 7:00 p.m. in the same location.

**Rocky Top Cabins Subdivision – A Two Lot Subdivision:** A request by Herbert Enterprises LLC to create a two-lot subdivision. The property is 8.11 acres in size and the property is zoned CR-1 which allows a minimum lot size of one acre. The property is located at 269 Rocky Lane, Columbia Falls, and is described as Assessor's Tract 1 (Parcel A of COS 21669) located in Section 7, Township 30 North, Range 20 West, P.M.M., Flathead County.

## **ORDINANCES / RESOLUTIONS:**

- 9.** **Resolution # 1910 - A Resolution of the City Council of the City of Columbia Falls, Montana Approving the Final Plat of Urban Wood RV Park Subdivision Located at 201 Highway 2 East, Described as Lot 3 D&G Subdivision in Section 17, T30N, R20W, Flathead County, Montana.**

## **REPORTS / BUSINESS FROM MAYOR & COUNCIL**

### **CITY MANAGER REPORT**

- 10.** City Manager's Report - Update on Projects and Operations

### **CITY ATTORNEY REPORT**

### **MISCELLANEOUS**

- 11.** Correspondence

## **ADJOURN**

Next Scheduled Meetings:

City Council – Regular Meeting - October 16, 2023 – 7:00 PM

Planning Board – TBD

09/29/23  
13:34:57

CITY OF COLUMBIA FALLS  
Claim Approval List  
For the Accounting Period: 9/23

Page: 1 of 9  
Report ID: AP100V

\* ... Over spent expenditure

| Claim/ | Check     | Vendor #/Name/<br>Invoice #/Inv Date/Description   | Document \$/<br>Line \$ | Disc \$ | PO # | Fund Org Acct | Object | Proj | Cash<br>Account |
|--------|-----------|----------------------------------------------------|-------------------------|---------|------|---------------|--------|------|-----------------|
| 45004  |           | 3112 406 CLEANING OF COLUMBIA FALLS                | 3,400.00                |         |      |               |        |      |                 |
|        | 277       | 09/25/23 FAC-SEPT JANITORIAL SERVICE               | 3,400.00                |         |      | 1000 411200   | 399    |      | 101000          |
|        |           | Total for Vendor:                                  | 3,400.00                |         |      |               |        |      |                 |
| 44998  |           | 878 AMERICAN WELDING & GAS INC                     | 89.38                   |         |      |               |        |      |                 |
|        | 09590688  | 09/19/23 STRTS-ARGON/SILVER STREAK PE              | 89.38                   |         |      | 2500 430200   | 220    |      | 101000          |
|        |           | Total for Vendor:                                  | 89.38                   |         |      |               |        |      |                 |
| 45001  |           | 1855 BARNHART, DON                                 | 398.30                  |         |      |               |        |      |                 |
|        |           | Montana League of Cities and Towns Conference 2023 |                         |         |      |               |        |      |                 |
|        | 092823    | 09/28/23 MLCT Conf-Mayor and 1st Lady              | 398.30                  |         |      | 1000 410100   | 380    |      | 101000          |
|        |           | Total for Vendor:                                  | 398.30                  |         |      |               |        |      |                 |
| 44972  |           | 6 BLACK MOUNTAIN SOFTWARE, INC.                    | 24,660.00               |         |      |               |        |      |                 |
|        |           | 09/01/23-08/31/24                                  |                         |         |      |               |        |      |                 |
|        | 29543     | 09/01/23 FIN-ANNUAL SERVICE & SUPPORT              | 7,945.00                |         |      | 1000 410500   | 363    |      | 101000          |
|        | 29543     | 09/01/23 WTR-ANNUAL SERVICE & SUPPORT              | 7,295.00                |         |      | 5210 430500   | 363    |      | 101000          |
|        | 29543     | 09/01/23 SWR-ANNUAL SERVICE & SUPPORT              | 7,295.00                |         |      | 5310 430600   | 363    |      | 101000          |
|        | 29543     | 09/01/23 ST LIGHTING                               | 1,062.00                |         |      | 2400 430200   | 363    |      | 101000          |
|        | 29543     | 09/01/23 ST MAINT                                  | 1,063.00                |         |      | 2500 430200   | 363    |      | 101000          |
|        |           | Total for Vendor:                                  | 24,660.00               |         |      |               |        |      |                 |
| 44968  |           | 1260 CARQUEST AUTO PARTS                           | 58.88                   |         |      |               |        |      |                 |
|        | 40856     | 09/20/23 STRTS- ENGINE OIL FILTER                  | 2.80                    |         |      | 2500 430200   | 231    |      | 101000          |
|        | 40856     | 09/20/23 STRTS- 5W30-Q1SP                          | 19.36                   |         |      | 2500 430200   | 231    |      | 101000          |
|        | 40856     | 09/20/23 STRTS- 5W30-5Q3SP                         | 36.72                   |         |      | 2500 430200   | 231    |      | 101000          |
|        |           | Total for Vendor:                                  | 58.88                   |         |      |               |        |      |                 |
| 44987  |           | 3028 CENTURYLINK - BUSINESS SERVICES               | 338.13                  |         |      |               |        |      |                 |
|        | 656793005 | 09/16/23 COMP- 8/16/23-09/16/23                    | 338.13                  |         |      | 1000 410580   | 345    |      | 101000          |
|        |           | Total for Vendor:                                  | 338.13                  |         |      |               |        |      |                 |
| 44993  |           | 14 CITY OF COLUMBIA FALLS                          | 4,194.77                |         |      |               |        |      |                 |
|        | 082723    | 08/27/23 FAC-08/17-09/18/23                        | 166.32                  |         |      | 1000 411200   | 342    |      | 101000          |
|        | 082723    | 08/27/23 FD- 08/17-09/18/23                        | 42.83                   |         |      | 1000 420400   | 342    |      | 101000          |
|        | 082723    | 08/27/23 PRKS-08/17-09/18/23                       | 3,056.12                |         |      | 1000 460400   | 342    |      | 101000          |

09/29/23  
13:34:57

CITY OF COLUMBIA FALLS  
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Page: 2 of 9  
Report ID: AP100V

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|--------|-----------|--------------------------------------------------|-------------------------|---------|------|---------------|--------|------|-----------------|
|        | 082723    | 08/27/23 STRS-08/17-09/18/23                     | 103.24                  |         |      | 2500 430200   | 342    |      | 101000          |
|        | 082723    | 08/27/23 WTR-08/17-09/18/23                      | 56.26                   |         |      | 5210 430500   | 342    |      | 101000          |
|        | 082723    | 08/27/23 SWR-08/17-09/18/23                      | 95.11                   |         |      | 5310 430600   | 342    |      | 101000          |
|        | 082723    | 08/27/23 POOL-08/17-09/18/23                     | 674.89                  |         |      | 1000 460445   | 342    |      | 101000          |
|        |           | Total for Vendor:                                | 4,194.77                |         |      |               |        |      |                 |
| 45005  |           | 776 COL.FALLS VOLUNTEER FIRE                     | 6,302.49                |         |      |               |        |      |                 |
|        | 092923X   | 09/29/23 JULY & AUG TAX RECEIPTS - REA           | 2,902.14                |         |      | 7120 212520   |        |      | 101000          |
|        | 092923X   | 09/29/23 JULY & AUG TAX - P&I                    | 26.87                   |         |      | 7120 212520   |        |      | 101000          |
|        | 092923X   | 09/29/23 JULY & AUG TAX - PP                     | 1,135.94                |         |      | 7120 212520   |        |      | 101000          |
|        | 092923X   | 09/29/23 STATE ENTITLEMENT-1ST Q FY24            | 2,228.75                |         |      | 7120 212520   |        |      | 101000          |
|        | 092923X   | 09/29/23 AUG INTEREST                            | 8.79                    |         |      | 7120 212520   |        |      | 101000          |
|        |           | Total for Vendor:                                | 6,302.49                |         |      |               |        |      |                 |
| 44969  |           | 3171 ELITE FIRE PROTECTION                       | 709.50                  |         |      |               |        |      |                 |
|        | 23-478    | 09/14/23 PRKS- REBUILD BACKFLOW @ FALLS          | 354.75                  |         |      | 1000 460400   | 360    |      | 101000          |
|        | 23-478    | 09/14/23 POOL- REBUILD SPRING/DAMAGED            | 354.75                  |         |      | 1000 460445   | 360    |      | 101000          |
|        |           | Total for Vendor:                                | 709.50                  |         |      |               |        |      |                 |
| 44981  |           | 438 FERGUSON WATERWORKS                          | 271.18                  |         |      |               |        |      |                 |
|        | 0867829   | 09/15/23 STRTS- RND SHVL/SQ SHVL/IRR             | 118.79                  |         |      | 2500 430200   | 212    |      | 101000          |
|        | 0866460   | 09/15/23 STRTS- RODENT GUARD/DRAINAGE            | 43.62                   |         |      | 2500 430200   | 240    |      | 101000          |
|        | 0865620-1 | 09/12/23 PRKS- WATERFALL REPAIR KIT              | 108.77                  |         |      | 1000 460400   | 240    |      | 101000          |
|        |           | Total for Vendor:                                | 271.18                  |         |      |               |        |      |                 |
| 44973  |           | 3075 FLATHEAD OIL                                | 62.95                   |         |      |               |        |      |                 |
|        | 23-920    | 09/05/23 STRTS- LEVER PAIL PUMP                  | 62.95                   |         |      | 2500 430200   | 212    |      | 101000          |
|        |           | Total for Vendor:                                | 62.95                   |         |      |               |        |      |                 |
| 44978  |           | 2814 FLATHEAD PEST SOLUTIONS                     | 29.00                   |         |      |               |        |      |                 |
|        | P15353    | 06/12/23 PRKS- MONTHLY EXTERIOR BARRIER          | 29.00                   |         |      | 1000 460400   | 399    |      | 101000          |
| 44999  |           | 2814 FLATHEAD PEST SOLUTIONS                     | 69.00                   |         |      |               |        |      |                 |
|        | P15569    | 09/27/23 FD-RURAL PEST CONTROL                   | 69.00                   |         |      | 1000 420400   | 399    |      | 101000          |
|        |           | Total for Vendor:                                | 98.00                   |         |      |               |        |      |                 |

09/29/23  
13:34:57

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Page: 3 of 9  
Report ID: AP100V

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|--------|------------|-------------------------------------------------|--------------|---------|------|------|-----|--------|--------|------|---------|
|        |            | Invoice #/Inv Date/Description                  | Line \$      |         | PO # | Fund | Org | Acct   | Object | Proj | Account |
| 44989  |            | 3113 GLOBAL ARCHIVES INC                        | 166.32       |         |      |      |     |        |        |      |         |
|        | 2023860    | 09/25/23 WTR-MONTHLY STORAGE AS BUILTS          | 83.16        |         |      | 5210 |     | 430500 | 363    |      | 101000  |
|        | 2023860    | 09/25/23 SWR-MONTHLY STORAGE AS BUILTS          | 83.16        |         |      | 5310 |     | 430600 | 363    |      | 101000  |
|        |            | Total for Vendor:                               | 166.32       |         |      |      |     |        |        |      |         |
| 44976  |            | 2806 HANSON'S HARDWARE                          | 134.31       |         |      |      |     |        |        |      |         |
|        | 607463     | 09/14/23 PRKS- CLAMP/COUPLINGS                  | 16.92        |         |      | 1000 |     | 460400 | 240    |      | 101000  |
|        | 607462     | 09/14/23 PRKS- CLAMPS/COUPLINGS                 | 28.37        |         |      | 1000 |     | 460400 | 240    |      | 101000  |
|        | 607543     | 09/20/23 PRKS- 1-9/16' PADLOCK                  | 28.99        |         |      | 1000 |     | 460400 | 220    |      | 101000  |
|        | 607418     | 09/12/23 PRKS- PINK STAKE FLAG                  | 2.50         |         |      | 1000 |     | 460400 | 220    |      | 101000  |
|        | 607610     | 09/25/23 PRKS- ANTIFREEZE 50 GAL                | 29.94        |         |      | 1000 |     | 460400 | 240    |      | 101000  |
|        | 607552     | 09/21/23 PRKS- STAPLER/SCREWS                   | 27.59        |         |      | 1000 |     | 460400 | 220    |      | 101000  |
|        |            | Total for Vendor:                               | 134.31       |         |      |      |     |        |        |      |         |
| 44965  |            | 1119 HDR ENGINEERING, INC.                      | 56,679.61    |         |      |      |     |        |        |      |         |
|        |            | WWTP AND SEWER IMPROVEMENTS PROJECT INVOICE #18 |              |         |      |      |     |        |        |      |         |
|        | 1200556517 | 09/13/23 SWR ARPA INV #18 THRU AUG              | 56,679.61    |         |      | 5310 |     | 430600 | 930    |      | 101000  |
|        |            | Total for Vendor:                               | 56,679.61    |         |      |      |     |        |        |      |         |
| 44977  |            | 2845 HEARTWOOD TREE SERVICE                     | 1,125.00     |         |      |      |     |        |        |      |         |
|        | 060123     | 06/01/23 TREE LIMB REMOVAL 3RD AVE/ST W         | 1,125.00     |         |      | 1000 |     | 410131 | 390    |      | 101000  |
|        |            | Total for Vendor:                               | 1,125.00     |         |      |      |     |        |        |      |         |
| 44980  |            | 2849 J2 BUSINESS PRODUCTS                       | 835.72       |         |      |      |     |        |        |      |         |
|        | 1320936-0  | 09/13/23 FAC-500 TISSUE 2PLY                    | 52.09        |         |      | 1000 |     | 411200 | 220    |      | 101000  |
|        | 1319653-0  | 09/12/23 FIN- HP201A TONER                      | 59.40        |         |      | 1000 |     | 410500 | 210    |      | 101000  |
|        | 1319653-0  | 09/12/23 WTR- HP201A TONER                      | 59.39        |         |      | 5210 |     | 430500 | 210    |      | 101000  |
|        | 1319653-0  | 09/12/23 SWR- HP201A TONER                      | 59.39        |         |      | 5310 |     | 430600 | 210    |      | 101000  |
|        | 1321603-0  | 09/18/23 PRKS- BROWN HAND TOWELS                | 50.89        |         |      | 1000 |     | 460400 | 220    |      | 101000  |
|        | 1320939-0  | 09/14/23 PD- SHARPIE MARKER                     | 12.99        |         |      | 1000 |     | 420100 | 210    |      | 101000  |
|        | 1320967-0  | 09/14/23 FIN-PAPER CLIPS/BINDER CLIP            | 4.63         |         |      | 1000 |     | 410500 | 210    |      | 101000  |
|        | 1323896-0  | 09/25/23 FAC- SOAP/BATH TISS/TOWEL/T            | 527.69       |         |      | 1000 |     | 411200 | 220    |      | 101000  |
|        | 1320967-0  | 09/14/23 WTR- PAPER CLIPS/BINDER CLI            | 4.63         |         |      | 5210 |     | 430500 | 210    |      | 101000  |
|        | 1320967-0  | 09/14/23 SWR- PAPER CLIPS/BINDERCLIP            | 4.62         |         |      | 5310 |     | 430600 | 210    |      | 101000  |
|        |            | Total for Vendor:                               | 835.72       |         |      |      |     |        |        |      |         |

09/29/23  
13:34:57

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Page: 4 of 9  
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|--------|------------|-------------------------------------------------------|-------------------------|---------|------|---------------|--------|------|-----------------|
| 44961  |            | 2047 LAURIE'S DELI                                    | 97.85                   |         |      |               |        |      |                 |
|        | 091223     | 09/12/23 WTR- MEETING                                 | 97.85                   |         |      | 5210 430500   | 220    |      | 101000          |
|        |            | Total for Vendor:                                     | 97.85                   |         |      |               |        |      |                 |
| 44990  |            | 3152 MONTANA ELITE LLC                                | 532.00                  |         |      |               |        |      |                 |
|        | 2350       | 09/18/23 SWR- UV NEW STYLE BALLAST HOLD               | 532.00                  |         |      | 5310 430600   | 220    |      | 101000          |
|        |            | Total for Vendor:                                     | 532.00                  |         |      |               |        |      |                 |
| 44966  |            | 44 MONTANA LEAGUE OF CITIES AND                       | 200.00                  |         |      |               |        |      |                 |
|        | ML01049    | 09/15/23 MANGAN & BENNION SUPRT EXPENS                | 200.00                  |         |      | 1000 410100   | 399    |      | 101000          |
|        |            | Total for Vendor:                                     | 200.00                  |         |      |               |        |      |                 |
| 45003  |            | 2305 MOTOROLA SOLUTIONS, INC.                         | 18,374.00               |         |      |               |        |      |                 |
|        |            | IN HOUSE COMPUTER FOR WATCHGUARD SYSTEM - \$5538.35   |                         |         |      |               |        |      |                 |
|        |            | 2 IN VEHICLE CAMERAS FOR UNIT #23 & #24 - \$12,835.65 |                         |         |      |               |        |      |                 |
|        |            | 8281682689 08/02/23 PD-WATCHGUARD COMP/IN HOUS        | 5,538.35                |         |      | 1000 420100   | 212    |      | 101000          |
|        |            | 8281670150 07/17/23 PD-2 IN CAR CAMERAS               | 12,835.65               |         |      | 4020 420100   | 940    |      | 101000          |
|        |            | Total for Vendor:                                     | 18,374.00               |         |      |               |        |      |                 |
| 44964  |            | 2707 MOUNTAIN ALARM                                   | 100.75                  |         |      |               |        |      |                 |
|        |            | ALARM MONITORING SERVICES 10/01/2023-10/31/2023       |                         |         |      |               |        |      |                 |
|        | 3905766    | 10/01/23 FAC- CITY HALL OCT 2023                      | 47.35                   |         |      | 1000 411200   | 366    |      | 101000          |
|        | 3904765    | 10/01/23 FAC- FD OCT 2023                             | 53.40                   |         |      | 1000 411200   | 366    |      | 101000          |
|        |            | Total for Vendor:                                     | 100.75                  |         |      |               |        |      |                 |
| 44991  |            | 1247 MURDOCH'S RANCH & HOME                           | 34.98                   |         |      |               |        |      |                 |
|        | 0920237566 | 09/20/23 PRKS- FLC GLOVES/WTRPROOF                    | 34.98                   |         |      | 1000 460400   | 226    |      | 101000          |
|        |            | Total for Vendor:                                     | 34.98                   |         |      |               |        |      |                 |
| 44975  |            | 52 NAPA AUTO PARTS                                    | 25.32                   |         |      |               |        |      |                 |
|        | 058149     | 09/13/23 FD-HEXAGON/LUBRIGUARD/TPE REF                | 25.32                   |         |      | 1000 420400   | 220    |      | 101000          |
|        |            | Total for Vendor:                                     | 25.32                   |         |      |               |        |      |                 |

09/29/23  
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Page: 5 of 9  
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|--------|------------|--------------------------------------------------|-------------------------|---------|------|---------------|--------|------|-----------------|
| 44992  |            | 908 NEWMAN SIGNS, INC.                           | 1,246.42                |         |      |               |        |      |                 |
|        | 049668     | 09/26/23 STR-CONES 18 IN W/COLLAR                | 415.48                  |         |      | 2500 430200   | 220    |      | 101000          |
|        | 049668     | 09/26/23 PRKS- CONES 18 IN W/COLLAR              | 415.47                  |         |      | 1000 460400   | 220    |      | 101000          |
|        | 049668     | 09/26/23 WTR- CONES 18 IN W/COLLAR               | 415.47                  |         |      | 5210 430500   | 220    |      | 101000          |
|        |            | Total for Vendor:                                | 1,246.42                |         |      |               |        |      |                 |
| 44963  |            | 2168 NORTH CENTRAL LABORATORIES                  | 81.95                   |         |      |               |        |      |                 |
|        | 492390     | 09/06/23 SWR - BOD STANDARD                      | 81.95                   |         |      | 5310 430600   | 222    |      | 101000          |
|        |            | Total for Vendor:                                | 81.95                   |         |      |               |        |      |                 |
| 44988  |            | 2002 NORTHWEST PARTS & EQUIPMENT &               | 22.00                   |         |      |               |        |      |                 |
|        | C328806    | 09/22/23 SWR- AIRCRAFT CABLE                     | 22.00                   |         |      | 5310 430600   | 240    |      | 101000          |
|        |            | Total for Vendor:                                | 22.00                   |         |      |               |        |      |                 |
| 44970  |            | 2816 O'REILLY AUTO PARTS                         | 114.50                  |         |      |               |        |      |                 |
|        | 4774-44860 | 09/14/23 PD- INVERTER                            | 29.99                   |         |      | 1000 420100   | 232    |      | 101000          |
|        | 4774-44911 | 09/18/23 WTR- INVERTER                           | 29.99                   |         |      | 5210 430500   | 232    |      | 101000          |
|        | 4774-44943 | 09/21/23 STRTS- NITRILE GLOVES                   | 54.52                   |         |      | 2500 430200   | 220    |      | 101000          |
|        |            | Total for Vendor:                                | 114.50                  |         |      |               |        |      |                 |
| 44997  |            | 3085 ORTHOPEDIC REHAB INC                        | 400.00                  |         |      |               |        |      |                 |
|        | 092723     | 09/18/23 FD- MESSER/RYAN PRE EMPLOYMENT          | 400.00                  |         |      | 1000 420400   | 390    |      | 101000          |
|        |            | Total for Vendor:                                | 400.00                  |         |      |               |        |      |                 |
| 44974  |            | 3193 POMP'S TIRE SERVICE INC                     | 2,392.00                |         |      |               |        |      |                 |
|        | 2090004263 | 09/14/23 SWR- C7500 TRCK SERVICE                 | 2,392.00                |         |      | 5310 430600   | 361    |      | 101000          |
|        |            | Total for Vendor:                                | 2,392.00                |         |      |               |        |      |                 |
| 44986  |            | 3192 POP A SQUAT PORTABLES                       | 665.00                  |         |      |               |        |      |                 |
|        | 14325      | 09/25/23 PRKS-7 PORTA POTTIES                    | 665.00                  |         |      | 1000 460400   | 399    |      | 101000          |
|        |            | Total for Vendor:                                | 665.00                  |         |      |               |        |      |                 |
| 44962  |            | 2769 RESPONSE EQUIPMENT SPECIALISTS,             | 8,125.09                |         |      |               |        |      |                 |
|        | 2022       | DODGE CHARGER UPFIT                              |                         |         |      |               |        |      |                 |
|        | 5817       | 09/14/23 PD-UPFITTING VEC                        | 8,125.09                |         |      | 4020 420100   | 940    |      | 101000          |
|        |            | Total for Vendor:                                | 8,125.09                |         |      |               |        |      |                 |

09/29/23  
13:34:57

CITY OF COLUMBIA FALLS  
Claim Approval List  
For the Accounting Period: 9/23

Page: 6 of 9  
Report ID: AP100V

\* ... Over spent expenditure

| Claim/   | Check            | Vendor #/Name/                          | Document \$/ | Disc \$ |      |      |     |        |        |      | Cash    |
|----------|------------------|-----------------------------------------|--------------|---------|------|------|-----|--------|--------|------|---------|
|          |                  | Invoice #/Inv Date/Description          | Line \$      |         | PO # | Fund | Org | Acct   | Object | Proj | Account |
| 44971    |                  | 1042 SANDS SURVEYING, INC.              | 2,651.25     |         |      |      |     |        |        |      |         |
|          | 37677            | 09/30/23 P/Z-ROUTINE SRVS 8/24-9/14     | 2,651.25     |         |      | 1000 |     | 411000 | 399    |      | 101000  |
|          |                  | Total for Vendor:                       | 2,651.25     |         |      |      |     |        |        |      |         |
| 44995    |                  | 3108 SEAWESTERN FIRE FIGHTING           | 1,856.20     |         |      |      |     |        |        |      |         |
| WOODRUFF |                  |                                         |              |         |      |      |     |        |        |      |         |
|          | INV26380         | 09/25/23 FD- OUTERSHELL PANT/COAT       | 1,856.20     |         |      | 1000 |     | 420400 | 226    |      | 101000  |
|          |                  | Total for Vendor:                       | 1,856.20     |         |      |      |     |        |        |      |         |
| 44982    |                  | 2890 SPOKANE HOUSE OF HOSE, INC         | 254.68       |         |      |      |     |        |        |      |         |
|          | 1022080          | 09/11/23 SWR- CAMLOKS/HOSE              | 254.68       |         |      | 5310 |     | 430600 | 220    |      | 101000  |
|          |                  | Total for Vendor:                       | 254.68       |         |      |      |     |        |        |      |         |
| 44996    |                  | 862 SUCCESSFUL SIGNS AND AWARDS         | 20.00        |         |      |      |     |        |        |      |         |
|          | 10758            | 09/25/23 CNCL-K KELLY BRASS METAL PRINT | 20.00        |         |      | 1000 |     | 410100 | 220    |      | 101000  |
|          |                  | Total for Vendor:                       | 20.00        |         |      |      |     |        |        |      |         |
| 44984    |                  | 1653 SUPER 1 FOODS                      | 21.04        |         |      |      |     |        |        |      |         |
|          | 3321584          | 09/13/23 SWR- WATER                     | 21.04        |         |      | 5310 |     | 430600 | 222    |      | 101000  |
|          |                  | Total for Vendor:                       | 21.04        |         |      |      |     |        |        |      |         |
| 44983    |                  | 2699 THE MAIL ROOM, INC                 | 289.29       |         |      |      |     |        |        |      |         |
|          | INVOICE #D116956 |                                         |              |         |      |      |     |        |        |      |         |
|          | D116956          | 09/11/23 PD-MAIL SRVS 8/29/23-9/8/23    | 9.27         |         |      | 1000 |     | 420100 | 310    |      | 101000  |
|          | D116956          | 09/11/23 FIN-MAIL SRVS 8/29/23-9/8/23   | 18.17        |         |      | 1000 |     | 410500 | 310    |      | 101000  |
|          | D116956          | 09/11/23 WTR-MAIL SRVS 8/29/23-9/8/23   | 86.55        |         |      | 5210 |     | 430500 | 310    |      | 101000  |
|          | D116956          | 09/11/23 SWR-MAIL SRVS 8/29/23-9/8/23   | 86.55        |         |      | 5310 |     | 430600 | 310    |      | 101000  |
|          | D116956          | 09/11/23 CRT-MAIL SRVS 8/29/23-9/8/23   | 50.34        |         |      | 1000 |     | 410360 | 310    |      | 101000  |
|          | D116956          | 09/11/23 PLN-MAIL SRVS 8/29/23-9/8/23   | 38.41        |         |      | 1000 |     | 411000 | 310    |      | 101000  |
|          |                  | Total for Vendor:                       | 289.29       |         |      |      |     |        |        |      |         |
| 44994    |                  | 3200 USABBLUEBOOK                       | 59.90        |         |      |      |     |        |        |      |         |
|          | 00133221         | 09/14/23 SWR- CARTRIDGE/WHITE TAPE 21   | 59.90        |         |      | 5310 |     | 430600 | 220    |      | 101000  |
|          |                  | Total for Vendor:                       | 59.90        |         |      |      |     |        |        |      |         |

09/29/23  
13:34:57

CITY OF COLUMBIA FALLS  
Claim Approval List  
For the Accounting Period: 9/23

Page: 7 of 9  
Report ID: AP100V

\* ... Over spent expenditure

| Claim/ | Check | Vendor #/Name/                                 | Document \$/ | Disc \$ |            |               |        |      |  | Cash    |
|--------|-------|------------------------------------------------|--------------|---------|------------|---------------|--------|------|--|---------|
|        |       | Invoice #/Inv Date/Description                 | Line \$      |         | PO #       | Fund Org Acct | Object | Proj |  | Account |
| 45000  | E     | 1218 VERIZON WIRELESS                          | 1,519.78     |         |            |               |        |      |  |         |
|        |       | 9944336328 09/27/23 ADMIN-9/13-10/12/23        | 19.93        |         |            | 1000 410400   | 345    |      |  | 101000  |
|        |       | 9944336328 09/27/23 FIN-9/13-10/12/23          | 19.93        |         |            | 1000 410500   | 345    |      |  | 101000  |
|        |       | 9944336328 09/27/23 FIRE-9/13-10/12/23         | 120.36       |         |            | 1000 420400   | 345    |      |  | 101000  |
|        |       | 9944336328 09/27/23 FAC-9/13-10/12/23          | 12.42        |         |            | 1000 411200   | 345    |      |  | 101000  |
|        |       | 9944336328 09/27/23 STRS-9/13-10/12/23         | 95.24        |         |            | 2500 430200   | 345    |      |  | 101000  |
|        |       | 9944336328 09/27/23 PD-9/13-10/12/23           | 807.23       |         |            | 1000 420100   | 345    |      |  | 101000  |
|        |       | 9944336328 09/27/23 WTR-9/13-10/12/23          | 164.85       |         |            | 5210 430500   | 345    |      |  | 101000  |
|        |       | 9944336328 09/27/23 SWR-9/13-10/12/23          | 115.16       |         |            | 5310 430600   | 345    |      |  | 101000  |
|        |       | 9944336328 09/27/23 CRT-9/13-10/12/23          | 49.69        |         |            | 1000 410360   | 345    |      |  | 101000  |
|        |       | 9944336328 09/27/23 SUSANS HOTSPOT             | 14.99        |         |            | 1000 410500   | 212    |      |  | 101000  |
|        |       | 9944336328 09/27/23 PD SMITH PHONE             | 49.99        |         |            | 1000 420100   | 212    |      |  | 101000  |
|        |       | 9944336328 09/27/23 FD WEEKS PHONE             | 49.99        |         |            | 1000 420400   | 212    |      |  | 101000  |
|        |       | Total for Vendor:                              | 1,519.78     |         |            |               |        |      |  |         |
| 44979  |       | 84 WESTERN BUILDING CENTER                     | 240.84       |         |            |               |        |      |  |         |
|        |       | 4I460471 09/13/23 SWR- BIOREACTOR MIXERS       | 40.76        |         |            | 5310 430600   | 240    |      |  | 101000  |
|        |       | 4I458557 09/12/23 SWR- EXTENSION CORD          | 104.97       |         |            | 5310 430600   | 220    |      |  | 101000  |
|        |       | 4I467980 09/18/23 PRKS- GLOSS/DOWEL/SPRY PAINT | 18.47        |         |            | 1000 460400   | 240    |      |  | 101000  |
|        |       | 4I470075 09/19/23 PRKS- IMPACT DRIVER SET/BITS | 43.48        |         |            | 1000 460400   | 220    |      |  | 101000  |
|        |       | 4I473893 09/20/23 SWR- INSECT FOGGER 3PK       | 9.99         |         |            | 5310 430600   | 220    |      |  | 101000  |
|        |       | 4I469897 09/19/23 SWR-HOSE/NIPPLE/BUSHINGS     | 13.26        |         |            | 5310 430600   | 240    |      |  | 101000  |
|        |       | 4I454221 09/11/23 STRTS- KEY/CUTTING/KEY TAG   | 9.91         |         |            | 2500 430200   | 220    |      |  | 101000  |
|        |       | Total for Vendor:                              | 240.84       |         |            |               |        |      |  |         |
|        |       | # of Claims                                    | 42           | Total:  | 138,849.38 | # of Vendors  | 40     |      |  |         |
|        |       | Total Electronic Claims                        |              |         | 1,519.78   |               |        |      |  |         |
|        |       | Total Non-Electronic Claims                    |              |         | 137329.60  |               |        |      |  |         |

09/29/23  
13:34:59

CITY OF COLUMBIA FALLS  
Fund Summary for Claims  
For the Accounting Period: 9/23

Page: 8 of 9  
Report ID: AP110

| Fund/Account                                  | Amount       |
|-----------------------------------------------|--------------|
| 1000 GENERAL FUND                             |              |
| 101000 CASH/CASH EQUIVALENTS                  | \$32,164.84  |
| 2400 SPECIAL LIGHTING DISTRICT FUND           |              |
| 101000 CASH/CASH EQUIVALENTS                  | \$1,062.00   |
| 2500 SPECIAL STREET MAINTENANCE DISTRICT FUND |              |
| 101000 CASH/CASH EQUIVALENTS                  | \$2,115.01   |
| 4020 CAPITAL PROJECTS FUND - General          |              |
| 101000 CASH/CASH EQUIVALENTS                  | \$20,960.74  |
| 5210 WATER ENTERPRISE FUND                    |              |
| 101000 CASH/CASH EQUIVALENTS                  | \$8,293.15   |
| 5310 SEWER ENTERPRISE FUND                    |              |
| 101000 CASH/CASH EQUIVALENTS                  | \$67,951.15  |
| 7120 FIRE RELIEF DISABILITY/PENSION FUND      |              |
| 101000 CASH/CASH EQUIVALENTS                  | \$6,302.49   |
| Total:                                        | \$138,849.38 |

09/29/23  
13:34:59

CITY OF COLUMBIA FALLS  
Claim Approval Signature Page  
For the Accounting Period: 9 / 23

Page: 9 of 9  
Report ID: AP100A

Council Meeting Date: 10/02/2023

Claims Submitted to Council: \$138,849.38

Claims Denied/Withheld by Council Finance Committee: \$\_\_\_\_\_ Claim #'s: \_\_\_\_\_

Prepared By: Shawn Bates, Finance Director

Shawn Bates

Approved by Susan M. Nicosia, City Manager

Susan Nicosia

City Council to Approve by motion on consent agenda

The following claims are significant:

Motorola Solutions, Inc. - \$18,374.00 2 PD in vehicle cameras and Watchguard computer system. (Fund 1000 & 4020)  
Black Mountain Software - \$24,660.00 Annual service and support. (Fund 1000, 5210, 5310, 2400 & 2500)  
HDR Engineering, Inc. - \$56,679.61 WWTP & Sewer improvements project. (Fund 5310)

The remaining claims are routine. Please let me know if you have any questions.  
Shawn

09/28/23  
16:11:44

CITY OF COLUMBIA FALLS  
Payroll Summary For Payrolls from 09/29/23 to 09/29/23

Page: 1 of 2  
Report ID: P130

Total for Payroll Checks

|                                         | Employee  | Employer | Amount    |
|-----------------------------------------|-----------|----------|-----------|
| ADDL HOURS (Additional)                 | 0.00      |          | 1,500.00  |
| COMP HOURS (Comp Time Used)             | 9.00      |          | 215.55    |
| J001 HOURS (CLOTH ALLOW)                | 0.00      |          | 1,100.00  |
| OTHE HOURS (Other Time Used)            | 160.00    |          | 5,150.40  |
| OVER HOURS (Overtime)                   | 34.75     |          | 1,421.20  |
| PERS HOURS (Personal Time Used)         | 24.00     |          | 877.20    |
| REG HOURS (Regular Time)                | 2,474.25  |          | 73,197.52 |
| SFTO HOURS (Shift Sup/FTO - \$1.5/hour) | 84.00     |          | 126.00    |
| SHFN HOURS (Shift B)                    | 432.00    |          | 864.00    |
| SHFQ HOURS (OVT B)                      | 12.00     |          | 36.00     |
| SICK HOURS (Sick Time)                  | 33.75     |          | 853.66    |
| VACA HOURS (Vacation Time Used)         | 180.00    |          | 5,524.93  |
| GROSS PAY                               | 90,866.46 | 0.00     |           |
| NET PAY                                 | 66,522.32 | 0.00     |           |
| CHILD SUPPORT P                         | 206.76    | 0.00     |           |
| CITY OF COLUMBI                         | 20.00     | 0.00     |           |
| FIT                                     | 7,917.49  | 0.00     |           |
| MEDICARE                                | 1,317.56  | 1,317.56 |           |
| MT ST FIRE ASSO                         | 100.39    | 0.00     |           |
| P.E.R.S.                                | 3,871.97  | 4,445.41 |           |
| PERS/FURS                               | 1,074.06  | 1,441.46 |           |
| PERS/POLICE                             | 2,490.14  | 3,987.00 |           |
| SIT                                     | 4,307.00  | 0.00     |           |
| SOCIAL SECURITY                         | 3,038.77  | 3,038.77 |           |
| UNEMPL. INSUR.                          | 0.00      | 403.93   |           |
| WORKERS' COMP                           | 0.00      | 2,665.18 |           |
| CHARLES SCHWAB                          | 1,865.63  | 0.00     |           |
| FIRST INTERSTAT                         | 1,110.56  | 0.00     |           |
| FREEDOM BANK                            | 5,156.23  | 0.00     |           |
| GLACIER BANK KA                         | 8,356.20  | 0.00     |           |
| GLACIER BANK/CF                         | 17,717.81 | 0.00     |           |
| GLACIER BANK/WF                         | 1,993.89  | 0.00     |           |
| NAVY FEDERAL CR                         | 2,379.41  | 0.00     |           |
| PARKSIDE CR U                           | 7,698.30  | 0.00     |           |
| STRIDE BANK                             | 1,180.39  | 0.00     |           |
| THREE RIVERS                            | 1,310.97  | 0.00     |           |
| USAA FEDERAL                            | 1,433.07  | 0.00     |           |
| USBANK.                                 | 2,505.88  | 0.00     |           |
| WELLS FARGO                             | 2,196.05  | 0.00     |           |
| WELLS FARGO, TX                         | 1,758.56  | 0.00     |           |
| WFISH CR UNION                          | 9,859.37  | 0.00     |           |
| FIT/SIT BASE                            | 83,430.29 | 0.00     |           |
| MEDICARE BASE                           | 90,866.46 | 0.00     |           |
| PERS BASE                               | 86,718.55 | 0.00     |           |
| SOC SEC BASE                            | 49,012.36 | 0.00     |           |
| UN BASE                                 | 89,766.46 | 0.00     |           |
| WC BASE                                 | 89,292.74 | 0.00     |           |

Sept. 29, 2023  
Payroll  
\$105,096.44  
Baw Staaland

09/28/23  
16:11:44

CITY OF COLUMBIA FALLS  
Payroll Summary For Payrolls from 09/29/23 to 09/29/23

Page: 2 of 2  
Report ID: P130

Total 17,299.31  
Total Payroll Expense (Gross Pay + Employer Contributions): 108,165.77

Check Summary

Payroll Checks Prev. Out. \$83,510.06  
Payroll Checks Issued \$327.15  
Payroll Checks Redeemed \$81,530.19  
Payroll Checks Outstanding \$2,307.02  
Electronic Checks \$104,769.51

| Deductions Accrued      | Carried Forward<br>From Previous Month | Deduction<br>Checks Issued | Difference | Liab Account |
|-------------------------|----------------------------------------|----------------------------|------------|--------------|
| Social Security 6077.54 |                                        | 6077.54                    |            | 212260       |
| Medicare 2635.12        |                                        | 2635.12                    |            | 212260       |
| P.E.R.S. 8317.38        |                                        | 8317.38                    |            | 212270       |
| Unempl. Insur. 403.93   | 3125.47                                |                            | 3529.40    | 212210       |
| Workers' Comp 2665.18   | 20682.83                               |                            | 23348.01   | 212220       |
| FIT 7917.49             |                                        | 7917.49                    |            | 212260       |
| SIT 4307.00             |                                        | 4307.00                    |            | 212260       |
| AFLAC-PRETAX 0.00       |                                        |                            |            | 212230       |
| NATIONWIDE/EMP 0.00     |                                        |                            |            | 212280       |
| Teamsters dues 0.00     |                                        |                            |            | 212310       |
| PERS/Police 6477.14     |                                        | 6477.14                    |            | 212240       |
| TEAMSTERS INIT 0.00     |                                        |                            |            | 212310       |
| NATIONWIDE/CITY 0.00    |                                        |                            |            | 212280       |
| AFLAC-POSTTAX 0.00      |                                        |                            |            | 212230       |
| PERS/FURS 2515.52       |                                        | 2515.52                    |            | 212275       |
| MT ST FIRE ASSO 100.39  |                                        | 100.39                     |            | 212315       |
| HEALTHINS/PRE 0.00      |                                        |                            |            | 212400       |
| CITY OF COLUMBI 20.00   |                                        | 20.00                      |            | 212450       |
| UNUM LIFE INS. 0.00     |                                        |                            |            | 212400       |
| FLEX ALLEGIANCE 0.00    |                                        |                            |            | 212285       |
| CHILD SUPPORT P 206.76  |                                        | 206.76                     |            | 212330       |
| FOP 0.00                |                                        |                            |            | 212335       |
| Total Ded. 41643.45     | 23808.30                               | 38574.34                   | 26877.41   |              |

\*\*\*\* Carried Forward column only correct if report run for current period.

# CITY OF COLUMBIA FALLS

## CITY COUNCIL REGULAR MEETING MINUTES

### HELD SEPTEMBER 18, 2023

Mayor Barnhart called the meeting to order at 7:00 p.m.

**ROLL CALL:** Councilor Fisher, Councilor King, Councilor Lovering, Councilor Piper, Councilor Robinson, Councilor Shepard, and Mayor Barnhart.

Also present: City Manager Nicosia, City Clerk Staaland, City Attorney Breck, Police Chief Peters and Fire Chief Weeks.

**APPROVAL OF AGENDA:** Councilor Lovering made motion to approve the agenda, seconded by Councilor Piper and the motion carried.

#### **PLEDGE OF ALLEGIANCE**

**CONSENT AGENDA:** Councilor Robinson motioned to approve the consent agenda noting all claims appeared to be in order, seconded by Councilor Shepard with council voting as follows. Ayes: King, Lovering, Piper, Robinson, Shepard, Fisher, and Barnhart.

Approval of Claims - September 18, 2023 - \$400,465.36

Approval of Special Payroll Claims - September 5, 2023 - \$27,100.71

Approval of Payroll Claims, September 15, 2023 - \$160,332.58

Approval of Regular City Council Meeting Minutes - September 5, 2023

Approval of Space Usage Agreement, Flathead County and City - 911 Communications Facility and Authorize City Manager's Signature

#### **PUBLIC PRESENTATION/DISCUSSION - MT DEPT OF TRANSPORTATION**

Bob Vosen, MDT Missoula District Administrator, and John Schmidt, MDT Kalispell Construction, are here this evening to answer council concerns.

John Schmidt gave a brief update on highway construction in the area. Councilor Shepard inquired about highway construction at Salmon Lake. Mr. Schmidt said they will start paving in October with hopes of getting two thirds complete and finishing the remainder next year, hopefully before July 4th.

Mr. Vosen said District 1 has been without a Transportation Commissioner for months and the governor has recently appointed Cody Schwartz as the new District 1 Transportation Commissioner. Mr. Schwartz will be a great addition to the team.

Mr. Vosen addressed concerns and questions from the Council:

1. Green left turn arrows at intersections – MDOT did a study of intersections at 206, 4<sup>th</sup> Ave. W., 6<sup>th</sup> Ave. W. and Meadow Lake and the results are currently being analyzed. Traffic volume and delays have to meet criteria to determine if a signal is warranted. If it is warranted, MDOT will have to figure out funding to order new heads to make it happen. There is a private development that triggered a review of the Hwy 2 and Meadow Lake intersection, and MDOT will be working with the developer on any needed improvements. Mr. Vosen said when a green turning signal is added it can delay traffic in other areas.

2. Stop light at truck route – Mr. Vosen said they will put in the request, but if they could get a letter from the City requesting the light would be beneficial.

3. Regarding reducing the speed limit on Hwy. 2 to 35 MPH from the existing 45 MPH and reducing the speed limit on the North Fork Road entering into the city limits - Mr. Vosen said the way speed limits work in Montana is clearly spelled out in MCA and that is for speed limits to be changed, MDT doesn't have the authority to do so, it lies with the Transportation Commission. MDT has to receive a letter of request to review the speed limit by the governing body, if it's in the county the letter needs to come from the County Commissioners. MDT will do a speed study on what the traffic conditions are and what travel speeds are currently. The study will be reviewed by MDT and then they submit a letter back to the city or county on the findings. At that point, MDT will ask that the city or county to take public comment and respond back to MDT. MDT will then send the information to the Transportation Commission. City Manager Nicosia asked Mr. Vosen if the process would take approximately one year. Mr. Vosen replied we have a small group that does it and it will take close to a year. Some cities hire an engineering company to do the speed study and we review the study. This may expedite the turnaround time.

4. Are there state funds available for the TA sidewalk project - Mr. Vosen said no, there are no funds available. The TA program is federal funding and the funding match (13.42%) comes from the local government; MDT doesn't have a pot of money to provide a match for the TA program. Nicosia said we are doing a right of way phase, which added \$15,000 to the city share and the project missed the September deadline to ensure construction in 2024 and will now not see construction until 2025.

5. Pedestrian crossings on Nucleus and how to make them more visible - Vosen said some intersections already have signs with lights; we could paint more blocks or shark teeth on the crosswalks. Sign saturation is a problem; we want to be cautious on to where we put them. Bulb outs can be effective in getting pedestrians further out. Some of your signs are obscured by trees, you could trim those back. You may look during heavy traffic season to have a flag canister at intersections. Mayor Barnhart said we noticed in some communities they have signs stating pedestrian crossing ahead, perhaps we can put one at the beginning of Nucleus Ave and near the Post Office. Vosen said it may be effective. Nicosia asked if you approve the center lane during the busy time and is it beneficial. Vosen said he is not sure if MDT has approved them or not. Mr. Schmidt suggested a cross walk on 7th Street. Vosen said he would look into getting a crosswalk there.

Mayor Barnhart inquired about the intersection on Hwy 40 and Hwy 2, as there is no turning lane on the north side. Mr. Vosen said MDT is looking at a multitude of intersections in the valley and that one is number seven on the list, so it is definitely on their radar.

Police Chief Peters said the "when flashing" sign on Hwy 2 just west of Hilltop blew off and has not been replaced. Vosen said he will check with maintenance.

Mr. Vosen said he hopes to check in with the council on a quarterly basis here forward.

#### **NOTICE OF PUBLIC HEARINGS/PUBLIC HEARINGS:**

Mayor Barnhart read the notice of hearing:

#### **Notice of Public Hearing - Rocky Top Cabins, A Two-Lot Subdivision - October 16, 2023:**

The Columbia Falls City-County Planning Board held a public hearing for the following item at their regular meeting on Tuesday, September 12, 2023, at 6:30 p.m. in the Council Chambers of City Hall, 130 6th Street

West, Columbia Falls, Montana. The Columbia Falls City Council will hold a subsequent hearing on October 16, 2023, starting at 7:00 p.m. in the same location.

**Rocky Top Cabins Subdivision – A Two Lot Subdivision:** A request by Herbert Enterprises LLC to create a two-lot subdivision. The property is 8.11 acres in size and the property is zoned CR-1 which allows a minimum lot size of one acre. The property is located at 269 Rocky Lane, Columbia Falls, and is described as Assessor's Tract 1 (Parcel A of COS 21669) located in Section 7, Township 30 North, Range 20 West, P.M.M., Flathead County.

#### **NEW BUSINESS:**

##### **Approval of LWCF Pre-Application - Fenholt Park Skatepark and Bathroom**

City Manager said council has previously agreed to work with the Badrock Skatepark Association to submit a joint application to incorporate a bathroom at Fenholt Park. The deadline for pre-submittal is October 2nd. Council will adopt a resolution authorizing the application if the City/Badrock Skatepark Association are selected to proceed. The estimated cost of the Skatepark including the bathroom is between \$690,000 - \$715,000. This will be a competitive application, said Nicosia and staff recommends approval.

Councilor Fisher motioned to authorize the pre-application, seconded by Councilor Shepard with council voting as follows. Ayes: Lovering, Piper, Robinson, Shepard, Fisher, King, and Barnhart.

##### **Capital Outlay Review and Approval - Fire Department**

Fire Chief Weeks and City Manager Nicosia presented the Capital Outlay Needs for the Fire Department, 5-year, 20-year, and future.

This is the first in the series of detailed Capital Outlay Review for the City Council said Nicosia. City Manager Nicosia and Fire Chief Weeks discussed the Fire Department needs to include building, vehicles, and equipment. The main apparatus were discussed. The 2012 pumper was the City's first shared purchase with the Rural Fire District at \$321,000. The suggested replacement of this vehicle is fifteen to twenty years, and the estimated cost is \$700,000. The 2001 457 Rescue truck was \$227,000 when purchased and the replacement cost is nearly \$600,000. We are considering replacing this vehicle in 2024/2025.

431 is the oldest engine, a 1994 HME, slated for replacement in 2024/2025. There is a pumper rescue engine that could replace 457 and 431 for an estimated cost of \$700,000. The city share of the engine would be \$275,000 and the rural share would be \$425,000 based on 2023 taxable valuations and 2023 FY call counts. Chief Weeks believes the can surplus 457 to put toward the new engine.

The 2002 ladder truck was also a joint purchase with the Rural Department for \$132,000. and the replacement cost is \$1.2 million, the City would replace it after 2027.

The 2014 Ford F150 is the command vehicle purchased for \$47,000; replacement would be in 2029/2034.

Our utility truck is a 2010 Ford F150 was \$33,000. Replacement for this vehicle will be in 2030.

Nicosia and Weeks reviewed all of the large equipment items including washers, hose dryer, cascade system as well as large volume purchases such as radios and SCBA's. Nicosia noted that the Council will receive a formal Capital Outlay Report for adoption at a later date.

#### **REPORTS / BUSINESS FROM MAYOR & COUNCIL**

Councilor King expressed concern over people living in the parking lot at the old Burger King. Nicosia said they have been asked to vacate the property and are now gone.

Councilor Shepard said he is concerned with high-speed traffic on Hwy 2. Chief Peters said they are consistently pulling folks over for speeding.

Councilor Lovering asked if we are addressing Mrs. Darling's letter to the council on the park. Nicosia replied yes, we are acting on it.

Mayor Barnhart asked if the city is working on getting rip rap along the riverbank at River's Edge Park. Nicosia replied we have to adopt the County-wide pre-mitigation plan and then we can start the project.

Mayor said he visited River's Edge Park and there was a hammock, backpack, and someone in the hammock. What prevents people from staying there all night? Nicosia said the city parks are patrolled nightly and we encourage people to report such activity to us so we may respond appropriately.

#### **CITY MANAGER REPORT**

Nicosia reminded interested council members to register for the MT League of Cities and Towns conference.

#### **MISCELLANEOUS REPORTS**

Fire Chief Weeks filled council in on what the career firefighter/EMT's do on a daily basis as previously requested by Councilor Fisher. Weeks noted the response time is much quicker with career staff. When not on a call they maintain engines, inventory engines, hydrant maintenance, mowing at the rural fire hall and city department, conduct weekly training, attend training classes when needed, and fire inspections. Chief Weeks said they are busy with the call volume and other duties.

Police Chief Peters said the new Police charger is on the road. Car #22 was wiped out on a traffic stop and is out of commission. Chief Peters reported that Officer Vinny Smith is back with the department as a Patrolman and he is already certified. Chief Peters said the department is fully staffed with officers but down a Detective and one Sergeant. The Department is extremely busy with the amount of traffic during the summer season, and the call volume is up, and the officers are busy said Peters.

**ADJOURN** – Meeting duly adjourned at 8:32 P.M.

---

Mayor

Attest:

---

City Clerk

9/25/2023

To: Mayor & Council

From: City Manager Susan Nicosia

Finance Director Shawn Bates

Re: Utility Account Write-Off's - Bad Debt

Please authorize these accounts to be written off as Bad Debt Expense:

|                  |          |    |       |             |
|------------------|----------|----|-------|-------------|
| Raymond Sorenson | 00519-01 | \$ | 50.70 | Estate sold |
|------------------|----------|----|-------|-------------|

|       |    |       |
|-------|----|-------|
| Total | \$ | 50.70 |
|-------|----|-------|

These balances are all owed by owners and collection efforts have been initiated, however current collection is not assured. These accounts are over 120 days old.

Council must authorize the recording of Bad Debt Expense.

**ENVIRONMENTAL REVIEW AGREEMENT****TO PROVIDE ENVIRONMENTAL REVIEWS FOR NEIGHBORWORKS MONTANA**

THIS AGREEMENT made on 9/22/2023, by and between **NeighborWorks Montana**, PO Box 1025, Great Falls, MT 59403 (17 5<sup>th</sup> Avenue South, Great Falls, MT 59401), hereinafter called the "Contractor" and **City of Columbia Falls Montana** hereinafter called the "Local Government".

**WITNESETH:**

Contractor hereby engages Local Government as its sole and exclusive agent to perform the Environmental Reviews on properties being considered for purchase under the State HOME 0% Deferred down payment and closing costs assistance Program. Local Government agrees that all parties performing such Environmental Reviews will be qualified to do so in accordance with Montana Department of Commerce HOME regulations. The Environmental review must be prepared by a qualified person/entity familiar with the project and the area.

**1. SCOPE OF WORK**

The Local Government must designate the Environmental Preparer(s).

Identify who will conduct the Environmental Review and produce the Environmental Review Record, ERR; Montana Department of Commerce HOME Investment PARTNERSHIPS Program EXHIBIT 2-L.1 Site Specific Project Review for Homebuyer Assistance:

Name:     **Susan Nicosia**    

Title:     **City Manager / Planning & Zoning Administrator**    

Organization:     **City of Columbia Falls Montana**    

email address:     **nicosias@cityofcolumbiafalls.com**    

Phone #:     **406.892.4391**     Fax #:     **406.892.4413**    

Local Government shall advise Contractor if there are any changes to the above Environmental Preparer(s).

The Contractor shall furnish the address of the property to be reviewed to the designated Environmental Preparer(s), via email.

Site Specific Project Review Form for Homebuyer assistance must be completed for EACH address to be assisted with HOME funds.

## **2. RESPONSIBILITIES**

### **a. Environmental Review**

Designated Environmental Preparer(s) will perform the Environmental Review and complete the Montana Department of Commerce HOME Investment PARTNERSHIPS Program **EXHIBIT 2-L.1 Site Specific Project Review for Homebuyer Assistance** within 7 business days of receiving the information. (Copy of Exhibit is attached.)

There are two (2) yes/no questions and 2 required map copies (one for both yes/no questions).

### **b. Designated Environmental Preparer(s) will perform all such reviews with the **City of Columbia Falls, Montana.****

## **3. FEE SCHEDULE**

Contractor will pay the Local Government a fee of **\$100.00** for each Environmental Review prepared.

Contractor will mail fee check to Local Government:

**Name of Local Government: City of Columbia Falls Montana**

**ATTN: Susan M Nicosia, City Manager**

**Mailing Address: 130 6<sup>th</sup> St W, Columbia Falls, MT 59912**

**Phone #: 406.892.4384**

**email address: [nicosias@cityofcolumbiafalls.com](mailto:nicosias@cityofcolumbiafalls.com)**

**PLEASE NOTE: From Susan M Nicosia, City Manager, 09-01-2023:**  
**"...The City of Columbia Falls will not charge the \$100 fee unless the completion of the form requires an inordinate amount of time to complete for a site specific property. The City wishes to support affordable housing in our community. ... I have not found the site specific review to be cumbersome..."**

**INDEMNIFICATION BY CONTRACTOR**

Contractor shall indemnify, defend and save Environmental Review Organization &/or Certifying Officer harmless from any and all claims, proceedings or liability including but not limited to property claims and litigation, and all costs and expenses thereof for injuries or damages, including economic losses to persons and Environmental Review Organization &/or Certifying Officer, including any employee or representative of Environmental Review Organization &/or the Certifying Officer, or property including, but not limited to these relating to or arising out of the review of the property reviewed or in any manner resulting from or arising out of the performance by Environmental Review Organization &/or the Certifying Officer of its services under this agreement, **except** for that which is caused by negligence, willful misconduct, or intentional act of Environment Review Organization &/or the Certifying Officer or its employees or representatives.

**4. TERMINATION OF AGREEMENT**

Either party may not terminate this agreement without just cause except by providing 30 days written notice to the following:

|                   |                                                                                                                                                                                                                                                                                               |
|-------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| CONTRACTOR:       | NeighborWorks Montana<br>PO Box 1025, Great Falls, MT 59403<br>17 5 <sup>th</sup> Street South, Great Falls, MT 59401<br>ATTN: Kaia Peterson, Executive Director<br><a href="mailto:kpeterson@nwmt.org">kpeterson@nwmt.org</a>                                                                |
| LOCAL GOVERNMENT: | <b>City of Columbia Falls</b><br><b>130 6<sup>th</sup> St W, Columbia Falls, MT 59912</b><br><b>ATTN: Donald W. Barnhart, Mayor</b><br><b>c/o Barb Staaland, City Clerk</b><br><b>email address: <a href="mailto:staalandb@cityofcolumbiafalls.com">staalandb@cityofcolumbiafalls.com</a></b> |

## 5. AGREEMENT MODIFICATION

This agreement may be modified by mutual agreement of the parties.

This agreement is entered into by the undersigned

Dated 9/22/2023.

### CONTRACTOR:

DocuSigned by:  
Kaia Peterson  
DDF9273DF0CE4BD

Kaia Peterson, Executive Director  
NeighborWorks Montana  
PO Box 1025, Great Falls, MT 59403  
17 5<sup>TH</sup> St S, Great Falls, MT 59401

9/22/2023  
Date: \_\_\_\_\_

### LOCAL GOVERNMENT:

DocuSigned by:  
Susan M Nicosia  
7A8E71DD6ECE439

**Susan M Nicosia, City Manager**  
**City of Columbia Falls Montana**  
**130 6<sup>th</sup> St W, Columbia Falls, MT 59912**

9/22/2023  
Date: \_\_\_\_\_

**EXHIBIT 2-L.1****Site Specific Project Review for Homebuyer Assistance**

(Intended for use following the CENST environmental review conducted for single family housing acquisition, i.e., homebuyer assistance, once a specific house/address has been identified)

(Note: Boxes will expand to accommodate information)

Date

MDOC HOME Grant Number

Grantee Name

Activity/Site Location (Address)

Activity/Site Description

Date of Approved CENST Review

**SITE SPECIFIC PROJECT REVIEW FINDINGS**

**1. Floodplain Management and Flood Insurance**  
(E.O. 11988 and 24 CFR Part 55)

**Is the project/activity (check only one of the following):**

- ☐ Located within a National Flood Insurance Program (NFIP) participating community and **not located** within a Special Flood Hazard Area (SFHA)?

FEMA Map Number:

Attach a copy of the current Federal Emergency Management Agency (FEMA) Flood Insurance Rate Maps (FIRM).

Attachment:

*Analysis is completed.*

- ☐ Located within a NFIP participating community and **located inside** a SFHA?

FEMA Map Number:

Attach a copy of the current FEMA FIRM map.

Attachment:

The HOME Program recommends **not** proceeding **unless** flood insurance is obtained and maintained throughout the period of affordability. The homebuyer should be strongly encouraged to find another property.

*Analysis is completed.*

- ☐ Located in a NFIP non-participating community and **not** suspected to be located inside an area subjected to a 100-year flood inundation?

State reason(s) for this determination here

*Analysis is completed.*

- ☐ Located in a NFIP non-participating community and suspected to be **located inside** an area subjected to a 100-year flood inundation.

State reason(s) for this determination here:

The HOME Program recommends **not** proceeding unless flood insurance can be obtained and maintained throughout the period of affordability. The homebuyer should be strongly encouraged to find another property.  
*Analysis is completed.*

## 2. Airport Hazards (24 CFR Part 51, Subpart D)

Is the project/activity within 3,000 feet from the end of a runway of a civilian airport or within 2-1/2 miles from the end of a runway of a military airfield?

☐ YES ☐ NO

Attachment: \_\_\_\_\_

If the answer is "No", this analysis is completed.

If the answer is "Yes", is the project/activity:

☐ Existing residential property.

The buyer shall be advised that the property is located inside a Runway Clear Zone or Accident Potential Zone; what the implications of such a location are; there is a possibility that the property may, at a later date, be acquired by the airport operator. For the appropriate content, go to:

<http://www.hud.gov/offices/cpd/environment/review/qa/airporthazards.pdf>.

**Activities in runway clear zone or military airport clear zone will NOT be funded by the Montana HOME Program; the homebuyer will need to find another property.**

*Analysis is completed.*

\_\_\_\_\_  
 (Preparer's Name – Type or Print)

\_\_\_\_\_  
 (Title)

\_\_\_\_\_  
 (Preparer's Signature)

\_\_\_\_\_  
 (Date)

**Columbia Falls Fire Department**

Karl Weeks, Fire Chief/Marshal



130 6<sup>th</sup> Street W Item No.6.  
Columbia Falls, Mt., 59912  
(406) 892-3911 Office

September 26, 2023

City Manager Susan Nicosia, Mayor Don Barnhart  
Columbia Falls City Council  
130 6<sup>th</sup> Street West, Room A  
Columbia Falls, MT. 59912

Dear Manager Nicosia, Mayor Barnhart and Council Members,

The membership of the Columbia Falls Fire Department has voted to approve Frank (Colt) Vessels as a probationary member. Frank and his family have recently purchased a house in our area and plan on being here for the long term. A background check and physical exam have both been completed and passed. Since submitting his application, he has attended several trainings as an observer, and I believe Frank will be a great addition to our team. At this time, I would recommend the approval of Frank Vessels as a probationary member of the Columbia Falls Fire Department.

Sincerely,

Karl Weeks

Concur w/recommendation  
SN

**CITY OF COLUMBIA FALLS**  
**NOTICE OF PUBLIC HEARINGS**

The Columbia Falls City-County Planning Board held a public hearing for the following item at their regular meeting on Tuesday, September 12, 2023, at 6:30 p.m. in the Council Chambers of City Hall, 130 6th Street West, Columbia Falls, Montana. The Columbia Falls City Council will hold a subsequent hearing on October 16, 2023, starting at 7:00 p.m. in the same location.

**Rocky Top Cabins Subdivision – A Two Lot Subdivision:** A request by Herbert Enterprises LLC to create a two-lot subdivision. The property is 8.11 acres in size and the property is zoned CR-1 which allows a minimum lot size of one acre. The property is located at 269 Rocky Lane, Columbia Falls, and is described as Assessor's Tract 1 (Parcel A of COS 21669) located in Section 7, Township 30 North, Range 20 West, P.M.M., Flathead County.

Persons may testify at the hearings or submit written comments prior to the meetings. Written comments may be sent to Columbia Falls City Hall, Attention: Barb Staaland, City Clerk, 130 6<sup>th</sup> Street West, Room A, Columbia Falls, MT 59912. For more information call Eric Mulcahy, Columbia Falls City Planner at 755-6481.

DATED this 22<sup>nd</sup> day of August 2023.

s/Susan Nicosia, CPA, MPA, City Manager/Zoning Administrator

Publish: Daily Interlake: August 27, 2023

Return to:  
City of Columbia Falls  
130 6<sup>th</sup> Street West  
Columbia Falls, MT 59912

RESOLUTION NO. 1910

A RESOLUTION OF THE CITY COUNCIL OF COLUMBIA FALLS, MONTANA APPROVING THE FINAL PLAT OF URBAN WOOD RV PARK SUBDIVISION LOCATED AT 201 HIGHWAY 2 EAST, DESCRIBED AS LOT 3 OF D & G SUBDIVISION IN SECTION 17 T30N R20W, FLATHEAD COUNTY, MONTANA.

WHEREAS, Clark W Griz, LLC, owner/applicant of the subject property, has applied for final plat approval of the Urban Wood RV Park Subdivision;

WHEREAS, the conditions of said subdivision plat were considered and found to be satisfied and the final plat was approved by the City Council of the City of Columbia Falls at the regular council meeting on Monday, October 2, 2023.

NOW, THEREFORE, BE IT RESOLVED BY THE CITY COUNCIL OF THE CITY OF COLUMBIA FALLS, MONTANA AS FOLLOWS:

Section One. Findings of Fact. That the findings of fact set forth in the Final Plat Report, CFP-23-02, prepared by the City of Columbia Falls Planning Department dated September 14, 2023 are adopted, and the plat of Urban Wood RV Park subdivision is approved and is a subdivision of the Planning & Zoning Jurisdiction of the City of Columbia Falls, Flathead County, Montana.

Section Two. Effective Date. This Resolution shall be effective immediately upon its passage and approval by the City Council.

PASSED AND ADOPTED BY THE CITY COUNCIL OF COLUMBIA FALLS, MONTANA THIS 2<sup>nd</sup> DAY OF OCTOBER 2023, THE COUNCIL VOTING AS FOLLOWS:

AYES:

NOES:

ABSENT:

\_\_\_\_\_  
City Clerk

APPROVED BY THE MAYOR OF COLUMBIA FALLS, MONTANA THIS 2<sup>ND</sup> DAY OF OCTOBER 2023.

\_\_\_\_\_  
Mayor

ATTEST:

\_\_\_\_\_  
City Clerk

# CITY OF COLUMBIA FALLS

## PLANNING DEPARTMENT

### REVISED PRELIMINARY PLAT REPORT (FINAL PLAT)

**For:** Urban Wood RV Park  
**Report No.:** CFP-23-02  
**Date:** September 14, 2023  
**Prepared By:** Eric H. Mulcahy, AICP, City Planner

**Recommendation:** Planning Staff recommends that the Columbia Falls City Council approve the Revised Preliminary (Final) Plat of Urban Wood RV Park as the conditions of approval have been met by the applicants.

#### Site History:

The Urban Wood RV Park received approval from the Columbia Falls City Council April 4, 2022 for 10 RV spaces. The applicant has constructed the RV Park to City Standards, landscaped the property as conditioned and provided the 1.5 parking spaces per unit on-site.

#### Submittals:

Please find included with this report the following documents:

- ✓ Final Plat Application. (7/20/23)
- ✓ Cover Letter – TD&H explaining how conditions have been met.
- ✓ Engineer Certification – Doug Peppmeier, PE, TD&H
- ✓ Letter of Columbia Falls Public Works Department approving the utilities service extensions. (Chris Hanley and Brandon Theis, PE, 7/25/22)
- ✓ Letter of Columbia Falls Public Works approving fire hydrant (Chris Hanley and Karl Weeks 7/28/23)
- ✓ Email - City of Columbia Falls inspection of conditions (7/31/23)
- ✓ Montana Department of Environmental Quality Municipal Facilities Exclusion. (9/13/22– EQ23-1217)
- ✓ Montana Department of Environmental Quality Water and Sewer Main extension letter. (9/14/22– EQ22-2593)
- ✓ Maintenance Agreement
- ✓ Title Report – First American Title Company, Guarantee # 5010500-1105064-FT, Dated 7/17/23.
- ✓ Consent to Plat - First Interstate Bank (7/12/23)
- ✓ The prescribed quantity of plat drawings.
- ✓ Record Drawings
- ✓ Tax information

#### Significance of Changes Finding:

The Revised Preliminary Plat conforms to the Preliminary Plat approved by the City Council.

**Compliance with Preliminary Plat Conditions Findings:** Staff response to the condition is underlined.

1. A variance to allow 1.5 parking spaces (Section 17.20.140 of CFSR) is hereby granted.

This condition is met.

2. There are six groups of parking spaces with two to three spots in each group. To accommodate large vehicles with receiver hitch bike-racks, a minimum of one space in each of the groups will measure 9' by 22' instead of the required 9' by 20' measurement.

This condition is met as verified by staff.

3. All utilities to the lots shall be installed in conformance with the requirements of the utility owner. Utilities shall be buried and extended to each space.

This condition is met.

4. Prior to construction the applicant shall secure written approval from the City of Columbia Falls Public Works Director and the Montana Department of Environmental Quality for sewer, water, and stormwater facilities.

This condition is substantially met. See approval letters from Columbia Falls Public Works dated July 25 and 28

5. The applicants shall secure approval for access and placement of the new fire hydrant from the Columbia Falls Fire Chief.

This condition is met. See approval letters from Columbia Falls Public Works dated July 28<sup>th</sup>.

6. The RV Park, except as modified by these conditions, shall be built in accordance with the plans submitted by TD&H Engineering dated 2/1/22.

This condition is met.

7. All areas disturbed because of road and utility construction shall be reseeded as soon as practical to inhibit erosion and the spread of noxious weeds.

This condition is met. The project has been fully landscaped.

8. A final Landscaping Plan shall be submitted to the Columbia Falls City Manager for review and approval. Said Plan shall be implemented prior to approval of the Revised Preliminary Plat or said landscaping shall be covered

by a Subdivision Improvements Agreement and collateral of 125% of the remaining improvement.

This condition is met. The project is fully landscaped per the approval by City Manager

9. The preliminary plat approval is valid for Three (3) years from the date of City Council Approval. Extension may be granted per the Columbia Falls Subdivision Regulations.

This condition is met.

**RESOLUTION NO. 1873**

A RESOLUTION OF THE CITY COUNCIL OF COLUMBIA FALLS, MONTANA CONDITIONALLY APPROVING THE PRELIMINARY PLAT FOR THE URBAN WOOD RV PARK SUBDIVISION, LOCATED AT 201 HIGHWAY 2 EAST, DESCRIBED AS LOT 3 OF D & G SUBDIVISION IN SECTION 17, TOWNSHIP 30 NORTH, RANGE 20 WEST, P.M.M., FLATHEAD COUNTY, MONTANA.

WHEREAS, Clark W Griz, LLC, owner/applicant of the subject property, has applied for preliminary plat approval of the Urban Wood RV Park Subdivision;

WHEREAS, the proposed subdivision plat is subject to the provisions of Title 17 of the Columbia Falls Municipal Code and Title 76 of the Montana Code Annotated;

WHEREAS, the Columbia Falls Planning Department, in Subdivision Report #CPP-22-01, recommended approval of said subdivision plat with certain conditions;

WHEREAS, the request was considered by the Columbia Falls City-County Planning Board in a public hearing at its regularly scheduled meeting on March 15, 2022, at which the Board adopted Staff Report #CPP-22-01 with revisions and recommended approval of the preliminary plat subject to certain conditions as shown on Attachment "A;" and

WHEREAS, the preliminary approval of said subdivision plat was considered by the City Council of the City of Columbia Falls at the regular council meeting on Monday, April 4, 2022 after said hearing was advertised according to law and at which time the Council considered the recommendation of the Planning Board, the report of the Columbia Falls Planning Office, together with any and all comments filed or voiced, and determined that the development of the subdivision meets the requirements of Title 76, Chapter 3 of the Montana Code Annotated and should be approved with certain conditions.

NOW, THEREFORE, BE IT RESOLVED BY THE CITY COUNCIL OF THE CITY OF COLUMBIA FALLS, MONTANA AS FOLLOWS:

Section One. Findings of Fact. That Subdivision Report #CPP-22-01 of the Columbia Falls Planning Department is adopted by the Council as findings of fact with respect to said Subdivision Plat approval and subject to the conditions set forth on Attachment "A."

Section Two. Zoning. That the zoning classification of said premises shall not be affected by this action.

Section Three. Final Plat. That upon proper review and filing of the final plat of said subdivision in the office of the Flathead County Clerk and Recorder; said premises shall be a subdivision of the City of Columbia Falls.

Section Four. Effective Date. This Resolution shall be effective immediately upon its passage and approval by the City Council.

PASSED AND ADOPTED BY THE CITY COUNCIL OF COLUMBIA FALLS, MONTANA THIS 4th DAY OF APRIL, 2022, THE COUNCIL VOTING AS FOLLOWS:

AYES: Karper, Lovering, Piper, Shepard, Fisher and Barnhart

NOES: None

ABSENT: Robinson

**ATTACHMENT "A"**

1. A variance to allow 1.5 parking spaces (Section 17.20.140 of CFSR) is hereby granted.
2. There are six groups of parking spaces with two to three spots in each group. To accommodate large vehicles with receiver hitch bike-racks, a minimum of one space in each of the groups will measure 9' by 22' instead of the required 9' by 20' measurement.
3. All utilities to the lots shall be installed in conformance with the requirements of the utility owner. Utilities shall be buried and extended to each space.
4. Prior to construction the applicant shall secure written approval from the City of Columbia Falls Public Works Director and the Montana Department of Environmental Quality for sewer, water, and stormwater facilities.
5. The applicants shall secure approval for access and placement of the new fire hydrant from the Columbia Falls Fire Chief.
6. The RV Park, except as modified by these conditions, shall be built in accordance with the plans submitted by TD&H Engineering dated 2/1/22.
7. All areas disturbed because of road and utility construction shall be reseeded as soon as practical to inhibit erosion and the spread of noxious weeds.
8. A final Landscaping Plan shall be submitted to the Columbia Falls City Manager for review and approval. Said Plan shall be implemented prior to approval of the Revised Preliminary Plat or said landscaping shall be covered by a Subdivision Improvements Agreement and collateral of 125% of the remaining improvement.
9. The preliminary plat approval is valid for Three (3) years from the date of City Council Approval. Extension may be granted per the Columbia Falls Subdivision Regulations.

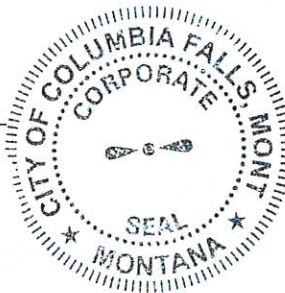
Barb Steadland  
City Clerk

APPROVED BY THE MAYOR OF COLUMBIA FALLS, MONTANA THIS 4TH DAY  
OF APRIL, 2022.

David McKinstry  
Mayor

ATTEST:

Barb Steadland  
City Clerk



**ATTACHMENT "A"**

1. A variance to allow 1.5 parking spaces (Section 17.20.140 of CFSR) is hereby granted.
2. There are six groups of parking spaces with two to three spots in each group. To accommodate large vehicles with receiver hitch bike-racks, a minimum of one space in each of the groups will measure 9' by 22' instead of the required 9' by 20' measurement.
3. All utilities to the lots shall be installed in conformance with the requirements of the utility owner. Utilities shall be buried and extended to each space.
4. Prior to construction the applicant shall secure written approval from the City of Columbia Falls Public Works Director and the Montana Department of Environmental Quality for sewer, water, and stormwater facilities.
5. The applicants shall secure approval for access and placement of the new fire hydrant from the Columbia Falls Fire Chief.
6. The RV Park, except as modified by these conditions, shall be built in accordance with the plans submitted by TD&H Engineering dated 2/1/22.
7. All areas disturbed because of road and utility construction shall be reseeded as soon as practical to inhibit erosion and the spread of noxious weeds.
8. A final Landscaping Plan shall be submitted to the Columbia Falls City Manager for review and approval. Said Plan shall be implemented prior to approval of the Revised Preliminary Plat or said landscaping shall be covered by a Subdivision Improvements Agreement and collateral of 125% of the remaining improvement.
9. The preliminary plat approval is valid for Three (3) years from the date of City Council Approval. Extension may be granted per the Columbia Falls Subdivision Regulations.

NO  
CONSTRUCT

REVISION

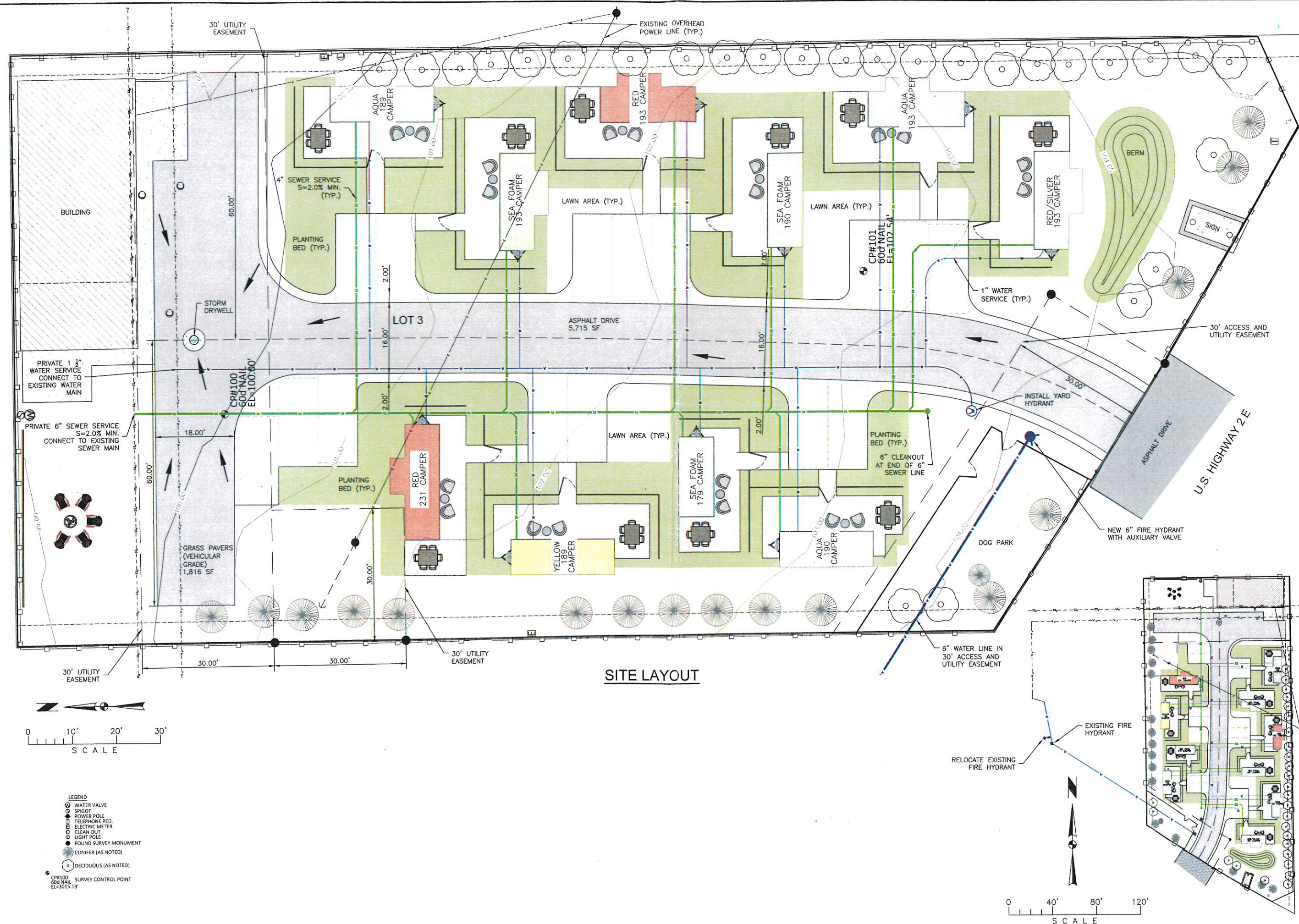
REV DATE



DRAWN BY: DJK  
DESIGNED BY: JLC  
QUALITY CHECK: DAP  
DATE: 02.01.2022  
JOB NO. K22-004  
FIELDBOOK

RETRO BASE CAMP  
201 U.S. HIGHWAY 2 EAST, COLUMBIA FALLS, MONTANA 59912

SITE LAYOUT



CITY OF COLUMBIA FALLS  
CASH RECEIPT

Printed 13:24:26 - 07/26/23

Batch:14977  
Transaction:13

Reference Number: URBAN WOODS FINAL PL  
Name: CLARK W GRIZ LLC  
Address: 823 WOODLAND PLACE [WHITEFISH  
MT 59937]

## Item(s) Description:

|                           |         |
|---------------------------|---------|
| BUILDING PLAN REVIEW FEES | 1700.00 |
| Check # 308562            | 1700.00 |
| Cash Paid                 |         |
| Credit Paid               |         |
| Less Change Given         | ( )     |

TOTAL: 1700.00

## Comments:

URBAN WOODS FINAL PLAT PLANNING/ZONING FEE



130 6TH STREET WEST  
ROOM A  
COLUMBIA FALLS, MT 59912

## Planning Department

PHONE (406) 892-4391

FAX (406) 892-4413

### FINAL PLAT APPLICATION

FILING FEE ATTACHED \$ 1700 SEE FEE SHEET

**Project/Subdivision Name:** Urban Woods RV Park

**Contact Person:**

Name: Andrew Ferris - TD&H Engineering

Address: 450 Corporate Drive, Suite 101  
Kalispell, MT 59901

Phone No.: 406-751-5246

**Owner & Mailing Address:**

Tawnya Bingham- Clark W Griz, LLC

623 Woodland Place

Whitefish, MT 59937

406-261-3637

Date of Preliminary Plat Approval: 04.04.2022

Type of Subdivision: Residential ☐ Industrial ☐ Commercial ☐ PUD ☐ Other ☒

Total Number of Lots in Subdivision 10

Land in Project (acres) 0.814

Parkland (acres) ☐ Cash-in-Lieu \$ ☐ Exempt ☒

No. of Lots by Type: ☐

Single Family ☐ Townhouse ☐ Mobile Home Park ☐

Duplex ☐ Apartment ☐ Recreational Vehicle Park ☒

Commercial ☐ Industrial ☐ Planned Unit Development ☐

Condominium ☐ Multi-Family ☐ Other ☐

Legal Description of the Property Lot 3 of the D&G Subdivision Located in the NE 1/4

of the NW 1/4 of Section 17, T30N, R20W, P.M.M, Flathead County, Montana

Attached Not Applicable **(MUST CHECK ONE)**

|               |               |                                                        |
|---------------|---------------|--------------------------------------------------------|
| <u>  X  </u>  | <u>      </u> | Health Department Certification (Original)             |
| <u>  X  </u>  | <u>      </u> | Title Report (Original, not more than 90 days old)     |
| <u>  X  </u>  | <u>      </u> | Tax Certification (Property taxes must be paid)        |
| <u>  X  </u>  | <u>      </u> | Consent(s) to Plat (Originals and notarized)           |
| <u>      </u> | <u>  X  </u>  | Subdivision Improvements Agreement (Attach collateral) |
| <u>      </u> | <u>  X  </u>  | Parkland Cash-in-Lieu (Check attached)                 |
| <u>  X  </u>  | <u>      </u> | Maintenance Agreement                                  |
| <u>  X  </u>  | <u>      </u> | <b>Plats:</b> 1 opaque <b>OR</b> 2 mylars              |
|               |               | 1 mylar copy 1 signed blueline                         |
|               |               | 4 bluelines 4 bluelines, <b>unsigned</b>               |
|               |               | 11X17 Copy 11X17 Copy                                  |

**\*\*The plat must be signed by all owners of record, the surveyor and the examining land surveyor.**

Attach a letter, which lists each condition of preliminary plat approval, and individually state how each condition has specifically been met. In cases where documentation is required, such as an engineer's certification, State Department of Health certification, etc., original letters shall be submitted. Blanket statements stating, for example, "all improvements are in place" are not acceptable.

A complete final plat application must be submitted no less than **60 days** prior to expiration date of the preliminary plat.

When all application materials are submitted to the Columbia Falls Planning Office, and the staff finds the application is complete, the staff will submit a report to the governing body. The governing body must act within 30 days of receipt of the revised preliminary plat application and staff report. Incomplete submittals will not be accepted and will not be forwarded to the governing body for approval. Changes to the approved preliminary plat may necessitate reconsideration by the planning board.

I certify that all information submitted is true, accurate and complete. I understand that incomplete information will not be accepted and that false information will delay the application and may invalidate any approval. The signing of this application signifies approval for Columbia Falls Planning staff to be present on the property for routine monitoring and inspection during the approval and development process.

**\*\*NOTE: Please be advised that the County Clerk & Recorder requests that all subdivision final plat applications be accompanied with a digital copy.**

Tanya B.  
Owner(s) Signature

7-20-2023  
Date

**\*\*A digital copy of the final plat in a Drawing Interchange File (DXF) format or an AutoCAD file format, consisting of the following layers:**

1. Exterior boundary of subdivision
2. Lot or park boundaries
3. Easements
4. Roads or rights-of-way
5. A tie to either an existing subdivision corner or a corner of the public land survey system

450 Corporate Drive  
Suite 101  
Kalispell, MT 59901



406.751.5246  
tdhengineering.com

July 26<sup>th</sup>, 2023

City of Columbia Falls  
Susan Nicosia, City Manager & Planning Director  
130 6<sup>TH</sup> Street West  
Columbia Falls, MT 59912

**RE: URBAN WOODS RV PARK – PLAT CONDITIONS LETTER**  
TD&H ENGINEERING JOB NO. K22-004

Dear Susan,

This letter is meant to address the conditions received from the preliminary plat approval. Project responses can be identified by the bold italic text below.

Conditions:

1. There are six groups of parking spaces with two to three spots in each group. To accommodate large vehicles with receiver hitch bike racks, a minimum of one space in each of the groups will measure 9' by 22' instead of the required 9' by 20' measurement.

***This condition has been met. Please see the attached approved construction documents for additional information.***

2. All utilities to the lots shall be installed in conformance with the requirements of the utility owner. Utilities shall be buried and extended to each space.

***This condition has been met. Please see the attached approved construction documents for additional information regarding utility placement.***

3. Prior to construction the applicant shall secure written approval from the City of Columbia Falls Public Works Director and the Montana Department of Environmental Quality for sewer, water, and stormwater facilities.

***This condition has been met. Please see the attached approval letters from the City of Columbia Falls Public Works Director as well as the Montana Department of Environmental Quality.***

4. The applicants shall secure approval for access and placement of the new fire hydrant from the Columbia Falls Fire Chief.

***The City of Columbia Fall Public Works Department requested the removal of the referenced hydrant. This fire hydrant was not installed as part of this project.***

July 2023

PAGE NO. 2

5. The RV Park, except as modified by these conditions, shall be built in accordance with the plans submitted by TD&H Engineering dated 2/1/22.

***This condition has been met. Please see the attached Engineer Certification.***

6. All areas disturbed because of road and utility construction shall be reseeded as soon as practical to inhibit erosion and the spread of noxious weeds.

***This condition has been met. Please see the attached approved construction documents for additional information.***

7. A final Landscaping Plan shall be submitted to the Columbia Falls City Manager for review and approval. Said Plan shall be implemented prior to approval of the Revised Preliminary Plat or said landscaping shall be covered by a Subdivision Improvements Agreement and collateral of 125% of the remaining improvement.

***This condition has been met. Please see the attached landscape plan. All landscaping improvements have been installed on-site.***

8. The preliminary plat approval is valid for Three (3) years from the date of City Council Approval. An extension may be granted per the Columbia Falls Subdivision Regulations.

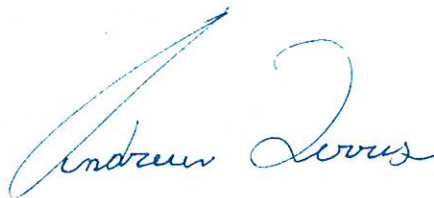
***This condition has been met. The final plat package will be submitted prior to the expiration date of 03.15.2025. Please see the attached original preliminary plat approval.***

If you have any questions or need any additional information regarding the Final Plat Submittal for the Urban Woods RV Park, please feel free to contact us directly.

Sincerely,

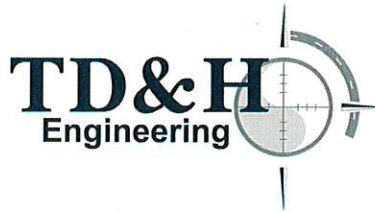


**Douglas Peppmeier, PE**  
Principal / Regional Manager  
TD&H ENGINEERING



**Andrew Ferris, E.I.**  
Project Engineer  
TD&H ENGINEERING

450 Corporate Drive  
Suite 101  
Kalispell, MT 59901



406.751.5246  
tdhengineering.com

July 14<sup>TH</sup>, 2023

**City of Columbia Falls**

Mr. Chris Hanley – Public Works Director  
130 6<sup>th</sup> Street West  
Columbia Falls, MT 59912

**RE: URBAN WOODS RV PARK – FINAL PLAT  
ENGINEER'S CERTIFICATION**

TD&H ENGINEERING JOB NO. K22-004

Dear Erik,

As required for the submittal of a final plat application, this letter is to serve as certification that the subdivider (Clark W Griz, LLC) has provided for inspection of all required public improvements and TD&H Engineering certifies that all improvements have been completed in the required manner per the approved plans and specifications. I, Douglas Peppmeier, P.E. am a professional engineer licensed in the state of Montana and certify the following:

1. All required improvements have been completed.
2. That the improvements are in compliance with the minimum standards specified by the City of Columbia Falls for their construction and that the Developer warrants said improvements against any and all defects for a period of one (1) year from the date of acceptance of the completion of those improvements by the County.
3. That the Developer knows of no defects in those improvements.
4. That these improvements are free and clear of any encumbrances or liens.
5. All applicable fees and surcharges have been paid.

If you have any questions or need any additional information, please feel free to contact me directly.

Sincerely,

**Douglas Peppmeier, PE**  
Principal / Regional Manager  
**TD&H ENGINEERING**



## PUBLIC WORKS DEPARTMENT

130 6TH STREET WEST  
COLUMBIA FALLS MT. 59912

PHONE: (406) 892-4430  
FAX: (406) 892-4413

July 25, 2022

PWS & Subdivision Review  
Department of Environmental Quality  
P.O. Box 200901  
Helena, MT. 59620-0901

**RE: Retro Base camp Water and Sewer Main Extensions  
City of Columbia Falls Project Approval**

To Whom it May Concern,

This letter is regarding the Retro Base camp Water and Sewer Main Extension Plans and Specifications prepared by TD&H. The Public Works Department has reviewed the plans and specifications and found them to be acceptable. In accordance with the City of Columbia Falls Public Works Standards, MDEQ Circular 1 and MDEQ Circular 2, the Public Works Department has determined that:

- The systems have adequate capacity to meet the needs of the Retro Basecamp;
- The connections are authorized;
- The system is in compliance with ARM Title 17, Chapter 38, and all other applicable department regulations;
- The appropriate water rights exist for the proposed connection.

If you have any questions feel free to call anytime

Sincerely,

Chris Hanley  
City of Columbia Falls – Public Works Director

Brandon Theis, P.E.  
RPA Engineering – City of Columbia Falls Contracted Reviewer



## PUBLIC WORKS DEPARTMENT

Item No.9.

130 6TH STREET WEST  
COLUMBIA FALLS MT. 59912

PHONE: (406) 892-4430  
FAX: (406) 892-4413

7/28/2023

Eric H. Mulcahy, AICP  
Sands Surveying, Inc.

Re: Fire Hydrant deletion – Urban Woods RV Park

Eric,

After discussion with the Fire Chief in regard to the hydrant installation at Urban Woods RV, we felt it was not necessary to add an additional hydrant based on proximity to existing hydrants. They were also able to obtain water from an existing main on the North side of the property and therefore did not have to do a mainline extension.

If you have any questions feel free to reach out to us at anytime.

Sincerely,

Chris Hanley  
Public Works Director  
City of Columbia Falls

Karl Weeks  
Fire Chief  
City of Columbia Falls

## Eric Mulcahy

---

**From:** Caleb Sobczak <sobczakc@cityofcolumbiafalls.com>  
**Sent:** Monday, July 31, 2023 4:54 PM  
**To:** Eric Mulcahy  
**Cc:** Susan Nicosia  
**Subject:** Urban Woods RV Park Conditions Inspection

Hey Eric,

I just did the inspection for the plat conditions at Urban Woods RV Park. Everything is all good except that they had a Dog Park on the pre plat and the landscaping plan that is not actually there. It is now a landscaped area with mulch hills and bushes and when you go to their website and look at their property map it does not reflect a dog park either.

Sincerely,

**Caleb Sobczak**

**Building, Planning & Public Works Clerk/GIS Technician**  
**City of Columbia Falls, MT**  
**Office: (406) 892-4432**  
**Cell: (406) 890-3067**



rec 9-19-22

Item No.9.



September 13, 2022

Doug Peppmeier  
Thomas Dean & Hoskins  
450 Corporate Drive Suite 101  
Kalispell MT 59901

RE: D & G Subdivision  
(Retro Base Camp RV Park)  
Municipal Facilities Exclusion  
EQ# 23-1217  
City of Columbia Falls  
Flathead County

Dear Mr. Peppmeier;

This is to certify that the information and fees received by the Department of Environmental Quality relating to this subdivision are in compliance with 76-4-127, MCA. Under 76-4-125(1)(d), MCA, this subdivision is not subject to review, and the Declaration can be filed with the county clerk and recorder.

Plans and specifications must be submitted when extensions of municipal facilities for the supply of water or disposal of sewage are proposed 76-4-131. Construction of water or sewer extensions prior to DEQ, Public Water Supply Section's approval is prohibited, and is subject to penalty as prescribed in Title 75, Chapter 6 and Title 76, Chapter 4.

D & G Subdivision (Retro Base Camp RV Park Municipal Facilities Exclusion will consist of 10 RV Units.

Sincerely,

A handwritten signature in blue ink, reading "Margarite Juarez Thomas", is written over a horizontal line.

Margarite Juarez Thomas  
Section Supervisor  
Engineering Bureau  
Department of Environmental Quality  
(406) 755-8956  
Email [MJuarezThomas@mt.gov](mailto:MJuarezThomas@mt.gov)

cc: City Engineer  
County Sanitarian  
Owner  
file



September 14, 2022

Doug Peppmeier, PE  
TD&H Engineering  
450 Corporate Drive, Suite 101  
Kalispell, MT 59901

RE: Retro Base Camp Water and Sewer Main Extensions; EQ#22-2593

Dear Mr. Peppmeier:

The design report, certified checklist, plans, specifications and supporting information for the above-mentioned project were reviewed in accordance with Department of Environmental Quality Design Standards using the abbreviated checklist review process. **Plans and specifications for above-mentioned project are hereby approved.** One copy of the plans and specifications bearing the approval stamp of the Department of Environmental Quality is enclosed. A second set will be retained for Department record. The third set will be provided to the County Health Department.

Approval is given with the understanding that any deviation from the approved plans and specifications will be submitted to the Department for review and approval. The project may not be placed into service until the project engineer or designer certifies by letter to the Department that the activated portion of the project was constructed in substantial accordance with the plans and specifications approved by the Department and there are no deviations from the design standards other than those previously approved by the department. Within 90 days after the completion of construction, a complete set of certified "as-built" drawings must be signed and submitted to the Department. It is further understood that construction of this project must be completed within three years of this approval date. If more than three years elapse before completing construction, plans and specifications must be resubmitted and approved before construction begins.

Department approval of this project covers only those portions of the plans and specifications that are subject to the Department's review authority under the Public Water Supply Laws (MCA 75-6) and the Administrative Rules promulgated thereunder (ARM 17.38). This approval does not cover items found within the plans and specifications that are outside of the Department's review authority, including but not limited to, electrical work, architecture, site grading or water and sewer service connections. Thank you for your efforts regarding this submittal. If you have any further questions or concerns, please feel free to contact me at (406) 444-1277 or [rachel.clark2@mt.gov](mailto:rachel.clark2@mt.gov).

Sincerely,

Rachel Clark, PE  
Bureau Chief  
Engineering Bureau

cc: County Health Department  
File: EQ#22-2593

## APPENDIX H3

**Maintenance Agreement****Responsible Party**

List the party that shall be permanently responsible for the maintenance of structural or non-structural measures required by the Operation Manual. (e.g. owner, governmental agency, or other legal established entity) Clark W Griz, LLC

Designate personnel for inspection and maintenance:

Name: Tawnya Bingham

Address: 623 Woodland Place, Whitefish MT 59937

Contact Phone: 406-261-3637

Cell: \_\_\_\_\_

**Property Description**

List legal description of property: Lot 3 of the D&G Subdivision located in the NE 1/4 of the NW 1/4 of Section 17, T30N, R20W, P.M.M, Flathead County

**Operation and Maintenance**

Has the Operation and Maintenance Manual been created? ☒ Yes ☐ No

Responsible Party shall ensure the continued performance of the maintenance obligation in accordance with the Operation and Maintenance Manual.

By signing the Maintenance Agreement the Responsible Party shall assume full responsibility for the maintenance of the stormwater system.

X

[Signature]  
Signature of Responsible Party

7-20-2023  
Date

# ***GUARANTEE***

Issued by

***Insured Titles***

***44 4th Street West/P.O. Box 188, Kalispell, MT 59901***

***Title Officer: Kelley Hill***

***Phone: (406)755-5028***

***FAX: (406)755-3299***

**First American Title™**

Form 5010500 (7-1-14)

Guarantee Number: 501055-

**Guarantee Face Page***Issued By***FIRST AMERICAN TITLE INSURANCE COMPANY****First American Title Insurance Company**

Dennis J. Gilmore, President

Greg L. Smith, Secretary

This jacket was created electronically and constitutes an original document

**SCHEDULE OF EXCLUSIONS FROM COVERAGE OF THIS GUARANTEE**

1. Except to the extent that specific assurances are provided in Schedule A of this Guarantee, the Company assumes no liability for loss or damage by reason of the following:
  - (a) Defects, liens, encumbrances, adverse claims or other matters against the title, whether or not shown by the public records.
  - (b) (1) Taxes or assessments of any taxing authority that levies taxes or assessments on real property; or, (2) Proceedings by a public agency which may result in taxes or assessments, or notices of such proceedings, whether or not the matters excluded under (1) or (2) are shown by the records of the taxing authority or by the public records.
  - (c) (1) Unpatented mining claims; (2) reservations or exceptions in patents or in Acts authorizing the issuance thereof; (3) water rights, claims or title to water, whether or not the matters excluded under (1), (2) or (3) are shown by the public records.
2. Notwithstanding any specific assurances which are provided in Schedule A of this Guarantee, the Company assumes no liability for loss or damage by reason of the following:
  - (a) Defects, liens, encumbrances, adverse claims or other matters affecting the title to any property beyond the lines of the land expressly described in the description set forth in Schedule (A), (C) or in Part 2 of this Guarantee, or title to streets, roads, avenues, lanes, ways or waterways to which such land abuts, or the right to maintain therein vaults, tunnels, ramps or any structure or improvements; or any rights or easements therein, unless such property, rights or easements are expressly and specifically set forth in said description.
  - (b) Defects, liens, encumbrances, adverse claims or other matters, whether or not shown by the public records; (1) which are created, suffered, assumed or agreed to by one or more of the Assureds; (2) which result in no loss to the Assured; or (3) which do not result in the invalidity or potential invalidity of any judicial or non-judicial proceeding which is within the scope and purpose of the assurances provided.
  - (c) The identity of any party shown or referred to in Schedule A.
  - (d) The validity, legal effect or priority of any matter shown or referred to in this Guarantee

**GUARANTEE CONDITIONS AND STIPULATIONS****1. DEFINITION OF TERMS.**

The following terms when used in the Guarantee mean:

- (a) the "Assured": the party or parties named as the Assured in this Guarantee, or on a supplemental writing executed by the Company.
- (b) "land": the land described or referred to in Schedule (A)(C) or in Part 2, and improvements affixed thereto which by law constitute real property. The term "land" does not include any property beyond the lines of the area described or referred to in Schedule (A)(C) or in Part 2, nor any right, title, interest, estate or easement in abutting streets, roads, avenues, alleys, lanes, ways or waterways.
- (c) "mortgage": mortgage, deed of trust, trust deed, or other security instrument.
- (d) "public records": records established under state statutes at Date of Guarantee for the purpose of imparting constructive notice of matters relating to real property to purchasers for value and without knowledge.
- (e) "date": the effective date.

**2. NOTICE OF CLAIM TO BE GIVEN BY ASSURED CLAIMANT.**

An Assured shall notify the Company promptly in writing in case knowledge shall come to an Assured hereunder of any claim of title or interest which is adverse to the title to the estate or interest, as stated herein, and which might cause loss or damage for which the Company may be liable by virtue of this Guarantee. If prompt notice shall not be given to the Company, then all liability of the Company shall terminate with regard to the matter or matters for which prompt notice is required; provided, however, that failure to notify the Company shall in no case prejudice the rights of any Assured unless the Company shall be prejudiced by the failure and then only to the extent of the prejudice

**3. NO DUTY TO DEFEND OR PROSECUTE.**

The Company shall have no duty to defend or prosecute any action or proceeding to which the Assured is a party, notwithstanding the nature of any allegation in such action or proceeding.

**4. COMPANY'S OPTION TO DEFEND OR PROSECUTE ACTIONS; DUTY OF ASSURED CLAIMANT TO COOPERATE.**

Even though the Company has no duty to defend or prosecute as set forth in Paragraph 3 above:

- (a) The Company shall have the right, at its sole option and cost, to institute and prosecute any action or proceeding, interpose a defense, as limited in (b), or to do any other act which in its opinion may be necessary or desirable to establish the title to the estate or interest as stated herein, or to establish the lien rights of the Assured, or to prevent or reduce loss or damage to the Assured. The Company may take any appropriate action under the terms of this Guarantee, whether or not it shall be liable hereunder, and shall not thereby concede liability or waive any provision of this Guarantee. If the Company shall exercise its rights under this paragraph, it shall do so diligently.
- (b) If the Company elects to exercise its options as stated in Paragraph 4(a) the Company shall have the right to select counsel of its choice (subject to the right of such Assured to object for reasonable cause) to represent the Assured and shall not be liable for and will not pay the fees of any other counsel, nor will the Company pay any fees, costs or expenses incurred by an Assured in the defense of those causes of action which allege matters not covered by this Guarantee.
- (c) Whenever the Company shall have brought an action or interposed a defense as permitted by the provisions of

**GUARANTEE CONDITIONS AND STIPULATIONS (Continued)**

this Guarantee, the Company may pursue any litigation to final determination by a court of competent jurisdiction and expressly reserves the right, in its sole discretion, to appeal from an adverse judgment or order.

- (d) In all cases where this Guarantee permits the Company to prosecute or provide for the defense of any action or proceeding, an Assured shall secure to the Company the right to so prosecute or provide for the defense of any action or proceeding, and all appeals therein, and permit the Company to use, at its option, the name of such Assured for this purpose. Whenever requested by the Company, an Assured, at the Company's expense, shall give the Company all reasonable aid in any action or proceeding, securing evidence, obtaining witnesses, prosecuting or defending the action or lawful act which in the opinion of the Company may be necessary or desirable to establish the title to the estate or interest as stated herein, or to establish the lien rights of the Assured. If the Company is prejudiced by the failure of the Assured to furnish the required cooperation, the Company's obligations to the Assured under the Guarantee shall terminate.

**5. PROOF OF LOSS OR DAMAGE.**

In addition to and after the notices required under Section 2 of these Conditions and Stipulations have been provided to the Company, a proof of loss or damage signed and sworn to by the Assured shall be furnished to the Company within ninety (90) days after the Assured shall ascertain the facts giving rise to the loss or damage. The proof of loss or damage shall describe the matters covered by this Guarantee which constitute the basis of loss or damage and shall state, to the extent possible, the basis of calculating the amount of the loss or damage. If the Company is prejudiced by the failure of the Assured to provide the required proof of loss or damage, the Company's obligation to such Assured under the Guarantee shall terminate. In addition, the Assured may reasonably be required to submit to examination under oath by any authorized representative of the Company and shall produce for examination, inspection and copying, at such reasonable times and places as may be designated by any authorized representative of the Company, all records, books, ledgers, checks, correspondence and memoranda, whether bearing a date before or after Date of Guarantee, which reasonably pertain to the loss or damage. Further, if requested by any authorized representative of the Company, the Assured shall grant its permission, in writing, for any authorized representative of the Company to examine, inspect and copy all records, books, ledgers, checks, correspondence and memoranda in the custody or control of a third party, which reasonably pertain to the loss or damage. All information designated as confidential by the Assured provided to the Company pursuant to this Section shall not be disclosed to others unless, in the reasonable judgment of the Company, it is necessary in the administration of the claim. Failure of the Assured to submit for examination under oath, produce other reasonably requested information or grant permission to secure reasonably necessary information from third parties as required in the above paragraph, unless prohibited by law or governmental regulation, shall terminate

any liability of the Company under this Guarantee to the Assured for that claim.

**6. OPTIONS TO PAY OR OTHERWISE SETTLE CLAIMS: TERMINATION OF LIABILITY.**

In case of a claim under this Guarantee, the Company shall have the following additional options:

- (a) To Pay or Tender Payment of the Amount of Liability or to Purchase the Indebtedness.

The Company shall have the option to pay or settle or compromise for or in the name of the Assured any claim which could result in loss to the Assured within the coverage of this Guarantee, or to pay the full amount of this Guarantee or, if this Guarantee is issued for the benefit of a holder of a mortgage or a lienholder, the Company shall have the option to purchase the indebtedness secured by said mortgage or said lien for the amount owing thereon, together with any costs, reasonable attorneys' fees and expenses incurred by the Assured claimant which were authorized by the Company up to the time of purchase.

Such purchase, payment or tender of payment of the full amount of the Guarantee shall terminate all liability of the Company hereunder. In the event after notice of claim has been given to the Company by the Assured the Company offers to purchase said indebtedness, the owner of such indebtedness shall transfer and assign said indebtedness, together with any collateral security, to the Company upon payment of the purchase price.

Upon the exercise by the Company of the option provided for in Paragraph (a) the Company's obligation to the Assured under this Guarantee for the claimed loss or damage, other than to make the payment required in that paragraph, shall terminate, including any obligation to continue the defense or prosecution of any litigation for which the Company has exercised its options under Paragraph 4, and the Guarantee shall be surrendered to the Company for cancellation.

- (b) To Pay or Otherwise Settle With Parties Other Than the Assured or With the Assured Claimant.

To pay or otherwise settle with other parties for or in the name of an Assured claimant any claim assured against under this Guarantee, together with any costs, attorneys' fees and expenses incurred by the Assured claimant which were authorized by the Company up to the time of payment and which the Company is obligated to pay. Upon the exercise by the Company of the option provided for in Paragraph (b) the Company's obligation to the Assured under this Guarantee for the claimed loss or damage, other than to make the payment required in that paragraph, shall terminate, including any obligation to continue the defense or prosecution of any litigation for which the Company has exercised its options under Paragraph 4.

**7. DETERMINATION AND EXTENT OF LIABILITY.**

This Guarantee is a contract of Indemnity against actual monetary loss or damage sustained or incurred by the Assured claimant who has suffered loss or damage by reason of reliance upon the assurances set forth in this Guarantee and only to the extent herein described, and subject to the

**GUARANTEE CONDITIONS AND STIPULATIONS (Continued)**

Exclusions From Coverage of This Guarantee.

The liability of the Company under this Guarantee to the Assured shall not exceed the least of:

- (a) the amount of liability stated in Schedule A or in Part 2;
- (b) the amount of the unpaid principal indebtedness secured by the mortgage of an Assured mortgagee, as limited or provided under Section 6 of these Conditions and Stipulations or as reduced under Section 9 of these Conditions and Stipulations, at the time the loss or damage assured against by this Guarantee occurs, together with interest thereon; or
- (c) the difference between the value of the estate or interest covered hereby as stated herein and the value of the estate or interest subject to any defect, lien or encumbrance assured against by this Guarantee.

**8. LIMITATION OF LIABILITY.**

- (a) If the Company establishes the title, or removes the alleged defect, lien or encumbrance, or cures any other matter assured against by this Guarantee in a reasonably diligent manner by any method, including litigation and the completion of any appeals therefrom, it shall have fully performed its obligations with respect to that matter and shall not be liable for any loss or damage caused thereby.
- (b) In the event of any litigation by the Company or with the Company's consent, the Company shall have no liability for loss or damage until there has been a final determination by a court of competent jurisdiction, and disposition of all appeals therefrom, adverse to the title, as stated herein.
- (c) The Company shall not be liable for loss or damage to any Assured for liability voluntarily assumed by the Assured in settling any claim or suit without the prior written consent of the Company.

**9. REDUCTION OF LIABILITY OR TERMINATION OF LIABILITY.**

All payments under this Guarantee, except payments made for costs, attorneys' fees and expenses pursuant to Paragraph 4 shall reduce the amount of liability pro tanto.

**10. PAYMENT OF LOSS.**

- (a) No payment shall be made without producing this Guarantee for endorsement of the payment unless the Guarantee has been lost or destroyed, in which case proof of loss or destruction shall be furnished to the satisfaction of the Company.
- (b) When liability and the extent of loss or damage has been definitely fixed in accordance with these Conditions and Stipulations, the loss or damage shall be payable within thirty (30) days thereafter.

**11. SUBROGATION UPON PAYMENT OR SETTLEMENT.**

Whenever the Company shall have settled and paid a claim under this Guarantee, all right of subrogation shall vest in the Company unaffected by any act of the Assured claimant. The Company shall be subrogated to and be entitled to all rights and remedies which the Assured would have had against any person or property in respect to the claim had this Guarantee not been issued. If requested by the Company,

the Assured shall transfer to the Company all rights and remedies against any person or property necessary in order to perfect this right of subrogation. The Assured shall permit the Company to sue, compromise or settle in the name of the Assured and to use the name of the Assured in any transaction or litigation involving these rights or remedies. If a payment on account of a claim does not fully cover the loss of the Assured the Company shall be subrogated to all rights and remedies of the Assured after the Assured shall have recovered its principal, interest, and costs of collection.

**12. ARBITRATION.**

Unless prohibited by applicable law, either the Company or the Assured may demand arbitration pursuant to the Title Insurance Arbitration Rules of the American Arbitration Association. Arbitrable matters may include, but are not limited to, any controversy or claim between the Company and the Assured arising out of or relating to this Guarantee, any service of the Company in connection with its issuance or the breach of a Guarantee provision or other obligation. All arbitrable matters when the Amount of Liability is \$1,000,000 or less shall be arbitrated at the option of either the Company or the Assured. All arbitrable matters when the amount of liability is in excess of \$1,000,000 shall be arbitrated only when agreed to by both the Company and the Assured. The Rules in effect at Date of Guarantee shall be binding upon the parties. The award may include attorneys' fees only if the laws of the state in which the land is located permits a court to award attorneys' fees to a prevailing party. Judgment upon the award rendered by the Arbitrator(s) may be entered in any court having jurisdiction thereof.

The law of the situs of the land shall apply to an arbitration under the Title Insurance Arbitration Rules.

A copy of the Rules may be obtained from the Company upon request.

**13. LIABILITY LIMITED TO THIS GUARANTEE; GUARANTEE ENTIRE CONTRACT.**

- (a) This Guarantee together with all endorsements, if any, attached hereto by the Company is the entire Guarantee and contract between the Assured and the Company. In interpreting any provision of this Guarantee, this Guarantee shall be construed as a whole.
- (b) Any claim of loss or damage, whether or not based on negligence, or any action asserting such claim, shall be restricted to this Guarantee.
- (c) No amendment of or endorsement to this Guarantee can be made except by a writing endorsed hereon or attached hereto signed by either the President, a Vice President, the Secretary, an Assistant Secretary, or validating officer or authorized signatory of the Company.

**14. NOTICES, WHERE SENT.**

All notices required to be given the Company and any statement in writing required to be furnished the Company shall include the number of this Guarantee and shall be addressed to the Company at **First American Title Insurance Company, Attn: Claims National Intake Center, 1 First American Way, Santa Ana, California 92707. Phone: 888-632-1642.**



*First American Title*

# Guarantee

## Subdivision Guarantee

ISSUED BY

**First American Title Insurance Company**

GUARANTEE NUMBER

**5010500-1105064-FT**

Subdivision or Proposed Subdivision:

Order No.: 1105064-FT

Reference No.:

Fee: \$150.00

SUBJECT TO THE EXCLUSIONS FROM COVERAGE, THE LIMITS OF LIABILITY, AND OTHER PROVISIONS OF THE CONDITIONS AND STIPULATIONS HERETO ANNEXED AND MADE A PART OF THIS GUARANTEE, FIRST AMERICAN TITLE INSURANCE COMPANY, A CORPORATION HEREIN CALLED THE COMPANY GUARANTEES:

TD&H ENGINEERING

FOR THE PURPOSES OF AIDING ITS COMPLIANCE WITH FLATHEAD COUNTY SUBDIVISION REGULATIONS,

in a sum not exceeding \$5,000.00.

THAT according to those public records which, under the recording laws of the State of Montana, impart constructive notice of matters affecting the title to the lands described on the attached legal description:

**LOT 3 OF D & G SUBDIVISION, ACCORDING TO THE MAP OR PLAT THEREOF ON FILE AND OF RECORD IN THE OFFICE OF THE CLERK AND RECORDER OF FLATHEAD COUNTY, MONTANA.**

(A) Parties having record title interest in said lands whose signatures are necessary under the requirements of Flathead County Subdivision Regulations on the certificates consenting to the recordation of Plats and offering for dedication any streets, roads, avenues, and other easements offered for dedication by said Plat are:

Clark W Griz, LLC, a Montana limited liability company

(B) Parties holding liens or encumbrances on the title to said lands are:

1. Trust Indenture, to secure an original indebtedness of \$300,225.00, dated May 3, 2021 and any other amounts and/or obligations secured thereby  
Recorded: May 4, 2021, as Doc. No. 2021-000-15616  
Grantor: Clark W. Griz, LLC, a Montana limited liability company  
Trustee: First American Title Co.  
Beneficiary: First Interstate Bank

(C) Easements, claims of easements and restriction agreements of record are:

2. County road rights-of-way not recorded and indexed as a conveyance of record in the office of the Clerk and Recorder pursuant to Title 70, Chapter 21, M.C.A., including, but not limited to any right of the Public and the County of Flathead to use and occupy those certain roads and trails as depicted on County Surveyor's maps on file in the office of the County Surveyor of Flathead County.

3. 2023 taxes and special assessments are an accruing lien, amounts not yet determined or payable.

The first one-half becomes delinquent after November 30th of the current year, the second one-half becomes delinquent after May 31st of the following year.

General taxes as set forth below. Any amounts not paid when due will accrue penalties and interest in addition to the amount stated herein:

| Year | First Half / Status | Second Half / Status | Parcel Number | Covers       |
|------|---------------------|----------------------|---------------|--------------|
| 2022 | \$684.97 PAID       | \$684.92 PAID        | 0000004       | Subject Land |

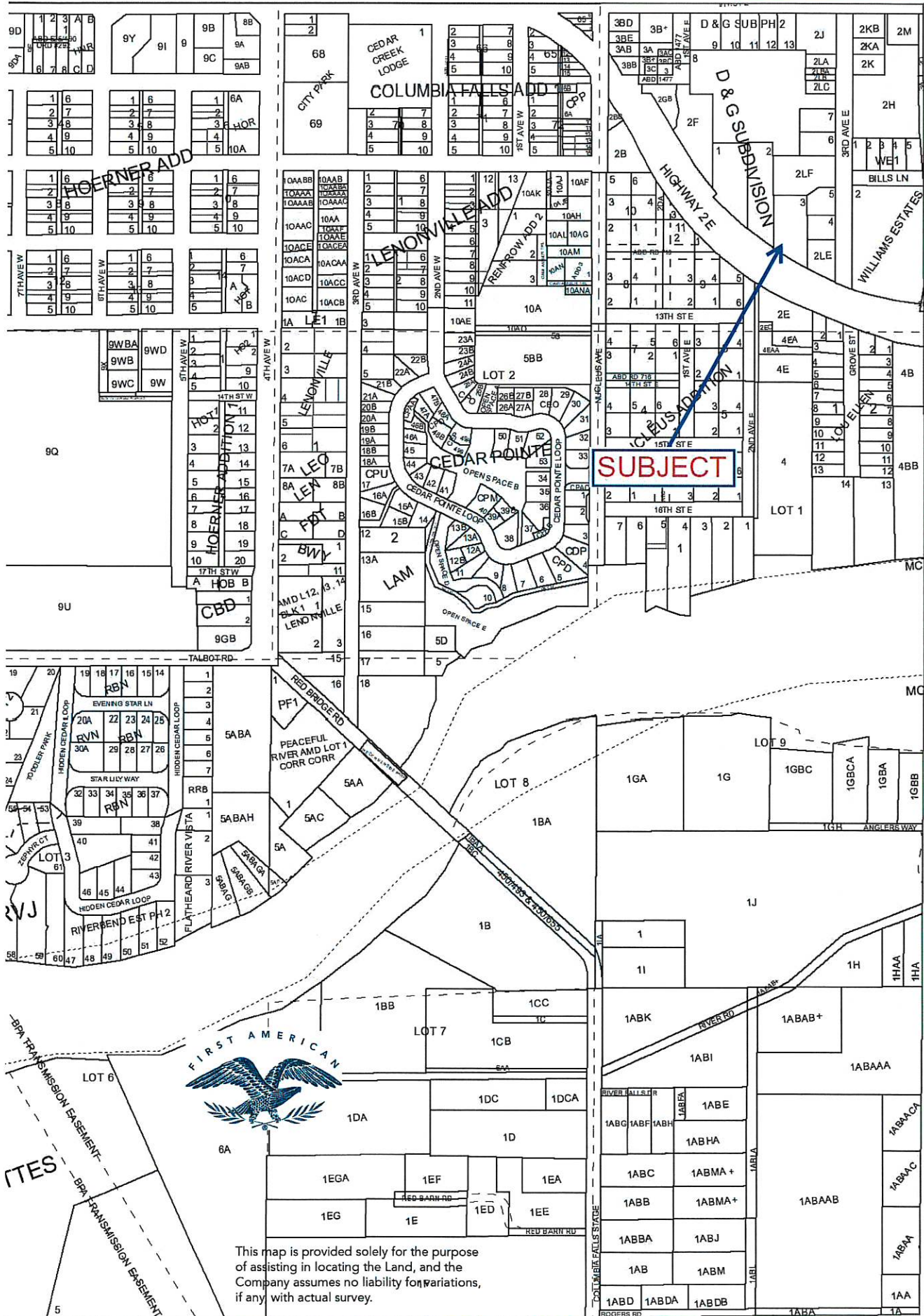
4. All matters, covenants, conditions, restrictions, easements and any rights, interest or claims which may exist by reason thereof, disclosed by Certificate of Survey(s) No. 7305, 10538 and 14063, but deleting any covenant, condition or restriction indicating a preference, limitation or discrimination based on race, color, religion, sex, handicap, familial status, or national origin to the extent such covenants, conditions or restriction violate 42 USC 3604 (c).
5. Easement for water line 15' in width granted to City of Columbia Falls, recorded June 25, 1990 as Instrument No. 90-176-14030.
6. Ordinance No. 551 executed by City of Columbia Falls for zoning, recorded April 13, 1992 as Instrument No. 92-104-08580.
7. Easement granted to PacifiCorp dba Pacific Power & Light Company, recorded June 3, 1993 as Instrument No. 93-154-11060.
8. Resolution No. 967 executed by the City of Columbia Falls for conditional use permit, recorded September 1, 1993 as Instrument No. 93-244-12520.
9. Easement granted to Flathead Electric Cooperative, Inc., recorded January 8, 1999 as Instrument No. 1999-008-10430.
10. Resolution No. 1188 executed by the City of Columbia Falls for approval of the preliminary plat of D & G Subdivision, recorded February 17, 2000 as Instrument No. 2000-048-08080.
11. All matters, covenants, conditions, restrictions, easements and any rights, interest or claims which may exist by reason thereof, disclosed on the recorded plat of said subdivision, D & G SUBDIVISION recorded 7-19-2001, but deleting any covenant, condition or restriction indicating a preference, limitation or discrimination based on race, color, religion, sex, handicap, familial status, or national origin to the extent such covenants, conditions or restrictions violate 42 USC 3604(c).
12. Provisions contained in that Certificate, executed by the State of Montana, Department of Health and Environmental Services recorded July 19, 2001 as Instrument No. 2001-200-16250.
13. Resolution No. 1236 executed by the City of Columbia Falls for Subdivision Improvement Agreement, recorded August 17, 2001 as Instrument No. 2001-229-10220.
14. D and G Subdivision, Phase I Developer Extension Agreement upon the terms, conditions and provisions contained therein:  
Parties: City of Columbia Falls and David Rodriguez  
Recorded: December 19, 2002, as Instrument No. 2002-353-08310
15. Termination and Abandonment of Easements regarding a well site as disclosed on Certificate of Survey Nos. 7305 and 10538, recorded April 8, 2002 as Instrument No. 2002-098-15560.

16. Water Well Agreement upon the terms, conditions and provisions contained therein:  
Parties: Renfrow Architectural Woodwork, Inc. and Fowler's Wheeler Road, LLC  
Recorded: June 9, 2015, as Instrument No. 2015-000-11321

Date of Guarantee: July 17, 2023 at 7:30 A.M.

By:   
Authorized Countersignature

17-30-20 NE



This map is provided solely for the purpose of assisting in locating the Land, and the Company assumes no liability for variations, if any with actual survey.





Debbie Pierson, Flathead County MT by AW

202100015615

Page: 1 of 3

Fee: \$21.00

5/4/2021 3:11 PM

**AND WHEN RECORDED MAIL TO:**

Clark W Griz, LLC  
 623 Woodland Place  
 Whitefish, MT 59937

Filed for Record at Request of:

First American Title Company

Space Above This Line for Recorder's Use Only

Order No.: 972112-CT

Parcel No.: 0004776

**WARRANTY DEED**

FOR VALUE RECEIVED,

**Vernon L. Fowler**

hereinafter called Grantor(s), do(es) hereby grant, bargain, sell and convey unto

**Clark W Griz, LLC, a Montana limited liability company**whose address is: **623 Woodland Place, Whitefish, MT 59937**

Hereinafter called the Grantee, the following described premises situated in **Flathead County, Montana**,  
 to-wit:

LOT 3 OF D & G SUBDIVISION, ACCORDING TO THE MAP OR PLAT THEREOF ON FILE AND OF  
 RECORD IN THE OFFICE OF THE CLERK AND RECORDER OF FLATHEAD COUNTY, MONTANA.

SUBJECT TO covenants, conditions, restrictions, provisions, easements and encumbrances apparent or of  
 record.

TO HAVE AND TO HOLD the said premises, with its appurtenances unto the said Grantees and to  
 the Grantee's heirs and assigns forever. And the said Grantor does hereby covenant to and with the said  
 Grantee, that the Grantor is the owner in fee simple of said premises; that said premises are free from all  
 encumbrances except current years taxes, levies, and assessments, and except U.S. Patent reservations,  
 restrictions, easements of record, and easements visible upon the premises, and that Grantor will warrant  
 and defend the same from all lawful claims whatsoever.

Dated: May 3rd, 2021

Approved 05/04/2021 sa 0004776



202100015615  
Page: 2 of 3  
Fees: \$21.00  
5/4/2021 3:11 PM

Vernon L. Fowler

STATE OF ARIZONA )  
Montana )  
COUNTY OF MARICOPA )  
~~Flathead~~ )

This instrument was acknowledged before me on 5/3/, 2021, by **Vernon L. Fowler**.



Mary Holland  
Notary Public for the State of Montana  
Residing at:  
My Commission Expires:



202100015615  
Page: 3 of 3  
Fees: \$21.00  
5/4/2021 3:11 PM

**Positive Proof Identification  
And  
Notary Signature Affidavit**

State of ARIZONA  
County of MARICOPA

Notary Public please complete the following:

Notary's Name: MARY HOLLAND  
(Please Print)

Address: 11772 W. Bell Rd. Surprise AZ, 85374

Phone: (623) 537-9997

I, the above described Notary Public, hereby certify that I have checked the identification of VERNON L. FOWLER, the parties/entity who have signed before me and I have attached copies of their drivers(s) license(s) or other picture identification. I have verified them to be the same parties/entity as those described in the instruments acknowledged by me.

WITNESS my hand and official seal in the County and State last aforesaid this 3 day of MAY 2021.

Mary Holland  
Notary Public

My Commission expires: FEBRUARY 1, 2025

My Commission Number is: 590583



Notary: Please make copy of driver's license(s), passport, state issued ID card, or military ID card and return with documents.

Options | Inquiry | **Overview** | Unpaid Taxes | Pay Taxes | Tax History | Tax Bill | Disclaimer

Email:

Email Overview Rpt

Active Header Year: 23 Assessor: 0004776 SD: 76 City: C

## Names :

IM CLARK W GRIZ LLC

## Addresses:

## Mailing Address

623 WOODLAND PL  
WHITEFISH MT 59937

## Physical Address

201 HIGHWAY 2 E  
COLUMBIA FALLS MT 59912

## Legal Descriptions

Record #01 Sec:17 Twp:30 Rng:20 Lot:3 Subdiv Cd:DA3

Description:D &amp; G SUB

Acres: 0.81

Old Assessor # : 0001447

## Value record(s) for year 2023

|   | Cated | Description        | Acres | Value  | TaxableVal | Geocode           |
|---|-------|--------------------|-------|--------|------------|-------------------|
| 1 | AST   | 22070 COMMERCIAL C | 0.81  | 208093 | 3933.00    | 07418617102500000 |
| 1 | AST   | 35070 IMPS ON COMM | 0.00  | 386407 | 7303.00    | 07418617102500000 |

Options | Inquiry | Overview | Unpaid Taxes | Pay Taxes | Tax History | Tax Bill | Disclaimer

Assr: 0000004

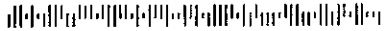
| Year | SD | Inst | Taxbill   | Date Due | Date Paid | Tax Amt | Void/Abate | Pen/Int | Total Paid |
|------|----|------|-----------|----------|-----------|---------|------------|---------|------------|
| 2022 | 20 | 2    | 202221535 | 5/31/23  | 06/05/23  | 684.92  |            |         | 684.92     |
| 2022 | 20 | 1    | 202221535 | 11/30/22 | 11/21/22  | 684.97  |            |         | 684.97     |
| 2021 | 20 | 2    | 202121288 | 5/31/22  | 07/19/22  | 713.61  |            | 26.19   | 739.80     |
| 2021 | 20 | 1    | 202121288 | 11/30/21 | 11/16/21  | 713.64  |            |         | 713.64     |
| 2020 | 20 | 2    | 202020914 | 5/31/21  | 05/06/21  | 605.45  |            |         | 605.45     |
| 2020 | 20 | 1    | 202020914 | 11/30/20 | 11/20/20  | 605.46  |            |         | 605.46     |
| 2019 | 20 | 2    | 201920693 | 5/31/20  | 03/02/20  | 604.57  |            |         | 604.57     |
| 2019 | 20 | 1    | 201920693 | 11/30/19 | 11/21/19  | 604.61  |            |         | 604.61     |
| 2018 | 20 | 2    | 201820461 | 5/31/19  | 11/14/18  | 528.90  |            |         | 528.90     |
| 2018 | 20 | 1    | 201820461 | 11/30/18 | 11/14/18  | 528.95  |            |         | 528.95     |
| 2017 | 20 | 2    | 201720244 | 5/31/18  | 05/22/18  | 550.80  |            |         | 550.80     |
| 2017 | 20 | 1    | 201720244 | 11/30/17 | 12/14/17  | 550.83  |            |         | 550.83     |
| 2016 | 20 | 2    | 201620076 | 5/31/17  | 11/15/16  | 26.73   |            |         | 26.73      |
| 2016 | 20 | 1    | 201620076 | 11/30/16 | 11/15/16  | 26.76   |            |         | 26.76      |
| 2015 | 20 | 2    | 201519955 | 5/31/16  | 11/25/15  | 27.48   |            |         | 27.48      |
| 2015 | 20 | 1    | 201519955 | 11/30/15 | 11/25/15  | 27.48   |            |         | 27.48      |
| 2014 | 20 | 2    | 201419882 | 5/31/15  | 11/13/14  | 29.97   |            |         | 29.97      |
| 2014 | 20 | 1    | 201419882 | 11/30/14 | 11/13/14  | 29.99   |            |         | 29.99      |
| 2013 | 20 | 2    | 201319871 | 5/31/14  | 10/31/13  | 29.55   |            |         | 29.55      |
| 2013 | 20 | 1    | 201319871 | 11/30/13 | 10/31/13  | 29.59   |            |         | 29.59      |
| 2012 | 20 | 2    | 201219832 | 5/31/13  | 11/01/12  | 29.36   |            |         | 29.36      |
| 2012 | 20 | 1    | 201219832 | 11/30/12 | 11/01/12  | 29.38   |            |         | 29.38      |
| 2011 | 20 | 2    | 201119739 | 5/31/12  | 12/14/11  | 29.62   |            |         | 29.62      |
| 2011 | 20 | 1    | 201119739 | 11/30/11 | 12/14/11  | 29.66   |            | 0.84    | 30.50      |
| 2010 | 20 | 2    | 201019684 | 5/31/11  | 11/16/10  | 30.32   |            |         | 30.32      |
| 2010 | 20 | 1    | 201019684 | 11/30/10 | 11/16/10  | 30.37   |            |         | 30.37      |
| 2009 | 20 | 2    | 200919444 | 5/31/10  | 11/05/09  | 29.26   |            |         | 29.26      |
| 2009 | 20 | 1    | 200919444 | 11/30/09 | 11/05/09  | 29.26   |            |         | 29.26      |



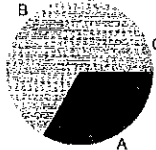
FLATHEAD COUNTY  
2022 REAL ESTATE TAX BILL  
Adele Krantz, Treasurer  
290 A North Main Kalispell MT 59901  
(406) 758-5680  
[https://flathead.mt.gov/property\\_tax](https://flathead.mt.gov/property_tax)

ASSESSOR NUMBER: 0000004  
TAX BILL NUMBER: 202221535  
SCHOOL DISTRICT: 20  
GEOCODE: 07383114291400000  
Property Location:  
390 DOWER DRAW  
KILA MT 59920  
Property Description:  
56 In Rn Property Description  
14 27 23 TR 4BA IN NW1/4  
Parties with ownership interests as of 1/1/22:  
Owner of Record.....STEPHENSON, THOMAS BURLEY & DEBRA MARIE

44579 122 350 0.584 1/2 \*\*\*\*\* AUTOALL FOR AADC 598  
THOMAS BURLEY & DEBRA MARIE STEPHENSON  
1133 BONNIE PINES LN  
HAMILTON MT 59840-9668



| Property Type | Taxable Market Value | Taxable Value   |
|---------------|----------------------|-----------------|
| Real Estate   | 60,221               | 751.00          |
| Buildings     | 123,860              | 1,872.00        |
| <b>Totals</b> | <b>184,081</b>       | <b>2,423.00</b> |



| Description | Percentage | Amount |
|-------------|------------|--------|
| A County    | 33.36%     | 466.93 |
| B Education | 58.82%     | 805.77 |
| C Other     | 7.02%      | 107.18 |

|                           |                 |        |
|---------------------------|-----------------|--------|
| COUNTY                    | .066400         | 136.66 |
| SHERIFF                   | .037700         | 91.35  |
| NOXIOUS WEEDS             | .001570         | 3.80   |
| 911 GENER OBLIG BOND      | .001350         | 3.27   |
| ROAD                      | .022030         | 53.38  |
| BOARD OF HEALTH           | .003890         | 9.67   |
| COUNTY LANDFILL           |                 | 80.73  |
| STATE - UNIVERSITY        | .006000         | 14.54  |
| STATE - SCHOOL AID        | .040000         | 96.92  |
| FLATHEAD HIGH SCHOOL      | .087120         | 211.09 |
| FVCC PERMIS MED LEVY      | .004760         | 11.63  |
| SOIL & WATER CONSERV      | .001540         | 3.73   |
| SMITH VLY FIRE BOND       | .009250         | 22.61  |
| <b>Total Mills Levied</b> | <b>0.513170</b> |        |

## SUMMARY OF TAXES, LEVIES &amp; FEES

|                                                  |                |               |
|--------------------------------------------------|----------------|---------------|
| COUNTY LIBRARY                                   | .005780        | 14.03         |
| CO PERM MED LEVY                                 | .012230        | 29.83         |
| COUNTYWIDE MOSQUITO                              | .000310        | 2.20          |
| PERM SRS LEVY                                    | .000670        | 1.62          |
| COUNTY PLANNING                                  | .001220        | 2.98          |
| FECC SPECIAL DIST                                | .011400        | 27.83         |
| <b>SUB-TOTAL - Taxes For County Functions...</b> | <b>.165260</b> | <b>456.93</b> |
| GENERAL SCHOOLS                                  | .100940        | 244.58        |
| FLAT VAL COM COLLEGE                             | .013060        | 31.62         |
| KILA ELEMENTARY 20                               | .080890        | 195.48        |
| <b>SUB-TOTAL - Taxes For Education.....</b>      | <b>.312550</b> | <b>805.77</b> |
| SMITH VALLEY FIRE                                | .014530        | 35.20         |
| STATE FORESTER                                   |                | 45.75         |
| <b>SUB-TOTAL - Other Taxes And Fees.....</b>     | <b>.025360</b> | <b>107.19</b> |

TOTAL TAXES AND FEES . . . 1369.89

1st Installment due 11/30/22 = 684.97  
2nd Installment due 05/31/23 = 684.92

Tax paid receipts will be mailed only if a self-addressed stamped envelope is enclosed.  
To pay or view taxes online, go to [https://flathead.mt.gov/property\\_tax](https://flathead.mt.gov/property_tax).  
A 3% fee will be charged on all credit/debit card payments. Currently, there is no fee to pay by e-check (subject to change).  
Payments made after 5:00 pm or postmarked after the due date must include 2% penalty & monthly interest of 5/6 of 1% (0.008333).  
Flathead County no longer accepts checks drawn on Canadian Banks

Return this stub with payment. Payment must be hand delivered, paid online, or postmarked by 5:00 pm on: 05/31/23

Make checks payable to FLATHEAD COUNTY TREASURER  
Please include your tax bill number on your check  
Pay by e-check, credit/debit card online at [https://flathead.mt.gov/property\\_tax](https://flathead.mt.gov/property_tax)

ASSESSOR NUMBER: 0000004  
TAXBILL NUMBER: 202221535  
SCHOOL DISTRICT: 20

DO NOT PAY THIS IF IT IS INCLUDED IN YOUR MORTGAGE PAYMENT

TAX 684.92

If your address has changed, please make corrections below:

THOMAS BURLEY & DEBRA MARIE STEPHENSON  
1133 BONNIE PINES LN  
HAMILTON MT 59840

FLATHEAD COUNTY TREASURER  
Adele Krantz  
290 A North Main  
Kalispell, MT 59901

No additional notice will be  
sent for this installment.

2nd 2022 REAL ESTATE



Return this stub with payment. Payment must be hand delivered, paid online, or postmarked by 5:00 pm on: 11/30/22

Make checks payable to FLATHEAD COUNTY TREASURER  
Please include your tax bill number on your check  
Pay by e-check, credit/debit card online at [https://flathead.mt.gov/property\\_tax](https://flathead.mt.gov/property_tax)

ASSESSOR NUMBER: 0000004  
TAXBILL NUMBER: 202221535  
SCHOOL DISTRICT: 20

DO NOT PAY THIS IF IT IS INCLUDED IN YOUR MORTGAGE PAYMENT

TAX 684.97

If your address has changed, please make corrections below:

THOMAS BURLEY & DEBRA MARIE STEPHENSON  
1133 BONNIE PINES LN  
HAMILTON MT 59840

FLATHEAD COUNTY TREASURER  
Adele Krantz  
290 A North Main  
Kalispell, MT 59901

1st 2022 REAL ESTATE



44579 1/1



## Property Record Card

### Summary

#### Primary Information

**Property Category:** RP                      **Subcategory:** Commercial Property  
**Geocode:** 07-4186-17-1-02-50-0000      **Assessment Code:** 0000004776  
**Primary Owner:**                      **PropertyAddress:** 201 US HIGHWAY 2 E  
                          CLARK W GRIZ LLC                      COLUMBIA FALLS, MT 59912  
                          623 WOODLAND PL                      **COS Parcel:**  
                          WHITEFISH, MT 59937-2479

*NOTE: See the Owner tab for all owner information*

#### Certificate of Survey:

**Subdivision:** D & G SUB

#### Legal Description:

D & G SUB, S17, T30 N, R20 W, Lot 003

**Last Modified:** 7/14/2023 9:05:46 AM

#### General Property Information

**Neighborhood:** 207.305.C      **Property Type:** IMP\_U - Improved Property - Urban  
**Living Units:** 1                      **Levy District:** 07-031211-76 - AST  
**Zoning:**                      **Ownership %:** 100  
**Linked Property:**

No linked properties exist for this property

#### Exemptions:

| Exemption Type                   | TIF Number |
|----------------------------------|------------|
| Tax Increment Financing District | 07-031211  |

#### Condo Ownership:

**General:** 0                      **Limited:** 0

#### Property Factors

**Topography:**                      **Fronting:**  
**Utilities:**                      **Parking Type:**  
**Access:**                      **Parking Quantity:**  
**Location:**                      **Parking Proximity:**

#### Land Summary

| <u>Land Type</u>  | <u>Acres</u> | <u>Value</u> |
|-------------------|--------------|--------------|
| Grazing           | 0.000        | 00.00        |
| Fallow            | 0.000        | 00.00        |
| Irrigated         | 0.000        | 00.00        |
| Continuous Crop   | 0.000        | 00.00        |
| Wild Hay          | 0.000        | 00.00        |
| Farmsite          | 0.000        | 00.00        |
| ROW               | 0.000        | 00.00        |
| NonQual Land      | 0.000        | 00.00        |
| Total Ag Land     | 0.000        | 00.00        |
| Total Forest Land | 0.000        | 00.00        |
| Total Market Land | 0.810        | 208,093.00   |

#### Deed Information:

| Deed Date | Book | Page | Recorded Date | Document Number | Document Type |
|-----------|------|------|---------------|-----------------|---------------|
| 5/3/2021  |      |      | 5/4/2021      | 202100015615    | Warranty Deed |

|            |  |           |              |                 |
|------------|--|-----------|--------------|-----------------|
| 12/16/2019 |  | 1/9/2020  | 202000000722 | Quit Claim Deed |
| 7/25/2014  |  | 7/25/2014 | 201400013663 | Warranty Deed   |
| 6/7/2007   |  | 6/14/2007 | 200716510320 | Warranty Deed   |

## Owners

Party #1

**Default Information:** CLARK W GRIZ LLC  
623 WOODLAND PL

**Ownership %:** 100

**Primary Owner:** "Yes"

**Interest Type:** Fee Simple

**Last Modified:** 11/4/2021 4:08:01 PM

Other Names

Other Addresses

Name

Type

## Appraisals

### Appraisal History

| Tax Year | Land Value | Building Value | Total Value | Method |
|----------|------------|----------------|-------------|--------|
| 2023     | 208093     | 386407         | 594500      | INCOME |
| 2022     | 238710     | 222390         | 461100      | INCOME |
| 2021     | 238710     | 167400         | 406110      | COST   |

## Market Land

Market Land Item #1

**Method:** Acre

**Type:** Category 5

**Width:**

**Depth:**

**Square Feet:** 35,284

**Acres:** 0.81

Valuation

**Class Code:** 2207

**Value:** 208093

## Dwellings

Existing Dwellings

No dwellings exist for this parcel

## Other Buildings/Improvements

Outbuilding/Yard Improvements

No other buildings or yard improvements exist for this parcel

## Commercial

### Existing Commercial Buildings

| Building Number | Building Name | Structure Type  | Units/Bldg | YearBuilt | View                 |
|-----------------|---------------|-----------------|------------|-----------|----------------------|
| 1               |               | 398 - Warehouse | 1          | 2015      | <a href="#">View</a> |

General Building Information

**Building Number:** 1

**Building Name:**

**Structure Type:** 398 - Warehouse

**Units/Building:** 1

**Identical Units:** 1

**Grade:** G

**Year Built:** 2015

**Year Remodeled:** 0

**Class Code:** 3507

**Effective Year:** 0

**Percent Complete:** 0

## Interior/Exterior Data Section #1

**Level From:** 01      **Level To:** 01      **Use Type:** 045 - Warehouse

## Dimensions

**Area:** 1,022      **Use SK Area:** 0  
**Perimeter:** 174      **Wall Height:** 16

## Features

**Exterior Wall Desc:** 07 - Metal, **Construction:** 1-Wood  
light      Frame/Joist/Beam      **Economic Life:** 40  
**% Interior Finished:** 100      **Partitions:** 2-Normal      **Heat Type:** 2-Hot Water or  
**AC Type:** 2-Unit      **Plumbing:** 2-Normal      Steam  
**Physical Condition:** 3-Normal      **Functional Utility:** 3-Normal

## Building Other Features

No other features exist for this interior/exterior detail

## Interior/Exterior Data Section #2

**Level From:** 02      **Level To:** 02      **Use Type:** 082 - Multi-Use Office

## Dimensions

**Area:** 598      **Use SK Area:** 0  
**Perimeter:** 118      **Wall Height:** 8

## Features

**Exterior Wall Desc:** 07 - Metal, **Construction:** 1-Wood  
light      Frame/Joist/Beam      **Economic Life:** 40  
**% Interior Finished:** 100      **Partitions:** 2-Normal      **Heat Type:** 2-Hot Water or  
**AC Type:** 2-Unit      **Plumbing:** 2-Normal      Steam  
**Physical Condition:** 3-Normal      **Functional Utility:** 3-Normal

## Building Other Features

No other features exist for this interior/exterior detail

## Interior/Exterior Data Section #3

**Level From:** 01      **Level To:** 01      **Use Type:** 082 - Multi-Use Office

## Dimensions

**Area:** 598      **Use SK Area:** 0  
**Perimeter:** 118      **Wall Height:** 8

## Features

**Exterior Wall Desc:** 02 - **Construction:** 1-Wood  
Frame      Frame/Joist/Beam      **Economic Life:** 40  
**% Interior Finished:** 100      **Partitions:** 2-Normal      **Heat Type:** 2-Hot Water or  
**AC Type:** 2-Unit      **Plumbing:** 2-Normal      Steam  
**Physical Condition:** 3- **Functional Utility:** 3-Normal  
Normal

## Building Other Features

No other features exist for this interior/exterior detail

## Elevators and Escalators

No elevators or escalators exist for this building

**Ag/Forest Land**

## Ag/Forest Land

No ag/forest land exists for this parcel





First Interstate Bank  
2 Main St.  
P.O. Box 7130  
Kalispell, MT 59904-0130  
406-751-2500  
Fax: 406-751-2560  
www.firstinterstatebank.com

Item No.9.

## CONSENT TO PLATTING

The undersigned hereby consents to the platting of the following parcel.

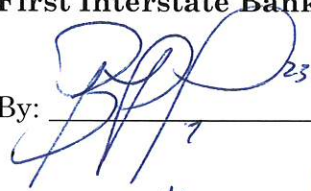
### LOT 3

Lot 3 of the D & G Subdivision Plat in the NE 1/4, of the NE 1/4, Section 17, T30N, R20W, P.M.M., Flathead County, Montana.

into **URBAN WOODS RV PARK SUBDIVISION.**

IN WITNESS WHEREOF, the undersigned has caused this consent to be executed and acknowledged. This consent is made pursuant to 76-3-612 (1) M.C.A.

**First Interstate Bank**

By: 

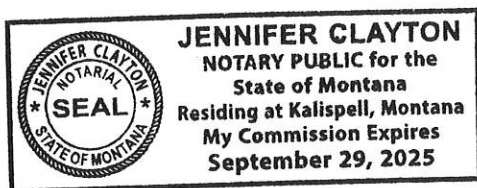
Brenden P. Craig

Title: Market President

State of MONTANA

County of FLATHEAD :ss

On this 12 day of JULY, 2023, before me, a Notary Public in and for the State of MONTANA, personally appeared BRENDEN CRAIG, known to me to be the person who signed the forgoing instrument as MARKET PRESIDENT of **First Interstate Bank**, and who acknowledged to me that said corporation executed the same. Witness my hand and seal the day and year herein above written.



  
Notary Public in and for the State of MT

Printed Name: JENNIFER CLAYTON

Residing at: KALISPELL

My Commission expires: 9/29/25



| REV | DATE     | REVISION                              |
|-----|----------|---------------------------------------|
| 1   | 07/12/22 | CITY OF COLUMBIA FALLS / RPA COMMENTS |
| 2   | 07/21/22 | CITY OF COLUMBIA FALLS / RPA COMMENTS |
| 3   | 10/06/22 | DEVELOPER COMMENTS                    |



DRAWN BY: DJK  
DESIGNED BY: DAP  
QUALITY CHECK: DAP  
DATE: 06.15.2023  
JOB NO. K22-004  
FIELDBOOK

CONSTRUCTION PLANS  
FOR  
**RETRO BASE CAMP  
SITE IMPROVEMENTS**  
201 US HIGHWAY 2 EAST  
COLUMBIA FALLS, MT 59912  
MAY 2022

SHEET INDEX

| SHEET | DESCRIPTION                                          |
|-------|------------------------------------------------------|
| C0.1  | COVER SHEET                                          |
| C0.2  | GENERAL NOTES, ABBREVIATIONS, LEGEND, & SURVEY DATA  |
| C1.0  | EXIST. CONDITIONS, EROSION CONTROL & DEMOLITION PLAN |
| C1.1  | EROSION CONTROL DETAILS                              |
| C2.0  | SITE LAYOUT PLAN                                     |
| C3.0  | COMPOSITE UTILITY PLAN                               |
| C4.0  | GRADING & DRAINAGE PLAN                              |
| C5.0  | GENERAL DETAILS                                      |
| TOTAL | 8 SHEETS                                             |

RECORD DRAWINGS CERTIFICATE

ALL INFORMATION SHOWN ON THESE PLANS HAS BEEN PREPARED BY OR UNDER DIRECTION OF, THE UNDERSIGNED ENGINEER. ADJUSTMENTS MADE IN THE FIELD DURING CONSTRUCTION ARE INCLUDED HEREIN AND ARE BASED UPON FIELD OBSERVATIONS MADE UNDER THE DIRECTION OF OR BY THE UNDERSIGNED AND CITY OF COLUMBIA FALLS WHEN THE ENGINEER IS ADVISED IN WRITING OF SUCH CHANGE. THE ENGINEER PREPARING THESE PLANS WILL NOT BE RESPONSIBLE FOR, OR LIABLE FOR CHANGES TO THESE PLANS NOT AUTHORIZED BY THE ENGINEER.

06.15.2023  
DATE

*Douglas A. Peppmeyer*  
ENGINEER SIGNATURE  
(STAMP OR SEAL)



06.15.2023  
DATE

*Kyle Watson*  
CONTRACTOR SIGNATURE



VICINITY MAP  
NOT TO SCALE

PROJECT  
LOCATION

RETRO BASE CAMP  
201 U.S. HIGHWAY 2 EAST, COLUMBIA FALLS, MONTANA 59912  
SITE IMPROVEMENTS  
COVER SHEET

J:\2022\K22-004 Bingham - Urban Woods RV Park\CADD\CIVIL\AS-BUILTS\K22-004-C0.2.AB.dwg, 6/15/2023 3:29:18 PM, MES

## GENERAL NOTES:

1. THE CONTRACTOR SHALL NOTIFY ALL UTILITY COMPANIES IN WRITING AND SHALL BE RESPONSIBLE FOR SECURING THE EXACT LOCATION OF ALL EXISTING UTILITIES BEFORE BEGINNING EXCAVATION.
2. ALL POWER, TELEPHONE AND OTHER UTILITY POLES OR GUY WIRES WHICH INTERFERE WITH THE CONSTRUCTION SHALL BE REMOVED OR RELOCATED BY THE UTILITY COMPANY.
3. THE CONTRACTOR SHALL EXCAVATE ALL WATER LINE CROSSINGS PRIOR TO BEGINNING TRENCH EXCAVATION TO ENSURE CROSSING CLEARANCE. THE CONTRACTOR SHALL NOTIFY THE CITY OF COLUMBIA FALLS PUBLIC WORKS DEPARTMENT PRIOR TO EXCAVATION.
4. EXISTING FITTINGS ARE SHOWN, BASED ON DATA FURNISHED BY THE OWNER. THE CONTRACTOR SHALL BE RESPONSIBLE FOR EXCAVATING FITTINGS AND CONFIRMING REQUIREMENTS PRIOR TO ORDERING NEW FITTINGS.
5. THE CONTRACTOR SHALL PLUG ALL OPENINGS ON EXISTING ABANDONED UTILITY LINES IN PLACE.
6. THE CONTRACTOR SHALL BE RESPONSIBLE FOR ANY NECESSARY PERMITS.
7. ALL CULVERTS AND DRAINAGE DITCHES AFFECTED BY CONSTRUCTION SHALL BE RESTORED TO ORIGINAL CONDITION, UNLESS OTHERWISE NOTED ON PLANS.
8. ALL STREET & TRAFFIC SIGNS THAT INTERFERE WITH CONSTRUCTION SHALL BE REMOVED & RESET BY CONTRACTOR.
9. TOPSOIL & SEED ALL NON-TURF AREAS AND SOD ALL TURF AREAS DISTURBED BY CONSTRUCTION.
10. ALL CONSTRUCTION WILL CONFORM TO MONTANA PUBLIC WORKS STANDARD SPECIFICATIONS (MPWSS), LATEST EDITION, AND CITY OF COLUMBIA FALLS STANDARDS FOR DESIGN & CONSTRUCTION.

## STORM/SEWER NOTES

1. ALL SEWER MAINS ARE TO BE SDR 35 PVC WITH GASKETED JOINTS AND FITTINGS UNLESS OTHERWISE NOTED ON PLANS. SEWER SERVICES ARE TO BE SCH. 40 PVC.
2. EACH SEWER SERVICE CONNECTS TO THE MAIN WITH A SEPARATE WYE. NO TEES OR DOUBLE WYES ARE ALLOWED.
3. ALL SERVICE LINES ARE TO BE 4" PVC UNLESS NOTED OTHERWISE ON PLANS.
4. MAINTAIN A MINIMUM OF 10 FEET HORIZONTAL SEPARATION BETWEEN OUTSIDE OF SEWER/STORM DRAIN PIPE AND OUTSIDE OF WATER PIPE.
5. MAINTAIN A MINIMUM OF 18" VERTICAL SEPARATION AT CROSSINGS BETWEEN OUTSIDE OF SEWER/STORM DRAIN PIPE AND OUTSIDE OF WATER PIPE.
6. ALL STORM/SEWER PIPE LENGTHS AS SHOWN ARE MEASURED CENTER OF STRUCTURE TO CENTER OF STRUCTURE UNLESS OTHERWISE NOTED ON PLANS.
7. CONTRACTOR SHALL FIELD VERIFY LINE AND GRADE OF EXISTING CONNECTIONS.
8. THE CONTRACTOR SHALL EXCAVATE ALL CROSSINGS BETWEEN WATER LINES AND SEWER/STORM DRAIN LINES PRIOR TO BEGINNING TRENCH EXCAVATION TO INSURE CROSSING CLEARANCE.

## PAVING NOTES

1. THE CONTRACTOR SHALL REPLACE ALL PAVEMENT MARKINGS DISTURBED BY CONSTRUCTION.
2. ASPHALT OVER 3" THICK SHALL BE PLACED IN 2 LIFTS.

## SCALING NOTE

DRAWING SHEETS PRINTED FROM ADOBE PDF ELECTRONIC FILES ARE NOT TO SCALE. VERIFY PRINTED SHEET SCALES FROM THE BAR SCALES LOCATED ON THE PLAN SHEETS

## LEGEND

## SURVEY CONTROL

| CP# | NORTHING | EASTING | ELEVATION | DESCRIPTION |
|-----|----------|---------|-----------|-------------|
| 100 | 7581.76  | 1692.56 | 100.00    | CP 60D      |
| 101 | 7436.04  | 1724.38 | 102.54    | CP 60D      |

HORIZONTAL COORDINATES ARE ON MONTANA STATE PLANE, FEDERAL INFORMATION PROCESSING STANDARD (FIPS), ZONE 2500, INTERNATIONAL FEET, NORTH AMERICA DATUM 1983 (NAD 83).

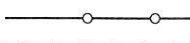
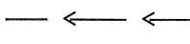
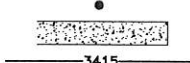
VERTICAL COORDINATES ARE NORTH AMERICAN VERTICAL DATUM 1988 (NAVD88).



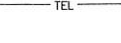
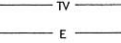
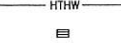
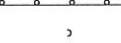
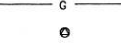
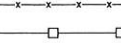
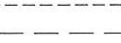
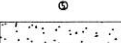
## ABBREVIATIONS

|                                |               |                                               |          |                                |        |
|--------------------------------|---------------|-----------------------------------------------|----------|--------------------------------|--------|
| ADDITIONAL                     | ADD'L         | FIGURE                                        | FIG.     | PLAIN END                      | PE     |
| ALUMINUM                       | ALUM          | FINISH                                        | FIN.     | PLATE                          | PL     |
| AND                            | &             | FINISH FLOOR                                  | F.F.     | POINTS                         | PTS    |
| ANGLE                          | L             | FIRE RATED                                    | FR       | POINT OF CURVATURE             | PC     |
| DOUBLE ANGLE                   | 2L            | FLANGE                                        | F        | POINT OF TANGENCY              | PT     |
| APPROXIMATE                    | APPROX        | FLOOR                                         | FLR      | POINT OF VERTICAL INTERSECTION | PVI    |
| AT                             | @             | FLOW LINE                                     | FL       | POLYVINYL CHLORIDE             | PVC    |
| BEGIN VERTICAL CURVE ELEVATION | BVCE          | FOOTING                                       | FTG      | POUNDS PER SQUARE FOOT         | PSF    |
| BEGIN VERTICAL CURVE STATION   | BVCS          | FORCE MAIN                                    | FM       | POUNDS PER SQUARE INCH         | PSI    |
| BEARING                        | BRG           | FOUNDATION                                    | FND      | PROGRAMMABLE LOGIC CONTROLLER  | PLC    |
| BOTTOM                         | BOT.          | GALVANIZED                                    | GALV.    | RADIUS                         | R      |
| BOTTOM OF FOOTING              | BOF           | GAUGE                                         | GA       | REINFORCED CONCRETE PIPE       | RCP    |
| BUILT UP ROOF                  | BUR           | GRADE                                         | GR.      | REINFORCEMENT                  | REINF  |
| CAST IRON                      | CI            | GROUND WATER                                  | G.W.     | REMAINDER                      | REM    |
| CEILING                        | CLG.          | HORIZONTAL                                    | HORIZ.   | RIGHT                          | RT     |
| CENTER                         | CTR           | HIGH DENSITY POLYETHYLENE                     | HDPE     | ROAD                           | RD     |
| CENTERLINE                     | CL            | HIGH SERVICE                                  | H.S.     | ROADWAY                        | RDWY   |
| CLEANOUT                       | CO            | INSIDE DIAMETER                               | I.D.     | SECTION                        | SEC    |
| CLEAR                          | CL. OR CLR.   | INTERIOR                                      | INT.     | SHEET                          | SHT    |
| CONCRETE MASONRY UNIT          | CMU           | INVERT ELEVATION                              | I.E.     | SIDEWALK                       | SW     |
| COLUMN                         | COL.          | IRRIGATION                                    | IRR      | SIMILAR                        | SIM    |
| COMPANY                        | CO            | JOINT                                         | JT.      | SPACES                         | SPA    |
| CONCRETE                       | CONC          | LEFT                                          | LT       | SPECIFICATIONS                 | SPECS  |
| CONSTRUCTION                   | CONST.        | LONG FEET                                     | L.F.     | SQUARE                         | SQ     |
| CONSTRUCTION JOINT             | CJ            | LONG LEG VERTICAL                             | LLV      | SQUARE FEET                    | SF     |
| CONTINUOUS                     | CONT.         | LONGITUDINAL                                  | LONGIT.  | SQUARE YARDS                   | SY     |
| CONTROL POINT                  | CP            | LOW SERVICE                                   | L.S.     | STAINLESS STEEL                | S.S.   |
| CUBIC YARDS                    | CU. YD. OR CY | MANHOLE                                       | MH       | STATION                        | STA    |
| DETAIL                         | DET           | MANUFACTURER                                  | MANUF.   | STANDARD                       | STD    |
| DIAMETER                       | DIA OR Ø      | MAXIMUM                                       | MAX.     | STRUCTURAL                     | STRUCT |
| DRAWING                        | DWG           | MECHANICAL JOINT                              | M.J.     | TOP OF ASPHALT                 | TA     |
| DUCTILE IRON                   | DI            | MINIMUM                                       | MIN.     | TOP OF CURB                    | TC     |
| EACH WAY                       | EA WAY        | MISCELLANEOUS                                 | MISC.    | TOP OF STEEL                   | TOS    |
| EAST/EASTING                   | E             | MODIFICATION                                  | MOD.     | TOP OF WALL                    | TOW    |
| ELEVATION                      | EL OR ELEV    | MONTANA DEPARTMENT OF TRANSPORTATION          | MDT      | TRANSVERSE                     | TRANS  |
| EQUAL                          | EQ.           | MONTANA PUBLIC WORKS STANDARD SPECIFICATIONS  | MPWSS    | TYPICAL                        | TYP    |
| END VERTICAL CURVE ELEVATION   | EVCE          | NORTH/NORTHING                                | N        | VERIFY IN FIELD                | V.I.F. |
| END VERTICAL CURVE STATION     | EVCS          | NUMBER                                        | NO. OR # | VERTICAL CURVE                 | VERT   |
| EQUIPMENT                      | EQUIP         | ON CENTER                                     | O.C.     | WATER LINE                     | W.L.   |
| ETCETERA                       | ETC.          | OPENING                                       | OP'NG    | WELDED WIRE FABRIC             | WWF    |
| EXISTING                       | EXIST         | OUTSIDE DIAMETER                              | OD       | WITH                           | W/     |
| EXPANSION                      | EXP           | OCCUPATIONAL SAFETY AND HEALTH ADMINISTRATION | O.S.H.A. | WORK POINT                     | W.P.   |
| EXTERIOR                       | EXT.          | ORIENTED STRAND BOARD                         | OSB      | YARD                           | YD     |
| FLARED END TERMINUS SECTION    | F.E.T.S.      | PAIR                                          | PR       | YELLOW PLASTIC CAP             | YPC    |
|                                |               | PLACES                                        | PLCS     |                                |        |

### NEW



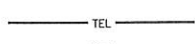
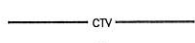
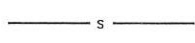
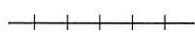
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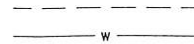
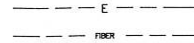
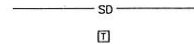
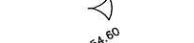
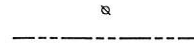
### DESCRIPTION

- AERIAL TARGET
- ALLEY APRON
- BARRIER POST
- BORING
- BUILDING
- BUSH OR SHRUB
- CABLE TV RISER
- CABLE TV RISER FLUSH
- CENTERLINE MONUMENT
- CLEANOUT
- CONCRETE
- CONTOUR
- CONTROL POINT
- CURB BOX
- CURB & GUTTER
- CULVERT
- DELINEATOR POST
- DITCH
- EDGE OF ASPHALT
- EDGE OF GRAVEL
- ELECTRICAL BOX
- ELECTRICAL BOX FLUSH
- ELECTRICAL OUTLET
- FENCE - CHAIN LINK
- FENCE - WIRE
- FENCE - WOOD
- FIRE HYDRANT
- GAS
- GAS METER
- GATE
- GUARD RAIL
- GUY WIRE
- HEDGE
- HOT WATER
- INLET
- INLET & INLET APRON
- IRRIGATION VALVE
- LIGHT POLE
- MAILBOX
- MANHOLE
- METER PIT
- MONITOR WELL
- OVERHEAD CABLE TV
- OVERHEAD ELECTRIC
- OVERHEAD FIBER-OPTIC
- OVERHEAD TELEPHONE

### NEW



### EXISTING



### DESCRIPTION

- PAINT STRIPE
- PARKING BLOCKS
- PARKING METER
- POWER POLE
- PROPERTY LINE
- PROPERTY PIN
- QUARTER CORNER (FOUND)
- QUARTER CORNER (NOT FOUND)
- RAILROAD
- RETAINING WALL
- ROOF DRAIN
- SANITARY SEWER
- SATELLITE DISH
- SECTION CORNER (FOUND)
- SECTION CORNER (NOT FOUND)
- SIXTEENTH CORNER (FOUND)
- SIXTEENTH CORNER (NOT FOUND)
- SPOT ELEVATIONS
- SPRINKLER
- STORM DRAIN
- TELEPHONE RISER
- TELEPHONE RISER FLUSH
- TEMPORARY BENCHMARK
- TEST PIT
- TRAFFIC SIGN
- TREE - CONIFEROUS
- TREE - DECIDUOUS
- TREE - SMALL
- TREE - STUMP
- TREE LINE
- UNDERGROUND CABLE TV
- UNDERGROUND ELECTRIC
- UNDERGROUND FIBER-OPTIC
- UNDERGROUND TELEPHONE
- VALVE
- WALL HYDRANT
- WALL LIGHT
- WATER EDGE
- WATERLINE
- WATER METER
- WATER WELL
- WETLAND
- WINDOW WELL

## RECORD DRAWING



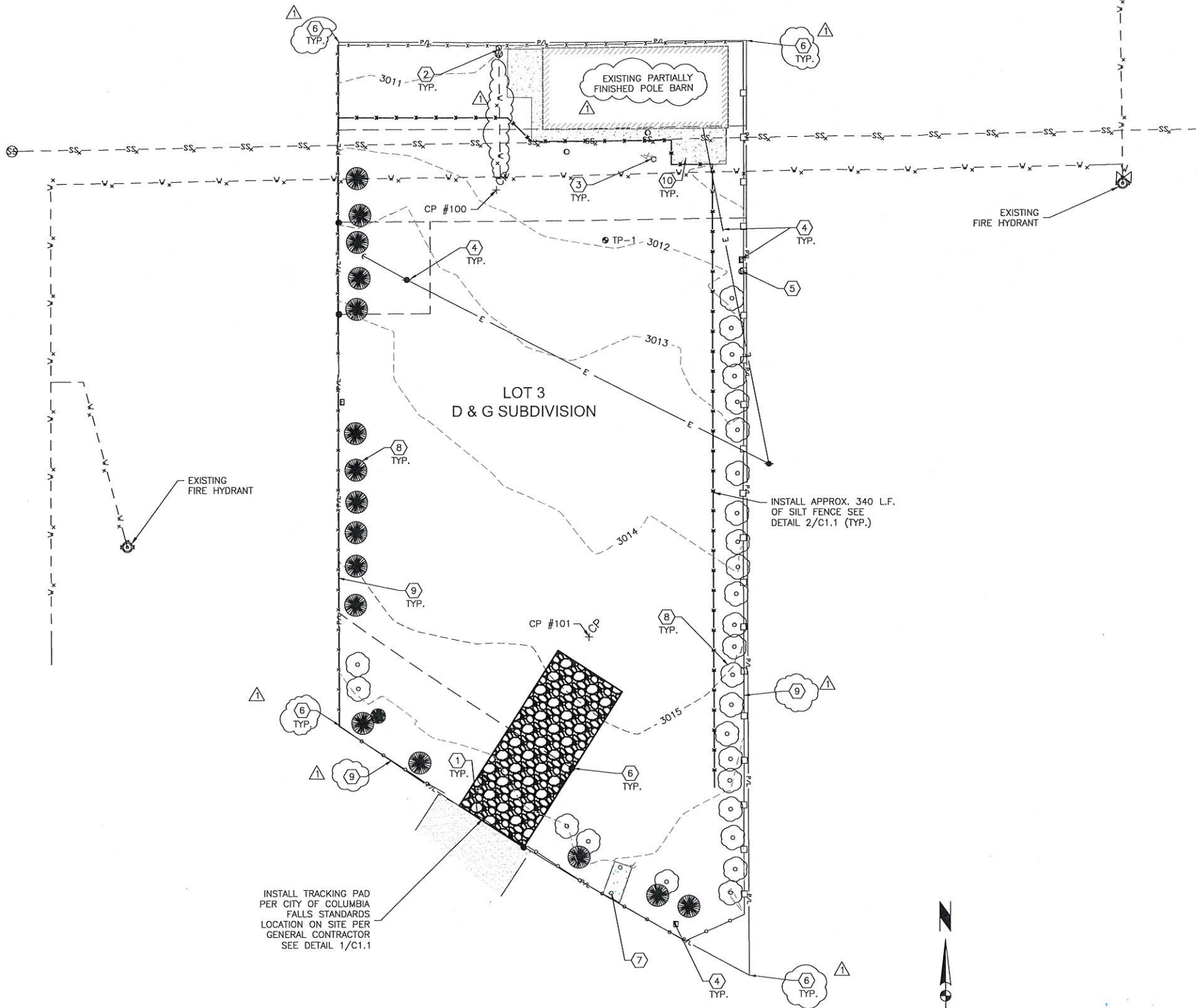
DRAWN BY: DJK  
DESIGNED BY: JLC  
QUALITY CHECK: DAP  
DATE: 06.15.2023  
JOB NO. K22-004  
FIELDBOOK

RETRO BASE CAMP  
201 U.S. HIGHWAY 2 EAST, COLUMBIA FALLS, MONTANA 59912

SITE IMPROVEMENTS

GENERAL NOTES, ABBREVIATIONS, LEGEND, & SURVEY DATA

J:\2022\K22-004 Bingham - Urban Woods RV Park\CADD\CIVIL\AS-BUILT\TSIK22-004-C1.0-1.1.AB.dwg, 6/15/2023 3:29:24 PM, MES



EXIST. CONDITIONS, EROSION CONTROL & DEMOLITION PLAN



GENERAL DEMOLITION NOTES

1. THE CONTRACTOR SHALL NOTIFY ALL UTILITY COMPANIES IN WRITING AND SHALL FIELD VERIFY LOCATION AND DEPTH OF ALL EXISTING UTILITIES PRIOR TO BEGINNING CONSTRUCTION.
2. CONTRACTOR SHALL NOTIFY ENGINEER OF ANY CONFLICTS WITH POWER, TELEPHONE, GAS AND ANY OTHER UTILITY THAT INTERFERES WITH CONSTRUCTION AS INDICATED IN THE PLANS AND SPECIFICATIONS.
3. ALL CONSTRUCTION AND MATERIALS SHALL CONFORM TO MONTANA PUBLIC WORKS STANDARD SPECIFICATIONS (LATEST EDITION) AND THE CITY OF COLUMBIA FALLS STANDARDS FOR DESIGN AND CONSTRUCTION (LATEST EDITION).
4. ALL DISTURBED AREAS SHALL BE STABILIZED WITH TOPSOIL AND AN APPROVED LOCAL SEED MIX WITHIN 14 DAYS OF SUCCESSIVE INACTIVITY OR PRIOR TO COMPLETION OF THE PROJECT.
5. THE CONTRACTOR IS RESPONSIBLE FOR OBTAINING ANY NECESSARY/REQUIRED PERMITS TO SUCCESSFULLY COMPLETE THE PROJECT AS INDICATED IN THE PLANS AND SPECIFICATIONS. THIS INCLUDES A STORM WATER POLLUTION PREVENTION PLAN (SWPPP) FROM MDEQ FOR CONSTRUCTION ACTIVITIES WHICH DISTURB EQUAL TO OR MORE THAN ONE ACRE.
6. ALL DEMOLISHED ITEMS TO WASTED AT AN ENGINEER APPROVED OFF-SITE LOCATION AS THEY ARE DEMOLISHED. AT NO TIME SHALL DEMOLISHED MATERIALS BE STOCKPILED AT THE CONSTRUCTION SITE.
7. CONTRACTOR TO FIELD VERIFY ALL EXISTING DIMENSIONS, LOCATIONS, AND CONDITIONS.
8. CONTRACTOR TO CLEAR & GRUB EXISTING TREES, SHRUBS, ETC. WITHIN CONSTRUCTION LIMITS UNLESS NOTIFIED OTHERWISE BY PROJECT ENGINEER.
9. ALL POWER, TELEPHONE AND OTHER UTILITY STRUCTURES WHICH INTERFERE WITH CONSTRUCTION SHALL BE REMOVED OR RELOCATED BY THE UTILITY COMPANY.
10. WHEN REMOVING EXISTING CONCRETE CURB & GUTTER OR SIDEWALK ALWAYS REMOVE TO THE NEAREST OR NEXT EXISTING CONSTRUCTION JOINT.
11. ALL SURVEY MONUMENTS SHALL BE PROTECTED DURING CONSTRUCTION. ANY MONUMENTS DAMAGED OR ABUSED DURING THE CONSTRUCTION PHASE SHALL BE RESET BY A PROFESSIONAL SURVEYOR LICENSED IN THE STATE OF MONTANA AND ANY RECORDATION DOCUMENTS FILED WITH THE APPROPRIATE AUTHORITIES. THE COST SHALL BE BORNE BY THE CONTRACTOR.

CONSTRUCTION NOTES

NOTE: ALL DEMOLISHED ITEMS TO BE LEGALLY DISPOSED OF AT AN OFFSITE REFUSE FACILITY SECURED BY CONTRACTOR.

- 1 SAWCUT AND REMOVE EXISTING ASPHALT PAVEMENT. AREA = 32 S.F.±
- 2 PROTECT EXISTING YARD HYDRANT FROM DAMAGE.
- 3 PROTECT EXISTING SEWER SERVICE FROM DAMAGE.
- 4 EXISTING POWER, PHONE, CABLE AND GAS. PROTECT FROM DAMAGE.
- 5 EXISTING STREET/PARKING LOT LIGHT TO REMAIN. PROTECT FROM DAMAGE.
- 6 PROPERTY PINS TO BE RESET BY MONTANA LICENSED PROFESSIONAL SURVEYOR IF DISTURBED.
- 7 PROTECT AND PRESERVE SIGN.
- 8 PROTECT AND PRESERVE EXISTING TREES.
- 9 PROTECT AND PRESERVE EXISTING FENCE.
- 10 PROTECT AND PRESERVE EXISTING CONCRETE.
- 11 PROTECT AND PRESERVE EXISTING STRUCTURE

UNDERGROUND SERVICE ALERT  
ONE-CALL NUMBER  
811  
CALL TWO BUSINESS DAYS  
BEFORE YOU DIG

Item No.9.

DOUGLAS PEPPER  
NO. 13637E  
LICENSED PROFESSIONAL ENGINEER

| REV | DATE     | REVISION                                 |
|-----|----------|------------------------------------------|
| 1   | 07/12/22 | CITY OF COLUMBIA FALLS / RPA COMMENTS    |
| 2   | 07/21/22 | CITY OF COLUMBIA FALLS / RPA COMMENTS II |
| 3   | 10/06/22 | DEVELOPER COMMENTS                       |

**TD&H**  
Engineering  
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DRAWN BY: DJK  
DESIGNED BY: DAP  
QUALITY CHECK: DAP  
DATE: 06.15.2023  
JOB NO. K22-004  
FIELDBOOK

RETRO BASE CAMP  
201 U.S. HIGHWAY 2 EAST, COLUMBIA FALLS, MONTANA 59912

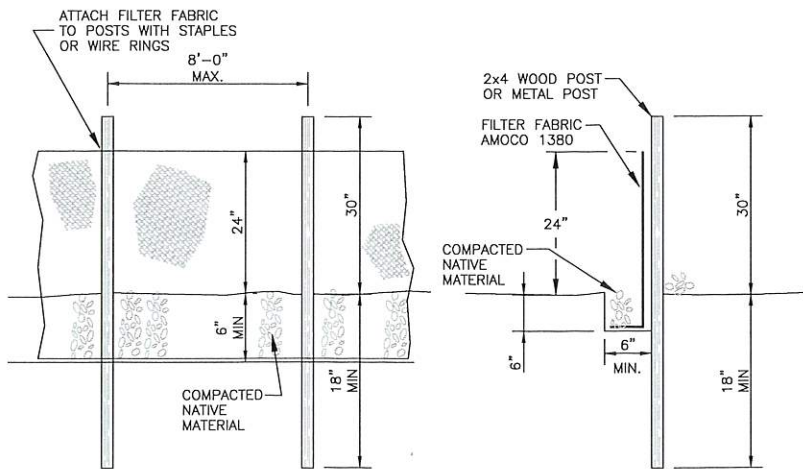
SITE IMPROVEMENTS  
EXIST. CONDITIONS, EROSION CONTROL & DEMOLITION PLAN

K22-004-C1.0-1.1  
SHEET C1.1

J:\2022\K22-004 Bingham - Urban Woods RV Park\CADD\CIVIL\AS-BUILTS\K22-004-C1.0-1.1.AB.dwg, 6/15/2023 3:29:24 PM, MES

EROSION CONTROL NOTES

1. THE PROJECT SITE AND ADJACENT AREAS DISTURBED DURING CONSTRUCTION SHALL BE PROTECTED WITH TEMPORARY EROSION CONTROL MEASURES DURING THE ENTIRE COURSE OF THE PROJECT. THE CONTRACTOR SHALL EMPLOY EROSION, SEDIMENT AND STORM WATER DRAINAGE CONTROL BEST MANAGEMENT PRACTICES (BMPs) WITH ALL CONSTRUCTION ACTIVITIES. THE CONTRACTOR SHALL NOT ALLOW UNTREATED RUNOFF TO DRAIN FROM THE PROJECT SITE.
2. CONSTRUCTION ACTIVITIES WHICH DISTURB EQUAL TO OR MORE THAN ONE ACRE REQUIRE A GENERAL PERMIT FOR STORM WATER DISCHARGES ASSOCIATED WITH CONSTRUCTION ACTIVITY ALSO KNOWN AS A "GENERAL PERMIT" WHICH IS ADMINISTERED BY THE MONTANA DEPARTMENT OF ENVIRONMENTAL QUALITY (DEQ).
3. THE CONTRACTOR IS RESPONSIBLE FOR OBTAINING ANY NECESSARY/REQUIRED PERMITS TO SUCCESSFULLY COMPLETE THE PROJECT AS INDICATED IN THE PLANS AND SPECIFICATIONS. THIS INCLUDES A STORM WATER POLLUTION PREVENTION PLAN (SWPPP) FROM MDEQ FOR CONSTRUCTION ACTIVITIES WHICH DISTURB EQUAL TO OR MORE THAN ONE ACRE.
4. CONTRACTOR SHALL INSTALL EROSION/SEDIMENT CONTROL BEFORE ANY CONSTRUCTION BEGINS AT THE SITE.
5. PRIOR TO CONSTRUCTION THE CONTRACTOR SHALL INSTALL EROSION/SEDIMENT CONTROL MEASURES AS SHOWN, TO TRAP SILT AND OTHER MATERIALS CARRIED IN RUNOFF WATER. THE SEDIMENT AND EROSION CONTROL MEASURES SHALL REMAIN IN-PLACE AND BE CLEANED AND MAINTAINED UNTIL CONSTRUCTION IS COMPLETED AND VEGETATION HAS BEEN ESTABLISHED.
6. WASHOUT OF CONCRETE TRUCKS SHALL OCCUR OFF-SITE AT AN APPROVED LOCATION. DO NOT WASH OUT TRUCKS INTO STREETS, DRAINAGE AREAS, GUTTERS OR ANY STORM DRAIN SYSTEM.
7. BMPs SHALL BE INSPECTED EACH DAY WORK IS UNDERWAY AT THE SITE AND IMMEDIATELY AFTER ANY STORM EVENT OF 0.5" OR MORE OF PRECIPITATION OCCURS. CONTRACTOR SHALL CLEAN OR MAINTAIN SUCH DEVICES WHEN THEY ARE NOT EFFECTIVE IN TRAPPING AND RETAINING SEDIMENT, AND ADD DEVICES WHERE NEEDED. ANY NECESSARY REPAIRS TO BMPs SHALL BE MADE WITHIN 24 HOURS OF OBSERVATION OR NOTIFICATION FROM THE PROJECT ENGINEER.
8. TRACKING PAD AND ADJACENT STREETS SHALL BE CONTINUOUSLY CLEANED AND MAINTAINED BY CONTRACTOR.
9. ALL STORM DRAINAGE INLETS SHALL BE PROTECTED FROM SEDIMENTATION WITH DRAINGUARDS. DRAINGUARDS SHALL BE KEPT IN PLACE UNTIL STABILIZATION OF DISTURBED AREAS IS ACHIEVED.



NOTES:

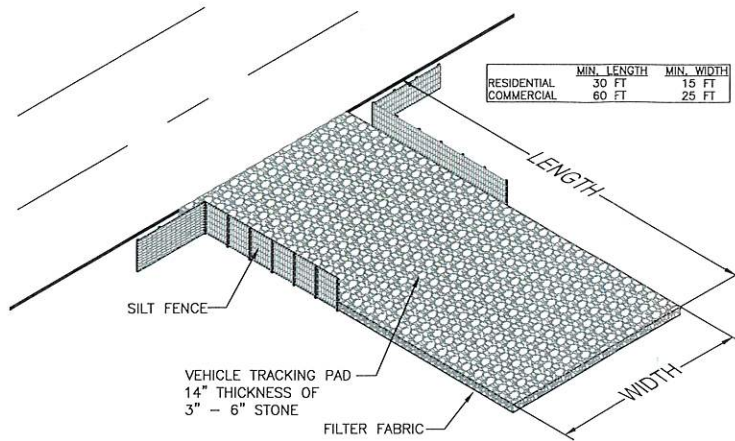
1. ENDS OF INDIVIDUAL ROLLS OF FABRIC SHALL BE SPLICED TOGETHER ONLY AT A SUPPORT POST WITH A MINIMUM 6" OVERLAP.
2. SILT FENCE FABRIC TO BE SECURELY FASTENED TO METAL POST WITH WIRE TIES OR HOG RINGS (3 PER POST). FOR WOODEN POSTS, FABRIC SHALL BE FASTENED WITH NO. 17 GAGE STAPLES (5 PER POST) OR NO. 14 GAGE NAILS (4 PER POST)

SILT FENCE DETAIL

2

NOT TO SCALE

C1.1



NOTE:

ALL VEHICLES ENTERING AND EXITING THE CONSTRUCTION AND/OR BUILDING SITE SHALL TRAVERSE THE VEHICLE TRACKING PAD TO MINIMIZE MUD AND DIRT FROM TRACKING OFF SITE. ROCK SHALL BE REPLENISHED IF TRACKING OCCURS. TRACKING PAD SHALL BE RENEWED AS NECESSARY TO RETAIN EFFECTIVENESS. ALL MATERIALS SPILLED, DROPPED, WASHED OR TRACKED FROM VEHICLES ONTO ROADWAYS SHALL BE REMOVED IMMEDIATELY.

VEHICLE TRACKING STONE ENTRANCE REQUIREMENTS:

- 3"-6" DIAMETER WASHED ROCK
- UNDERLYING FILTER FABRIC TO BE REQUIRED AS STATED

FILTER FABRIC REQUIREMENTS:

- TENSILE GRAB STRENGTH = 200 LBS (ASTM D4632)
- ELONGATION MINIMUM = 15% (ASTM D4632)
- SEAM BREAKING STRENGTH MINIMUM = 180 LBS (ASTM D4632)
- APPARENT OPENING SIZE MAXIMUM = 0.3 MM (#50 SIEVE) (ASTM D4751)
- PERCEPTIVITY MINIMUM = 0.3/SEC (ASTM D4491)

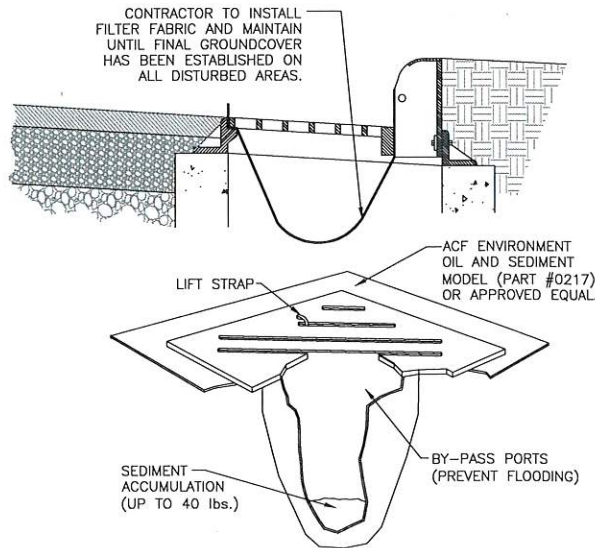
VEHICLE TRACKING PAD DETAIL

1

NOT TO SCALE

(COK DR.4)

C1.1



1. CONTRACTOR TO INSPECT THE DRAINGUARDS ON A WEEKLY BASIS OR AFTER EACH INDIVIDUAL STORM EVENT.
2. CONTRACTOR TO REMOVE ALL ACCUMULATED DEBRIS WHEN IT HAS REACHED A DEPTH OF 6 INCHES OR A WEIGHT OF 40 POUNDS.
3. CONTRACTOR TO INSTALL AND MAINTAIN DRAINGUARDS PER THE MANUFACTURERS SPECIFICATIONS.

INLET PROTECTION DETAIL

3

NOT TO SCALE

C1.1



| REV | DATE     | REVISION                              |
|-----|----------|---------------------------------------|
| 1   | 07/12/22 | CITY OF COLUMBIA FALLS / RPA COMMENTS |
| 2   | 07/21/22 | CITY OF COLUMBIA FALLS / RPA COMMENTS |
| 3   | 10/06/22 | DEVELOPER COMMENTS                    |



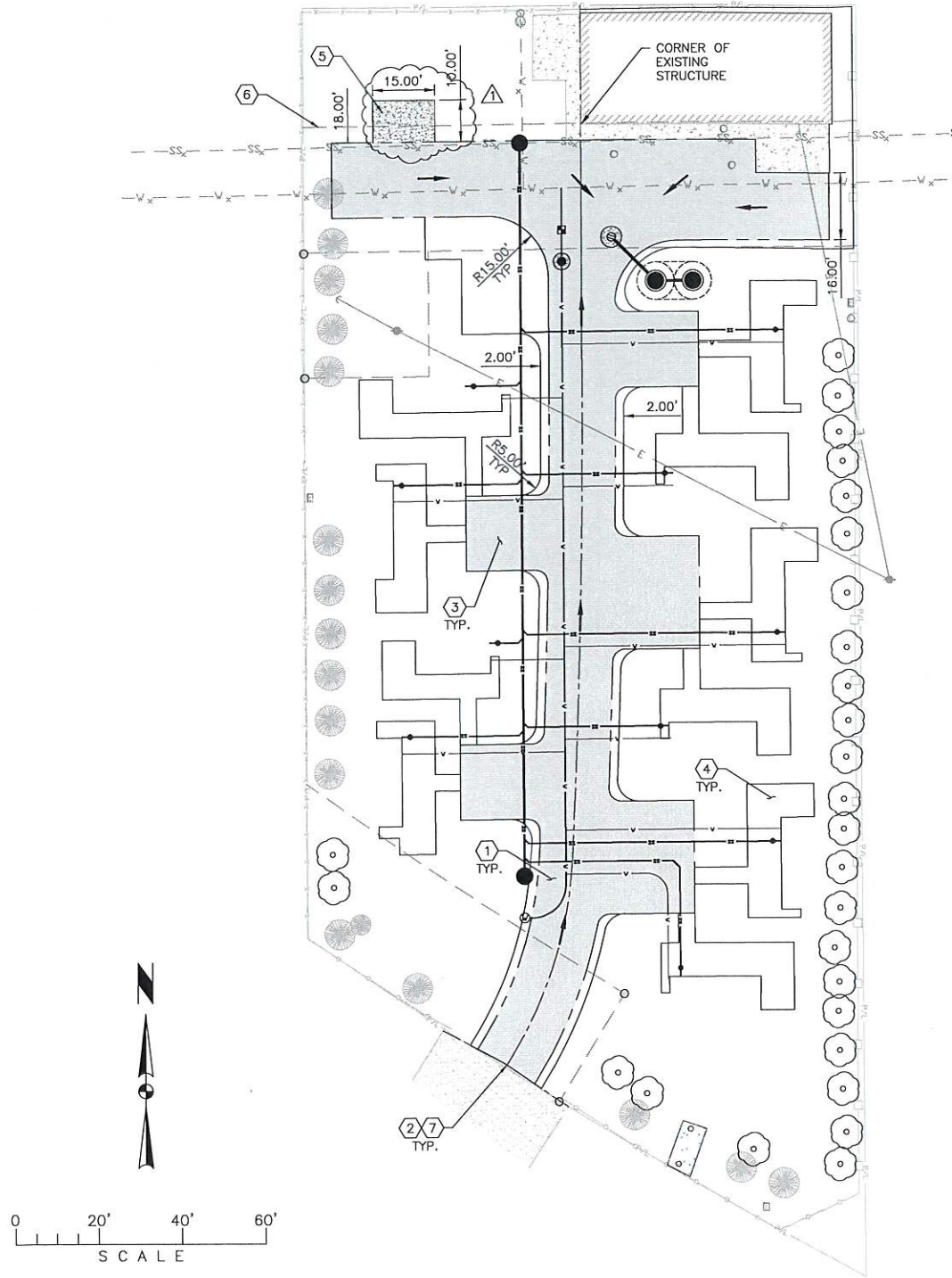
DRAWN BY: DJK  
DESIGNED BY: JLC  
QUALITY CHECK: DAP  
DATE: 06.15.2023  
JOB NO. K22-004  
FIELDBOOK

RETRO BASE CAMP  
201 U.S. HIGHWAY 2 EAST, COLUMBIA FALLS, MONTANA 59912  
SITE IMPROVEMENTS  
EROSION CONTROL DETAILS

K22-004-C1.0-1.1.A  
SHEET C1.1

RECORD DRAWING

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SITE LAYOUT PLAN

CONSTRUCTION NOTES

- 1 ASPHALT PAVING SECTION PER DETAIL 1/C5.0.
- 2 ASPHALT TRANSITION PER DETAIL 2/C5.0.
- 3 GRAVEL SECTION PER DETAIL 3/C5.0.
- 4 CONCRETE PAD PER DETAIL 4/C5.0. WIDTH PER PLAN.
- 5 TRASH ENCLOSURE PAD PER DETAIL 4/C5.0. DIMENSIONS PER PLAN.
- 6 EXISTING UTILITY EASEMENT.
- 7 MATCH EXISTING ASPHALT.

UNDERGROUND SERVICE ALERT  
ONE-CALL NUMBER  
811  
CALL TWO BUSINESS DAYS  
BEFORE YOU DIG

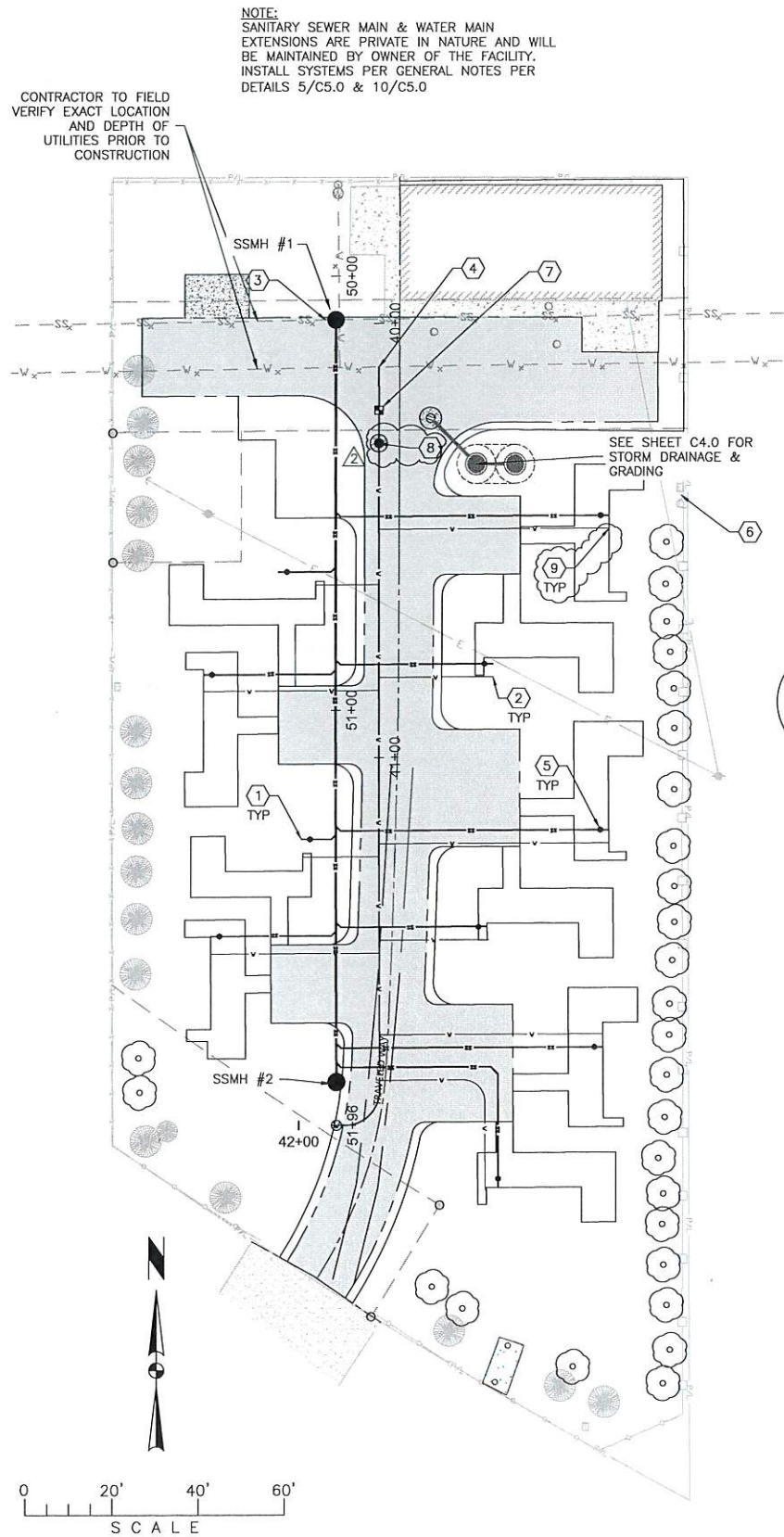


DRAWN BY: DJK  
DESIGNED BY: DAP  
QUALITY CHECK: DA  
DATE: 06.15.2023  
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FIELDBOOK

RETRO BASE CAMP  
201 U.S. HIGHWAY 2 EAST, COLUMBIA FALLS, MONTANA 59912  
SITE IMPROVEMENTS  
SITE LAYOUT PLAN

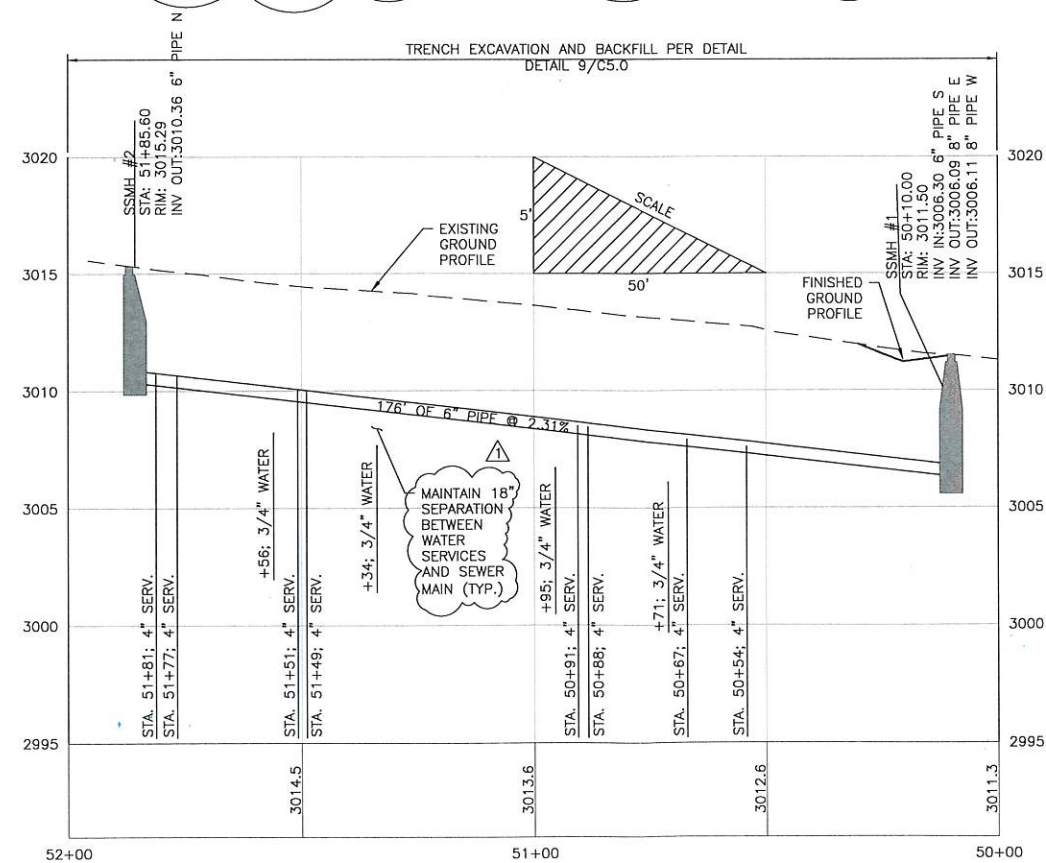
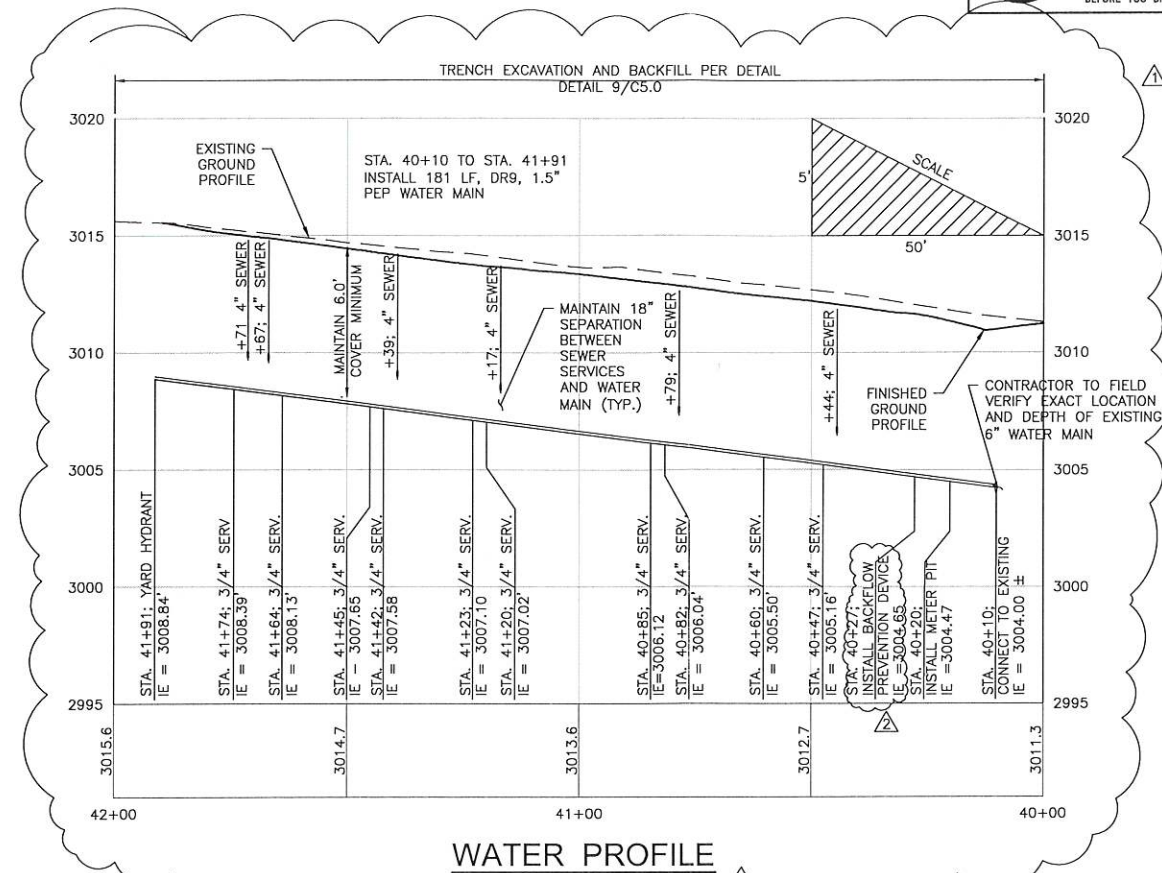
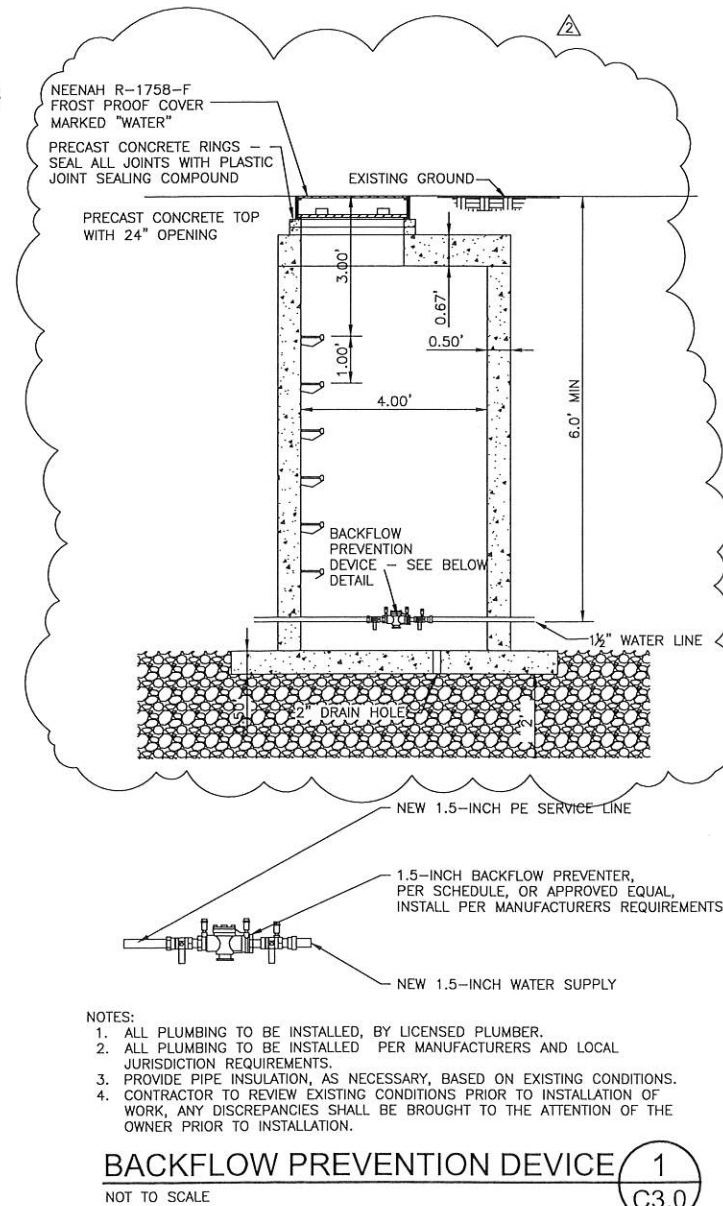
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Item No.9.

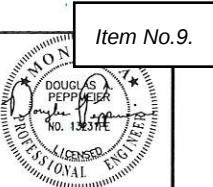


### CONSTRUCTION NOTES

- 4" PVC GRAVITY SEWER SERVICE. GRADE AT MINIMUM 2% TO MAIN.
- 3/4" DR9 PEP DOMESTIC WATER SERVICE. MAINTAIN MINIMUM 6" OF COVER.
- CONNECT TO EXISTING SANITARY SEWER MAIN.
- CONNECT TO EXISTING 6" WATER MAIN. SERVICE SADDLE PER DETAIL 11/C5.0.
- INSTALL 4" SANITARY SEWER CLEANOUT PER DETAIL 12/C5.0.
- DRY UTILITY TRENCH PER DETAIL 13/C5.0 SIM. SEE MECHANICAL AND ELECTRICAL PLANS FOR UTILITY DETAILS, CONNECTION, AND CONTINUATION. CONTRACTOR TO COORDINATE DRY UTILITY CONNECTIONS WITH APPROPRIATE UTILITY PROVIDERS.
- INSTALL METER PIT WITH TRAFFIC RATED LID AND VALVE BOX FOR TRAILER PARK SERVICE PER DETAIL 11/C5.0.
- INSTALL BACKFLOW PREVENTION DEVICE PER DETAIL 1/C3.0. TEST RESULTS TO BE PROVIDED TO THE CITY OF COLUMBIA FALLS ANNUALLY.
- PLUMBER TO INSTALL FROST FREE CONNECTION TO TRAILERS



UNDERGROUND SERVICE ALERT  
ONE-CALL NUMBER  
811  
CALL TWO BUSINESS DAYS  
BEFORE YOU DIG



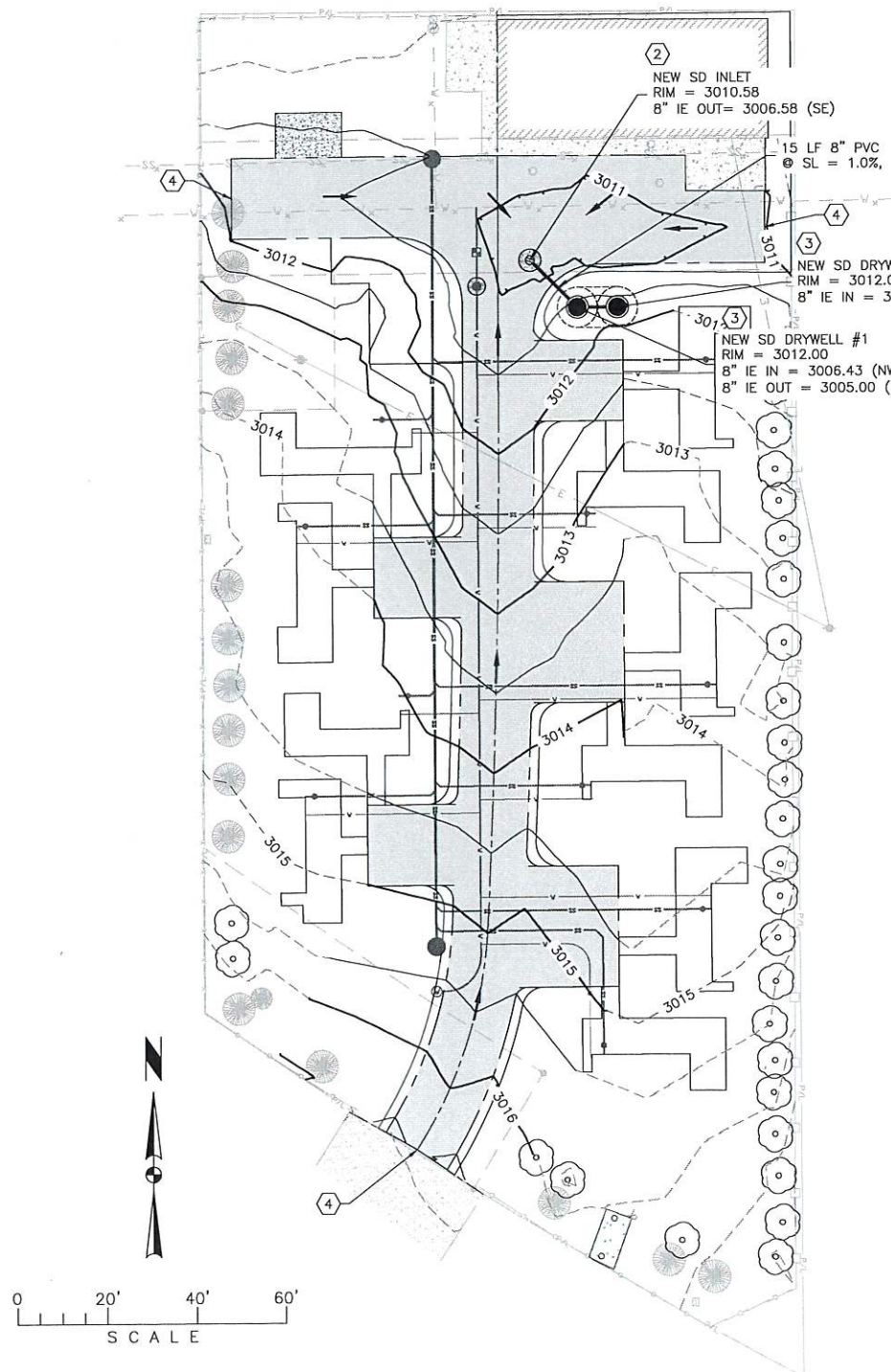
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RETRO BASE CAMP  
201 U.S. HIGHWAY 2 EAST, COLUMBIA FALLS, MONTANA 59912  
SITE IMPROVEMENTS  
COMPOSITE UTILITY PLAN

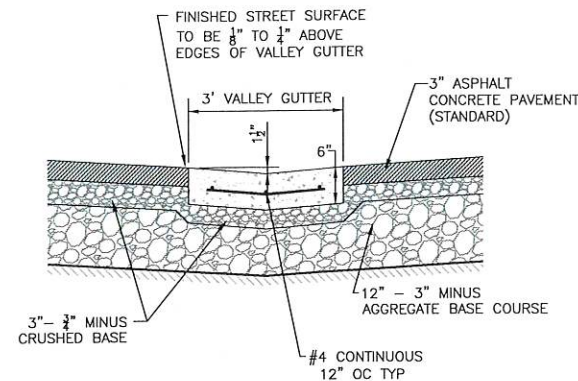
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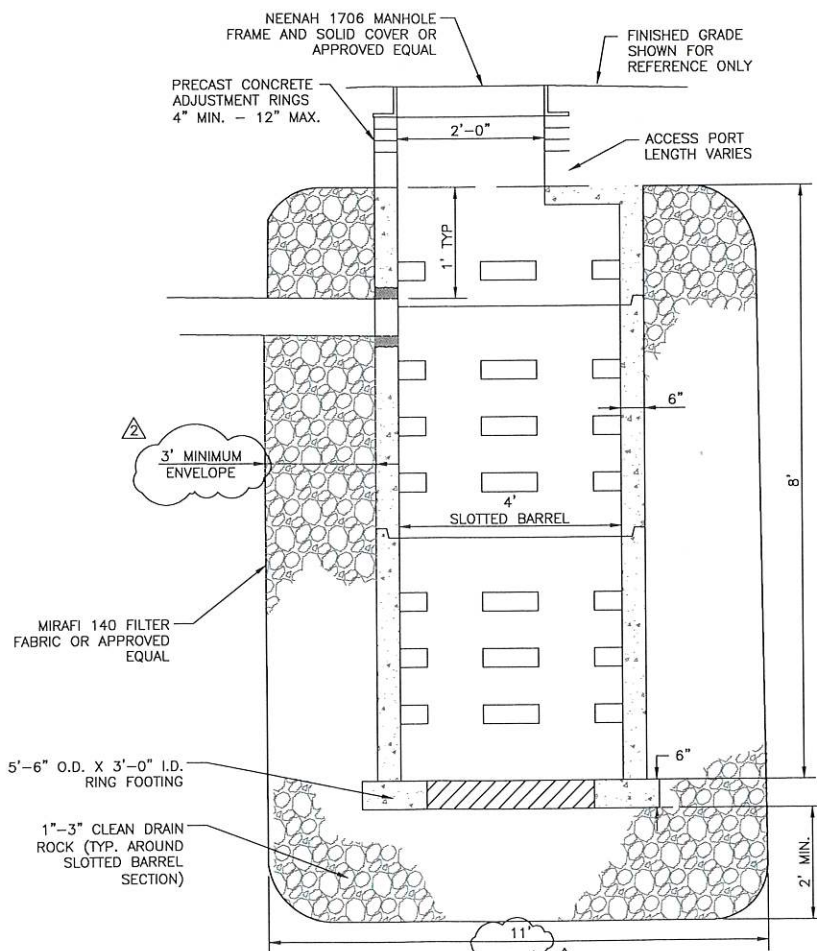
GRADING & DRAINAGE PLAN

### CONSTRUCTION NOTES

- 1 VALLEY GUTTER PER DETAIL 1/C4.0.
- 2 INLET PER DETAIL 3/C4.0.
- 3 DRYWELL PER DETAIL 2/C4.0.
- 4 MATCH EXISTING GROUND, STRAIGHT GRADE VALLEY GUTTER TO INLET.

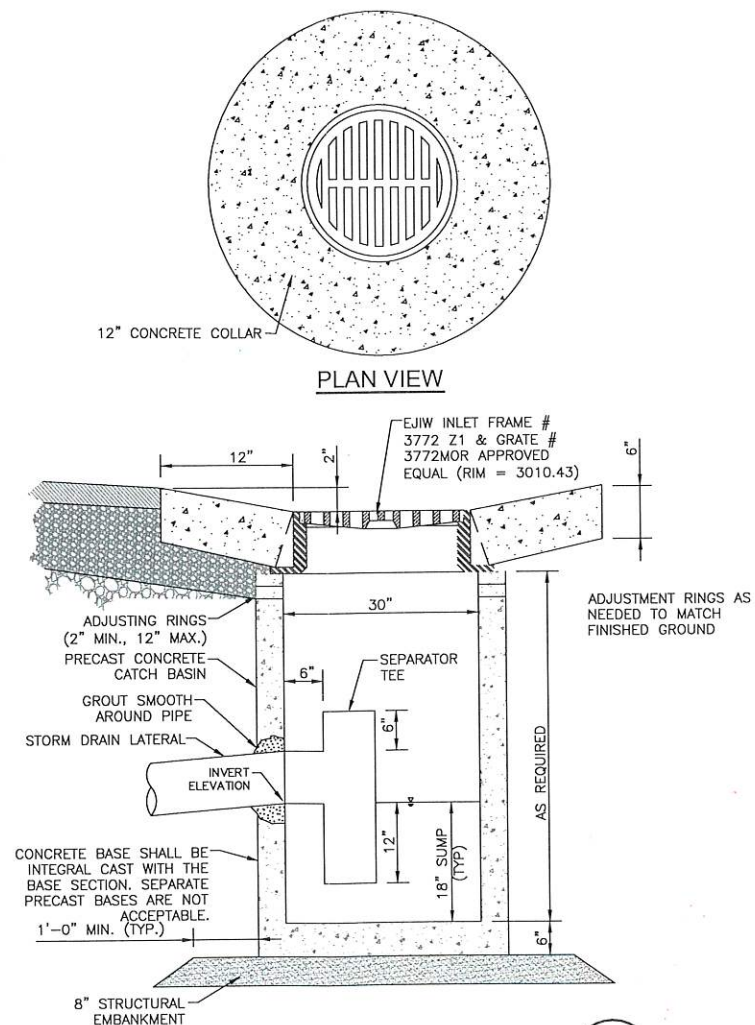


VALLEY GUTTER DETAIL 1  
NOT TO SCALE C4.0



NOTES:  
PROTECT INLETS AND DISTURBED GROUND FROM SILTATION AND EROSION RING CONSTRUCTION WITH STRAW WATTLES AND GEOTEXTILE PLACED BETWEEN FRAME AND GRATE.

DRYWELL DETAIL 2  
NOT TO SCALE C4.0



STORM DRAIN INLET DETAIL 3  
NOT TO SCALE C4.0

RECORD DRAWING



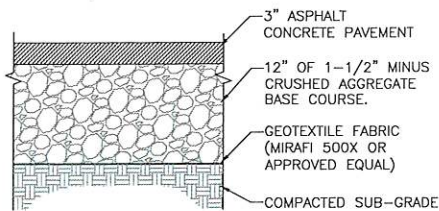
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GRADING & DRAINAGE PLAN

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NOTES:

1. ALL GRADING, ROCKING AND PAVING SHALL CONFORM TO THE MONTANA DEPARTMENT OF TRANSPORTATION STANDARDS, LATEST EDITION.
2. COMPACT STRUCTURAL FILL OR SUBGRADE TO 95% MAXIMUM DRY DENSITY PER ASTM D698.

ASPHALT PAVING SECTION DETAIL 1

NOT TO SCALE

C5.0

SANITARY SEWER SYSTEM CONSTRUCTION NOTES:

1. ROOF DRAINS, FOUNDATION DRAINS, STORM SEWERS, SUMP PUMPS AND OTHER CLEAN WATER CONNECTIONS TO THE SANITARY SEWER ARE STRICTLY PROHIBITED.
2. GRAVITY SANITARY SEWER MAIN SHALL BE SDR 35 PVC SEWER PIPE CONFORMING TO ASTM D-3034. GRAVITY SANITARY SEWER SERVICE PIPES SHALL BE SCH. 40 PVC. ALL PIPE TO BE CONSTRUCTED MEETING THE MINIMUM PIPE SLOPE REQUIREMENTS OF MONTANA DEQ CIRCULAR 2.
3. ALL PIPE SHALL BE CAPPED OR PLUGGED AT THE END OF EACH WORK DAY.
4. ALL MANHOLES AND FORCEMAIN VALVE BOXES SHALL HAVE A CONCRETE COLLAR PER CITY OF COLUMBIA FALLS STANDARDS FOR DESIGN AND CONSTRUCTION.
5. SEWER FORCEMAINS SHALL BE INSTALLED WITH A 12 GAUGE SOLID CORE COPPER TONING WIRE WITH HDPE OR HMWPE INSULATION APPROVED BY THE MANUFACTURER FOR DIRECT BURY. THE TONER WIRE SHALL BE TAPED TO THE TOP OF THE SEWER FORCEMAIN AT INTERVALS OF NO MORE THAN 5 FT. TONER WIRE SHALL BE EXTENDED TO THE SURFACE AT ALL VALVE BOXES, LIFT STATIONS, AND AT MARKER POSTS. TONER WIRE SHALL BE ACCESSIBLE AT THE SURFACE WITH A MINIMUM 3 FEET OF EXCESS WIRE.
6. ALL WATER AND SEWER CROSSINGS SHALL BE MADE AT PERPENDICULAR ALIGNMENTS. A MINIMUM OF 18 INCHES OF OUTSIDE PIPE WALL SEPARATION MUST BE MAINTAINED. A MINIMUM OF 10 FEET OF HORIZONTAL SEPARATION MUST BE MAINTAINED BETWEEN SANITARY SEWER AND POTABLE WATER MAINS.
7. THE TERMINAL END OF ALL SERVICE STUBS SHALL BE MARKED WITH METAL "T" POST AS INDICATED IN THE CITY OF COLUMBIA FALLS STANDARDS FOR DESIGN AND CONSTRUCTION.
8. ALL GRAVITY SANITARY SEWER MAIN SHALL BE LAID UPSTREAM WITH THE SPIGOT ENDS POINTING DOWNSTREAM. ALL PIPES SHALL BE SET AT CONSTANT GRADE AND ALIGNMENT BETWEEN MANHOLES.
9. SANITARY SEWER PIPE LINE AND APPURTENANCES SHALL BE CLEANED AND TESTED UPON COMPLETION OF BACKFILL OPERATIONS. ALL TESTING SHALL BE UNDER THE SUPERVISION OF THE PROJECT ENGINEER AND REPRESENTATIVE OF THE CITY OF COLUMBIA FALLS PUBLIC WORKS DEPARTMENT.

SANITARY SEWER NOTES 5

NOT TO SCALE

C5.0

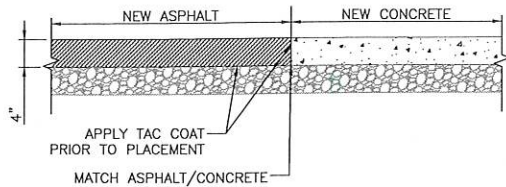
WATER SYSTEM CONSTRUCTION NOTES:

1. WATER MAINS SHALL BE INSTALLED WITH 12 GAUGE SOLID CORE COPPER TONING WIRE WITH PEP INSULATION APPROVED BY THE MANUFACTURER FOR DIRECT BURY. THE TONER WIRE SHALL BE TAPED TO THE TOP OF THE WATER MAIN AT INTERVALS NO MORE THAN 5 FT. TONER WIRE SHALL BE EXTENDED TO THE SURFACE AT ALL FIRE HYDRANT LOCATIONS. TONER WIRE SHALL BE ROUTED UP BEHIND EACH HYDRANT WITH THE LAST 3 FEET OF THE WIRE BELOW THE SURFACE BEING ENCLOSED IN 1 INCH CONDUIT. TONER WIRE SHALL BE ACCESSIBLE WITH 3 FT OF EXCESS TO CONNECT WITH TONING EQUIPMENT. TONER WIRE ALSO WILL BE ROUTED UP CURB STOP HOUSINGS AND TIED OFF WITHIN 3" OF THE TOP OF THE CURB STOP, ACCESSIBLE FROM THE VALVE BOX
2. ALL IRON FITTINGS AND METAL PARTS SHALL BE WRAPPED IN POLYETHYLENE ENCASMENT.
3. CONCRETE COLLARS SHALL BE INSTALLED AT WATER VALVE BOX RISERS AND MANHOLE RING AND CASTINGS. SEE CITY OF COLUMBIA FALLS STANDARDS FOR CONSTRUCTION.
4. CONTRACTOR SHALL PERFORM HYDROSTATIC LEAK TESTING IN ACCORDANCE WITH MONTANA PUBLIC WORKS STANDARD SPECIFICATIONS AS MODIFIED BY CITY SPECIAL PROVISION 02660.
5. ALL NEW, CLEANED OR REPAIRED WATER MAINS SHALL BE FLUSHED AND DISINFECTED IN ACCORDANCE WITH MONTANA PUBLIC WORKS STANDARD SPECIFICATIONS AS MODIFIED BY CITY SPECIAL PROVISION 02660.
6. THE CONTRACTOR SHALL BE RESPONSIBLE TO TAKE ALL BAC-T TESTS UNDER THE SUPERVISION OF CITY STAFF. AFTER SAMPLE COLLECTION THE CITY SHALL TAKE CUSTODY OF SAMPLES AND DELIVER TO A CERTIFIED ENVIRONMENTAL LAB. ALL TESTING SHALL BE AT THE EXPENSE OF THE CONTRACTOR.

WATER SYSTEM NOTES 10

NOT TO SCALE

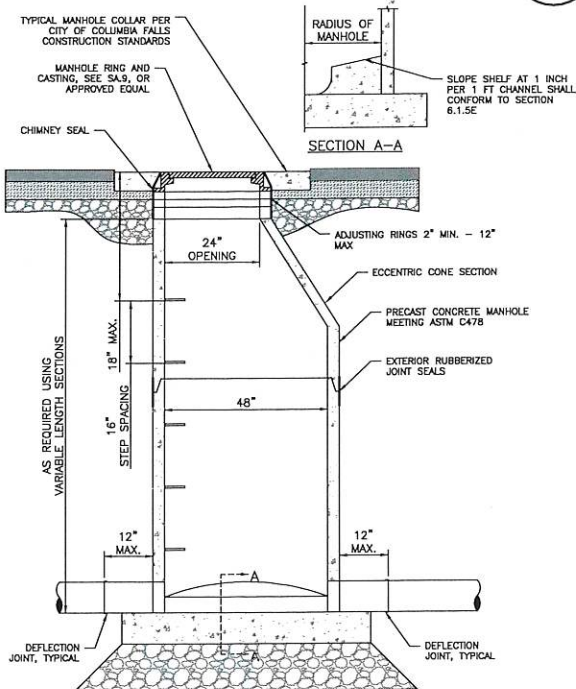
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ASPHALT TRANSITION DETAIL 2

NOT TO SCALE

C5.0



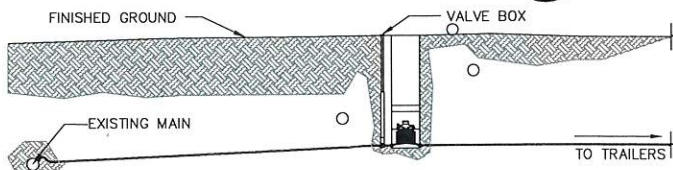
MANHOLE NOTES:

1. ECCENTRIC MANHOLES REQUIRED ON ALL 4 FT DIAMETER MANHOLES GREATER THAN 5 FT IN OVERALL HEIGHT UNLESS SPECIFIED OTHERWISE.
2. ALL JOINTS BETWEEN MANHOLES SECTIONS, ADJUSTING RINGS, MANHOLE RING AND TOP SECTION, AND AROUND ALL SEWER PIPE IN MANHOLE SHALL BE WATER TIGHT. JOINTING MATERIAL SHALL BE "RAM-NEK" OR EQUAL FOR ALL JOINTS EXCEPT BETWEEN SEWER PIPE AND MANHOLE WALL.
3. FIELD SET COVER TO GRADE WHEN MANHOLE IS LOCATED WITHIN A STREET OR ALLEY.
4. SHELVES SHALL SLOPE AT 1" PER FOOT TOWARD CHANNEL.

SANITARY MANHOLE DETAIL 6

NOT TO SCALE

C5.0



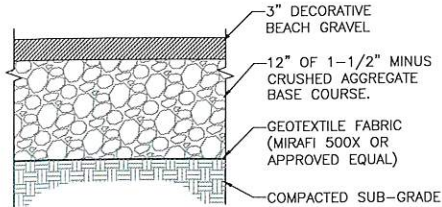
NOTES:

1. 3/4" - 2" SERVICES SHALL BE INSTALLED WITH BR2 SERIES SERVICE SADDLES AND PE SERVICE LINE.
2. MUELLER H-10306 (3/4" or 1" SERVICE) OR MUELLER H-10310 (1 1/4", 1 1/2", OR 2" SERVICES) MUELLER B-25008, MINIMUM LENGTH 6 1/2', EQUIPPED WITH A PROPERLY SIZED STATIONARY ROD AND A PENTAGON BRASS PLUG OR APPROVED EQUAL.
3. MULLER THERMO-COIL METER PITS WITH CENTER LOCKING COMPOSITE LIDS AND INSULATION PADS FOR SERVICES UP TO 1". MULLER EZ VAULT OR APPROVED EQUAL WITH CENTER LOCKING COMPOSITE LIDS AND INSULATION PADS FOR SERVICES LARGER THAN 1".
4. INSTALL TRAFFIC RATED LID

WATER SERVICE DETAIL 11

NOT TO SCALE

C5.0



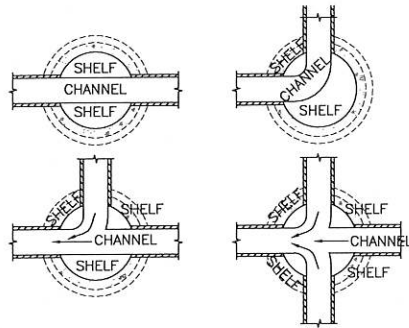
NOTES:

1. ALL GRADING, ROCKING AND PAVING SHALL CONFORM TO THE MONTANA DEPARTMENT OF TRANSPORTATION STANDARDS, LATEST EDITION.
2. COMPACT STRUCTURAL FILL OR SUBGRADE TO 95% MAXIMUM DRY DENSITY PER ASTM D698.

GRAVEL PARKING SECTION DETAIL 3

NOT TO SCALE

C5.0



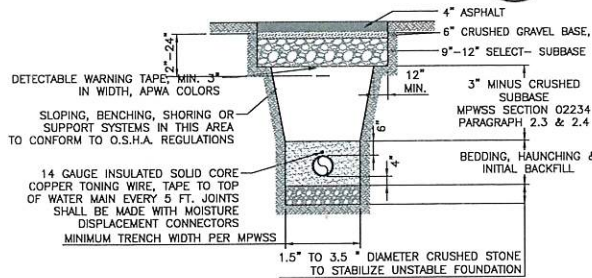
NOTES:

1. SLOPE ALL SHELVES TO CHANNEL AT 1" PER FOOT
2. SEE PLAN-PROFILE SHEETS FOR SLOPE OF CHANNEL.

MANHOLE CHANNEL DETAIL 7

NOT TO SCALE

C5.0

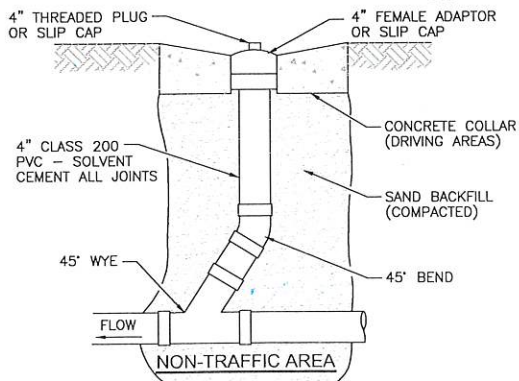


- ALL PIPE BEDDING AND TRENCH BACKFILL SHALL BE COMPACTED TO 95% MAXIMUM DRY DENSITY IN ACCORDANCE WITH AASHTO T-99
- ALL TRENCH CONSTRUCTION SHALL CONFORM TO CURRENT OSHA STANDARDS - EXCAVATIONS
- INSTALL DETECTABLE WARNING TAPE AND TONER WIRE ON ALL WATER MAINS AND SEWER FORCE MAINS PER CITY STANDARDS.
- BEDDING, HAUNCHING & INITIAL BACKFILL SHALL BE A CLEAN MEDIUM OR COARSE SAND, OR CONTRACTOR SHALL SUBMIT DOCUMENTATION THAT THE BEDDING, HAUNCHING AND INITIAL BACKFILL WILL MEET THE REQUIREMENTS FOR CLASS I MATERIALS AS DEFINED IN ASTM D 2321 WITH A MAXIMUM PARTICLE SIZE OF 3/4" AND MEETING MIGRATION REQUIREMENTS OF THE SAME STANDARD (SECTION X.1.6)

UTILITY TRENCH DETAIL 9

NOT TO SCALE

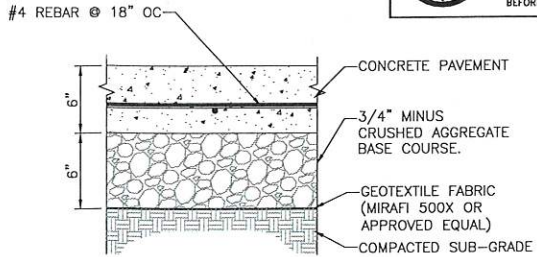
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CLEANOUT DETAIL 12

NOT TO SCALE

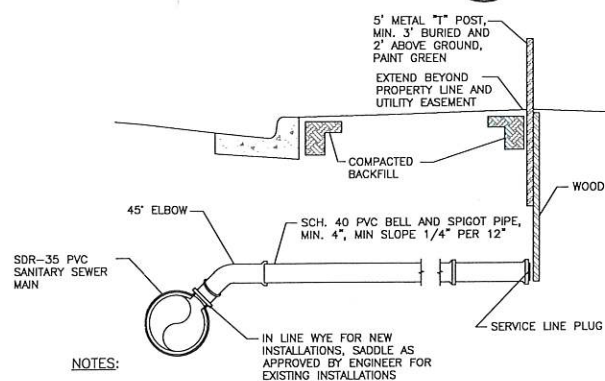
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CONCRETE PAD DETAIL 4

NOT TO SCALE

C5.0



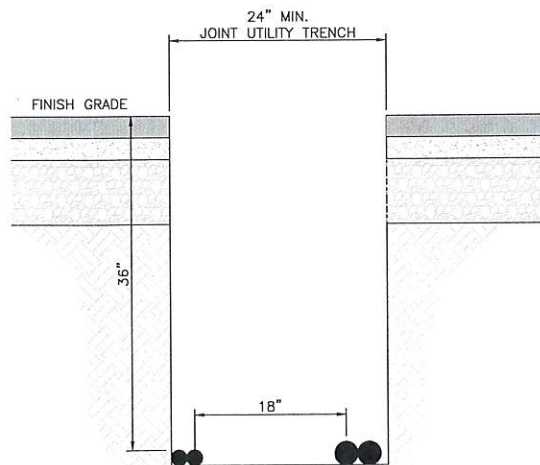
NOTES:

1. NO SERVICE CONNECTIONS SHALL BE MADE AT MANHOLES.

SANITARY SEWER SERVICE DETAIL 8

NOT TO SCALE

C5.0



NOTE: SEE CONSTRUCTION STANDARDS FOR MORE DETAIL.

- ELECTRIC SERVICE LINE (SIZE & NUMBER PER UTILITY PROVIDER) FLATHEAD ELECTRIC COOPERATIVE
- COMMUNICATIONS SERVICE LINE (SIZE & NUMBER PER UTILITY PROVIDER) CHARTER & CENTURYLINK

DRY UTILITY TRENCH DETAIL 13

NOT TO SCALE

C5.0

RECORD DRAWING

Item No.9.

DOUGLAS PEPPER  
Professional Engineer  
No. 13635E

07/12/22 CITY OF COLUMBIA FALLS / RPA COMMENTS  
07/21/22 CITY OF COLUMBIA FALLS / RPA COMMENTS  
10/06/22 DEVELOPER COMMENTS

REVISION

DATE

REV

TD&H Engineering

406.751.5246 • tdhengineering.com

DRAWN BY: DJK  
DESIGNED BY: JLC  
QUALITY CHECK: DAP  
DATE: 06.15.2023  
JOB NO. K22-004  
FIELDBOOK

RETRO BASE CAMP  
201 U.S. HIGHWAY 2 EAST, COLUMBIA FALLS, MONTANA 59912  
SITE IMPROVEMENTS  
GENERAL DETAILS

K22-004-C5.0-5.1

SHEET C5.0

- 76 -



LANDSCAPE DESIGN  
406.863.2828 | P.O. Box 67  
150 Railway St. Whitefish MT 59901  
whitecloudsdesign.com  
info@whitecloudsdesign.com

DESIGN PHASE:

|                                          |                                |
|------------------------------------------|--------------------------------|
| <input type="checkbox"/> SD-1            | <input type="checkbox"/> CD-35 |
| <input checked="" type="checkbox"/> SD-2 | <input type="checkbox"/> CD-CE |
| <input type="checkbox"/> DD-1            | <input type="checkbox"/> CD    |
| <input type="checkbox"/> DD-2            | <input type="checkbox"/> CA    |
| <input type="checkbox"/> DD-3            | <input type="checkbox"/> ABD   |
| <input type="checkbox"/> DD-4            |                                |

LAYOUT AND GRADING  
PLAN

RETRO BASE CAMP  
201 U.S. Highway 2 East

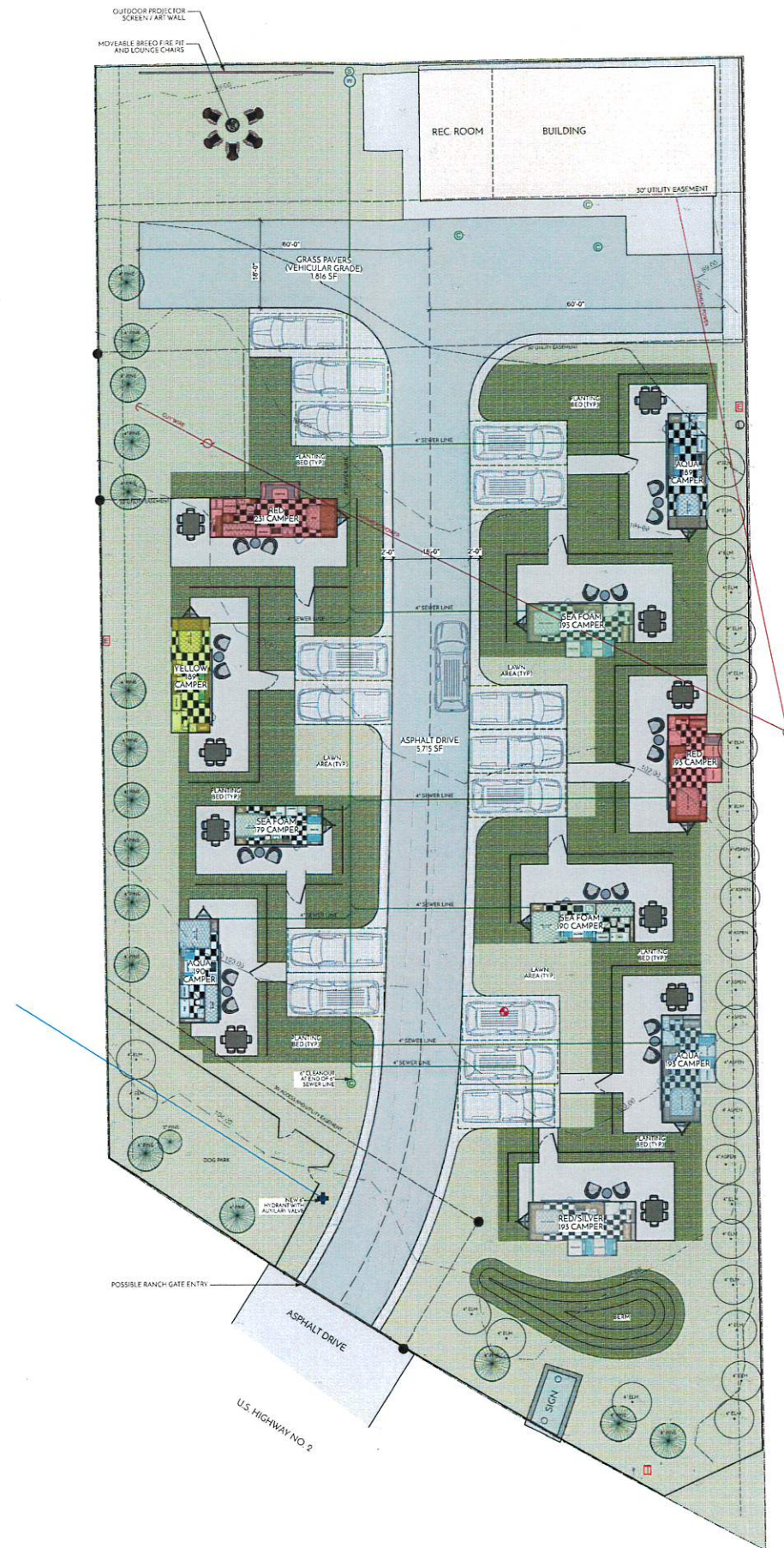
date: 12.06.2021  
11.02.2021

copy for:

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SCALE | 1" = 10'



Summary of information for assessor # 0004776

Run date: 07/17/2023 @ 10:01:47

Assessor: 0004776 School District: 76 Year: 2022

Name: 1M CLARK W GRIZ LLC

Mail: 4M 623 WOODLAND PL  
WHITEFISH MT 59937

20210812 14:22:20

Phys: 4P 201 HIGHWAY 2 E  
COLUMBIA FALLS MT 59912

20220801 21:30:41

Legal: 61 D & G SUB  
DA3

3

Sec 17 Twp 30 Rng 20 0.81

| Values: | Catcd | Description    | Acres | Value   | Rate | Taxable Value | Geocode                    |
|---------|-------|----------------|-------|---------|------|---------------|----------------------------|
| 71 AST  | 22070 | COMMERCIAL CIT | 0.81  | 238,710 |      | 4,512.00      | ORION DA 07418617102500000 |
| 71 AST  | 35070 | IMPS ON COMM C | 0.00  | 222,390 |      | 4,203.00      | ORION DA 07418617102500000 |
| TOTALS: |       |                |       | 461,100 |      | 8,715.00      |                            |

| Taxes Due: | 0.00 | 0.00 | 0.00 | 0.00 | 0.00 |
|------------|------|------|------|------|------|
|------------|------|------|------|------|------|

## TAX HISTORY:

| YEAR | TAXBILL   | Ins | DATE PAID  | AMOUNT<br>LEVIED | AMOUNT<br>ABATED | P&I    | TOTAL<br>PAID |
|------|-----------|-----|------------|------------------|------------------|--------|---------------|
| 2022 | 202258940 | 2   | 07/12/2023 | 3378.80          | 0.00             | 124.03 | 3502.83       |
| 2022 | 202258940 | 1   | 12/06/2022 | 3378.83          | 0.00             | 0.00   | 3378.83       |
| 2021 | 202158145 | 2   | 06/07/2022 | 3072.55          | 0.00             | 0.00   | 3072.55       |
| 2021 | 202158145 | 1   | 12/14/2021 | 3072.58          | 0.00             | 0.00   | 3072.58       |
| 2020 | 202057237 | 2   | 05/10/2021 | 2068.11          | 0.00             | 0.00   | 2068.11       |
| 2020 | 202057237 | 1   | 12/04/2020 | 2068.13          | 0.00             | 58.92  | 2127.05       |
| 2019 | 201956722 | 2   | 07/24/2020 | 1966.17          | 0.00             | 72.17  | 2038.34       |
| 2019 | 201956722 | 1   | 12/23/2019 | 1966.19          | 0.00             | 56.01  | 2022.20       |
| 2018 | 201856257 | 2   | 05/31/2019 | 2169.13          | 0.00             | 0.00   | 2169.13       |
| 2018 | 201856257 | 1   | 11/29/2018 | 2169.16          | 0.00             | 0.00   | 2169.16       |
| 2017 | 201755789 | 2   | 07/18/2018 | 2100.07          | 0.00             | 77.09  | 2177.16       |
| 2017 | 201755789 | 1   | 07/18/2018 | 2100.09          | 0.00             | 181.81 | 2281.90       |
| 2016 | 201655413 | 2   | 05/31/2017 | 1222.64          | 0.00             | 0.00   | 1222.64       |
| 2016 | 201655413 | 1   | 11/30/2016 | 1222.67          | 0.00             | 0.00   | 1222.67       |
| 2015 | 201555107 | 2   | 05/30/2016 | 1213.85          | 0.00             | 0.00   | 1213.85       |
| 2015 | 201555107 | 1   | 11/30/2015 | 1213.86          | 0.00             | 0.00   | 1213.86       |
| 2014 | 201454724 | 2   | 05/29/2015 | 1172.57          | 0.00             | 0.00   | 1172.57       |
| 2014 | 201454724 | 1   | 11/25/2014 | 1172.59          | 0.00             | 0.00   | 1172.59       |
| 2013 | 201354653 | 2   | 06/04/2014 | 1192.82          | 0.00             | 0.00   | 1192.82       |
| 2013 | 201354653 | 1   | 12/06/2013 | 1192.83          | 0.00             | 0.00   | 1192.83       |
| 2012 | 201254674 | 2   | 05/29/2013 | 1232.32          | 0.00             | 0.00   | 1232.32       |
| 2012 | 201254674 | 1   | 12/03/2012 | 1232.34          | 0.00             | 0.00   | 1232.34       |
| 2011 | 201154646 | 2   | 06/07/2012 | 1311.38          | 0.00             | 0.00   | 1311.38       |

|      |           |   |            |         |         |        |         |
|------|-----------|---|------------|---------|---------|--------|---------|
| 2011 | 201154646 | 1 | 12/06/2011 | 1311.38 | 0.00    | 0.00   | 1311.38 |
| 2010 | 201054501 | 2 | 06/10/2011 | 1404.49 | 0.00    | 0.00   | 1404.49 |
| 2010 | 201054501 | 1 | 11/30/2010 | 1404.51 | 0.00    | 0.00   | 1404.51 |
| 2009 | 200957439 | 2 | 06/10/2010 | 1478.71 | 0.00    | 0.00   | 1478.71 |
| 2009 | 200957439 | 1 | 11/25/2009 | 1478.73 | 0.00    | 0.00   | 1478.73 |
| 2009 | 200953993 | 2 | Voided     | 0.00    | 1511.89 | 0.00   | 0.00    |
| 2009 | 200953993 | 1 | Voided     | 0.00    | 1511.90 | 0.00   | 0.00    |
| 2008 | 200852919 | 2 | 05/28/2009 | 1523.78 | 0.00    | 0.00   | 1523.78 |
| 2008 | 200852919 | 1 | 11/24/2008 | 1523.79 | 0.00    | 0.00   | 1523.79 |
| 2007 | 200751156 | 2 | 06/04/2008 | 1366.53 | 0.00    | 0.00   | 1366.53 |
| 2007 | 200751156 | 1 | 11/28/2007 | 1366.54 | 0.00    | 0.00   | 1366.54 |
| 2006 | 200649208 | 2 | 06/15/2007 | 1227.06 | 0.00    | 34.62  | 1261.68 |
| 2006 | 200649208 | 1 | 11/29/2006 | 1227.07 | 0.00    | 0.00   | 1227.07 |
| 2005 | 200547218 | 2 | 02/07/2007 | 1074.84 | 0.00    | 101.88 | 1176.72 |
| 2005 | 200547218 | 1 | 02/07/2007 | 1074.85 | 0.00    | 155.47 | 1230.32 |
| 2004 | 200445286 | 2 | 06/03/2005 | 929.45  | 0.00    | 0.00   | 929.45  |
| 2004 | 200445286 | 1 | 11/22/2004 | 929.47  | 0.00    | 0.00   | 929.47  |
| 2003 | 200344084 | 2 | 07/01/2004 | 800.09  | 0.00    | 29.37  | 829.46  |
| 2003 | 200344084 | 1 | 12/05/2003 | 800.11  | 0.00    | 0.00   | 800.11  |
| 2002 | 200243283 | 2 | 05/27/2003 | 635.00  | 0.00    | 0.00   | 635.00  |
| 2002 | 200243283 | 1 | 11/20/2002 | 635.00  | 0.00    | 0.00   | 635.00  |

October 2, 2023

To: Mayor & Council

From: City Manager Nicosia

RE: Manager's Report

1. The BNSF/MDT/City meeting held to discuss the 12<sup>th</sup> Ave West crossing was productive. The City will purchase the concrete panels as originally planned in the project, estimated \$72K. We are hoping to receive an easement to complete the sidewalk outside of having the crossing updated. The required crossing upgrade, including arms, will fall under special state funding and will be funded 80/20 MDT and BNSF.
2. The Parks Department is collaborating with Ryan from People & Carnivores to install bearproof garbage cans in our parks that don't currently have them. They are completing the bear conflict assessment and will update the City Council with the information. They also provided the "Bear Aware" brochures for the visitors in short-term vacation rentals as discussed during the council meeting.
3. The County has switched to a new tax statement program so this year's tax statements will look different including a line-item for the incremental portion of property that is within a TIF/TEDD. I met with county officials and we collaborated on a statement to add to the tax bill and we will work together on information to post on our website as well as the county's. I will share tax bill information at the meeting on Monday.
4. I'm working with Jacqueline Demongin and the Columbia Falls Community Foundation on following up on adding lights to the monuments at Nucleus Ave. Mrs. Demongin was finally able to get a quote from an electrician for the installation of the light on the east side of Nucleus for just under \$2,300 to install a provided light.
5. I postponed the Police Department Capital Outlay review as Chief Peters was out of the office. We will complete the outlay projections and bring to the council on October 16<sup>th</sup>.
6. We will be reviewing the WWTP 60% engineering on Monday morning. HDR will be 9 months behind schedule in getting to final design significantly reducing the available construction time before we hit the funding completion deadlines.
7. We met with the Teamsters Local Unit No 2 on Wednesday September 27<sup>th</sup> for the 2024 FY Wage Opener. We have tentative agreement with the unit and upon receipt of their ratification, I will place on the council agenda for final approval. This was just a wage opener for the Collective Bargaining Agreement, July 1, 2022 – June 30, 2025 but we also drafted a MOA that would permit the City to place a newly hired employee on the

wage scale to include education and experience steps. The current contract requires the City to wait until the employee has completed their first full year. We are currently advertising for a Lead Water Operator and this change will allow the City to be competitive in attracting candidates.

**CITY OF COLUMBIA FALLS  
CORRESPONDENCE LIST  
COUNCIL MEETING  
OCTOBER 2, 2023**

09/18/23 Email from Barry Green – FY 24 Funding Cuts Jeopardizes Amtrak and Nominations to the Amtrak Board of Directors

09/19/23 Letter from Mayor Barnhart – Fenholt Park Skatepark project

09/25/23 Letter from Montana Rural Water Systems, Inc.

09/25/23 Email from John Lee – Spectrum Pacific West

09/27/23 Email from Sean Patrick O'Neill – Follow up on August letter

B Staaland

**From:** Barry Green <bgreen@midrivers.com>  
**Sent:** Sunday, September 17, 2023 10:33 PM  
**To:** B Staaland  
**Subject:** Action Alerts - FY24 Funding Cuts Jeopardizes Amtrak and Nominations to the Amtrak Board of Directors

**Importance:** High

Mayor Donald Barnhart  
 City of Columbia Falls  
 130 6<sup>th</sup> St. West  
 Columbia Falls, MT 59912

RECEIVED  
 SEP 18 2023  
 CITY OF COLUMBIA FALLS

Dear Mayor Barnhart:

I'm writing to you today to express my concerns regarding two separate topics. First, FY24 funding for Amtrak and second, nominations to the Amtrak Board of Directors.

I encourage you to contact both U. S. Representatives Matt Rosendale and Ryan Zinke asking them to vote **"No"** on the House FY 24 Transportation, Housing, and Urban Development (THUD) bill that was passed out of the House Appropriations Committee and will be heard by the full House of Representatives. Passage of this bill would cut Amtrak's budget 64% from what was enacted last year and 76% below what Congress authorized in the Investment in Infrastructure and Jobs Act (IIJA), threatening an essential transportation service that tens of millions of Americans depend upon and killing the passenger rail renaissance launched by the IIJA before it has a chance to get started.

The funding levels outlined in this bill would require deep cuts to train service across the entire network—on the Northeast Corridor, State-Supported *and* Long-Distance services—and threaten the complete elimination of some routes,

Montana and the whole northern route of Amtrak's Empire Builder is needed for the mobility of our citizens and their families across the country. I just recently took a trip from Williston, ND to Fargo, ND to visit a daughter and her family. I'm at the point that I don't like to drive long distances and I would just as soon someone else did the driving. Amtrak fits my transportation needs. When I went east out of Williston, there were approx. 30 passengers that boarded for the trip and on my return trip out of Fargo, there were 25 passengers that boarded the train at 5am. Passengers included families, individuals, retirees, and college students. There may have also been some military people headed for Minot and the Air Force Base.

I've included a link to the following editorial:

**"Defunding Amtrak Wrong For Montana" – Havre Daily News – Sept. 8, 2023**  
**Opinion by Mr. Paul Tuss, MT State Rep. (D-HD 28) – Havre, MT**  
 (<https://tinyurl.com/yz4cxs4c>)

MT State Rep. Tuss lays out the argument why Amtrak is vital for public transportation and I concur with the reasons he gave why cutting funding for Amtrak would hurt not only Montanans but citizens across the country who reside in rural areas.

Item No.11.

The second topic has to do with Amtrak's Board of Directors and the Administration's nominations to this Board. As you may know, Senator Jon Tester, a member of the Senate Commerce Committee, has placed a hold on all nominees since the Administration failed to submit candidates that geographically represented the country. A total of six names had been submitted with only one residing in the Midwest or Normal, IL. All the rest reside in the Northeast Corridor.

It would be best if a new slate of candidates, who would be geographically representative, were put in place. But, at the very least, one individual must be replaced.

Mr. Anthony Coscia is that individual who has been on the Amtrak Board for an extended period of time. Mr. Coscia has been on the Board since 2010 and has served as Chair since 2013. During his time on the Board as member and then as Chair, Amtrak service has severely degraded, especially on the long-distance trains. Under his watch, the following has occurred:

- \* - More Amtrak stations have become unstaffed.

- \* - Amtrak has cancelled its Package Express program and has no plans to "reactivate the Package Express business".

- \* - Amtrak has eliminated traditional paper timetables making it more difficult for those, particularly the elderly, without today's technology to research a trip by train.

- \* - Amtrak used to be a method to transport remains (coffins) in their baggage cars. They no longer offer this service which imposes a hardship on family members, especially in rural America.

- \* - Amtrak has been short of passenger equipment because many mechanical employees were laid off or took early retirement during Covid. When the business began to return, Amtrak didn't have enough mechanical staff to inspect, repair, and test their equipment to get it back on the road to meet the passenger demand. This was a lost year in revenue for Amtrak account they were operating the long-distance trains with reduced consists and could not accommodate everyone that wanted to travel by train.

- \* - Mr. Coscia has basically overseen a period of Amtrak service failures i.e., late trains, mechanical breakdowns, short staff, lack of on-board amenities, and sleeping accommodations cancelled at the last moment. He also oversaw unjustifiably large bonuses to senior management whose actions have led to these same failures.

- \* - During his time on the Board, there should have been an order placed for new long-distance passenger equipment however, to date, Amtrak has yet to execute an order for new passenger cars. As it stands now, it will be approximately 10 years before any of Amtrak's long-distance trains see desperately needed new equipment.

Having said this, and there is much more, I would like you to contact Senator Jon Tester, who serves on the Senate Commerce Committee and urge him **"Not"** to confirm Mr. Anthony Coscia for another

term to the Amtrak Board. If Mr. Coscia had been on the board of a private company, he would have lasted this long.

Item No.11.

I realize that you have more than enough projects on your desk for the betterment of your community. Amtrak is good for the area and a much-needed form of public transportation. If you are able, please find the time to contact Congressmen Matt Rosendale and Congressman Ryan Zinke asking them to vote "**No**" on the House THUD bill which would enact a severe cut in Amtrak funding. Also contact Senator Jon Tester asking him to **oppose the renomination** of Mr. Anthony Coscia to the Amtrak Board. This board needs new blood and new ideas. Mr. Coscia has had his time at Amtrak and it's past time that he moves on.

If you have any questions or would like to discuss these topics further, feel free to contact me to set a time either by phone or virtually over Zoom, if you'd like. I've written to you before and, if you recall, I happen to be involved with several passenger rail advocacy groups around the country. My comments and requests are coming from me as a concerned individual about the downturn in service that's occurred at Amtrak and which I hope you will concur that these two issues are important for you to express these views to our Congressmen and Senator.

Thank you for your time and attention to this correspondence. I would appreciate knowing if you made a phone call or sent a letter of communication and would also request a copy.

Sincerely yours,

*Barry E. Green*

Barry E. Green  
P. O. Box 162  
Glendive, MT 59330  
(406)-377-8056 (Home)  
(406)-939-3059 (Cell)  
[bgreen@midrivers.com](mailto:bgreen@midrivers.com) (Email)



130 6TH STREET WEST  
ROOM A  
COLUMBIA FALLS, MT 59912

Item No.11.

PHONE (406) 892-4391

FAX (406) 892-4413

September 19, 2023

To Whom It May Concern

RE: Fenholt Park – Skatepark project – Badrock Skatepark Association

At the May 1, 2023, Regular City Council Meeting, the Columbia Falls City Council concurred with the Parks Committee and City staff recommendation to pursue the construction of a skatepark at Fenholt Park in Columbia Falls.

The City Council reviewed the proposed site and project information at their regular July 3, 2023, meeting and agreed to proceed working with the Badrock Skatepark Association on the construction of a skatepark in Columbia Falls. Having thoroughly vetted the proposed skatepark project, the City Council unanimously approved cooperatively pursuing grant funding in partnership with the Badrock Skatepark Association for the construction of a skatepark and permanent bathroom at Fenholt Park at their Regular September 18, 2023, City Council meeting.

The City of Columbia Falls looks forward to working with the Badrock Skatepark Association on the construction and maintenance of a skatepark in the City's Fenholt Park.

Sincerely,

Donald Barnhart  
Mayor



RECEIVED

SEP 25 2023

CITY OF COLUMBIA FALLS

T2 P1 202 \*\*\*\*\*AUTO\*\*MIXED AADC 330  
 MAYOR  
 CITY OF COLUMBIA FALLS  
 130 6TH ST W STE A  
 COLUMBIA FALLS, MT 59912-3615



September 20, 2023

Greetings:

I am reaching out to you today, first, to simply thank you for continually fulfilling your important mission of ensuring the highest quality water and wastewater services for the communities you serve. Everyone at Montana Rural Water Systems, Inc. has the utmost respect for the critical work our members are performing every day.

Additionally, I want to be sure you are aware of our Affinity Partner, the ServLine Leak Protection Program, and understand the value this program can bring to your utility and its customers. ServLine provides financial protection to utilities for losses from customer water leaks. The program also educates homeowners about their water loss responsibilities and gives utilities an opportunity to provide help for families to manage a large, unexpected expense. Customers value the program and appreciate utilities that offer it. On average, 96% of a utility's customer base chooses to remain in the program.

Benefits to utilities:

- Recaptures lost revenue and bad debt associated with water leaks
- Reduces and simplifies staff workload
- Zero cost to the utility
- Increases customer satisfaction

Benefits to customers:

- Financial protection from excess water bill
- Affordable rates with no deductible
- Seamless processing of claims
- Peace of mind that if a leak occurs, they are covered

ServLine is part of HomeServe, a leading provider of home repair solutions, with over 4.8 million customers and 1,200+ utility and municipal partners across North America. HomeServe also has a long-standing relationship with the National League of Cities.

Currently, over 200 rural municipalities and water utilities are partnered with ServLine, which has delivered over \$24 million in savings. I would encourage you to learn more about how the program can benefit your utility and its customers.

Their website is <https://watersolutions.homeserve.com/servline-leak-protection>. For more information, please contact Rob Meston from ServLine. He can be reached at [robert.meston@homeserveusa.com](mailto:robert.meston@homeserveusa.com) and 412-874-8866.

Sincerely,

John Camden  
 Executive Director  
 Montana Rural Water Systems, Inc.

**Susan Nicosia**

---

**From:** Lee, John L <John.L.Lee@charter.com>  
**Sent:** Monday, September 25, 2023 10:54 AM  
**To:** Lee, John L  
**Subject:** Disney Channel Restoration LFA Notice

Dear Franchise Official:

I am writing to inform you that effective September 11, 2023, Spectrum Pacific West, LLC (Charter) reached a deal to renew its carriage agreement with The Walt Disney Company. The following channels are now available:

Additionally, in the coming months, Charter will be adding Disney+ Basic ad-supported service to customers who purchase Spectrum TV Select and ESPN+ will be provided to Spectrum TV Select Plus customers.

**NETWORKS OWNED BY THE WALT DISNEY COMPANY:**

- ACC Network\*
- Disney Channel
- ESPN
- ESPN2
- ESPN Deportes
- ESPN News
- ESPNU
- FX
- Longhorn Network\*
- National Geographic
- SEC Network\*

*\*Carriage depends on customers' region*

Additionally, in the coming months, Charter will be adding Disney+ Basic ad-supported service to customers who purchase Spectrum TV Select and ESPN+ will be provided to Spectrum TV Select Plus customers.

The following Disney-owned channels will no longer be available, and the channels will be slated with the following message: "Spectrum has reached a deal with The Walt Disney Company and this channel is no longer available. While many of the channels you enjoy have returned, there is even better news! In the coming months, Disney+ will be included in the Spectrum TV Select package – at no additional cost. We look forward to continuing to provide you with a great Spectrum TV experience."

- Disney Jr.
- Disney XD
- Baby TV
- FreeForm
- FXX
- FX Movie Channel
- Nat Geo Wild
- Nat Geo Mundo

For more information, please visit [www.DisneyESPNFairDeal.com](http://www.DisneyESPNFairDeal.com).

If you have any questions about this matter, please feel free to contact me at 720 482-6086 or via email at John.L.Lee@Charter.com

Sincerely,  
John Lee

# Charter

COMMUNICATIONS

John Lee | Senior Manager, Government Affairs

6399 S. Fiddler's Green Circle 2nd Floor | Greenwood Village, Colorado 80111

O: 720 482-6086

C: 303 949-6671

E: [John.L.Lee@Charter.com](mailto:John.L.Lee@Charter.com)

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B Staaland

**From:** Sean Patrick O'Neill (he/him/his) <soneill@capnwmmt.org>  
**Sent:** Wednesday, September 27, 2023 9:23 AM  
**Subject:** FW: Collaborative Housing Solutions Elected Officials Follow-up and Invitation  
**Attachments:** CHS\_Letter\_to\_FCelectedofficials\_8.21.23.pdf; CHS Goals and Strategic Plan (pre-local government draft).pdf

Greetings!

I am following up on the letter I sent out in August. We appreciate the work that has been done by the City of Whitefish with our partner Housing Whitefish with their Affordable Housing Fund, the progress made on developing the Homeless Advisory Council with the City of Kalispell, and the commitment to partner from the City of Columbia Falls. **It is still critical** to foster this partnership further over the next month or so in order to complete our strategic plans in time for approval from the greater Collaborative Housing Solutions group, and to allow for a timely release of the 'Plan' in January 2024.

With that, I would ask that you all take some time to review and discuss the current strategic plan, explore ways that your role in the community can contribute and/or discuss different examples of local government involvement in similar plans in other rural communities across the State and entire Northwest Region of the US. The Executive Committee is happy to meet with you anytime in the coming weeks to have these discussions with you in-person, but we must get these solutions, strategies and expectations outlined **by October 31<sup>st</sup>** so that we can continue to move forward with community-wide solutions.

Please feel free to reach out to me directly if you would like to meet and/or discuss the plan, and different ways that your role can make a real, tangible difference.

Best,

Sean Patrick O'Neill (he/him/his)  
 Collaborative Housing Solutions of NW Montana—Chair  
 Ph:(406)758-5445

---

**From:** Sean Patrick O'Neill (he/him/his)  
**Sent:** Monday, August 21, 2023 6:50 PM  
**Subject:** Collaborative Housing Solutions Elected Officials Follow-up and Invitation

Good evening,

I am attaching a letter to the elected officials in Flathead County, and the Collaborative Housing Solutions' 'Goals and Strategic Plan'.

Thank you,

Sean Patrick O'Neill (he/him/his)

This email and any files transmitted with it are confidential and intended solely for the use of the individual or entity to whom they are addressed. If you have received this email in error, please notify the sender and delete this email from your system.



August 21, 2023

Dear Elected Officials in Flathead County,

I write to you again on behalf of Collaborative Housing Solutions (CHS) of Northwest Montana to follow-up on the 'call to action' letter I sent to you two months ago, to address the continuing concerns relevant to the local homeless community, and to invite you all to be active partners in the development and implementation of community solutions via a strategic plan.

We appreciate the positive response received from some of you following the previous letter, and look forward to your input in the plan, and involvement with CHS moving forward. For those that have not responded, or still do not think that local government needs to be involved in these issues, please give us opportunity to sit down to discuss the issues, needs, gaps, and different options for community solutions with you. Our goals are likely the same; a safe, healthy, and vibrant community that reflects the core values of what it means to be a Montanan. Violence, criminal activity, and disruptive behaviors are things that we all agree are not acceptable in our community.

Recently, fear, anger, and resentment towards the homeless community has grown from the misinformation and misunderstanding that has taken over our local narratives. It will continue to be more and more critical to have community leaders help change these narratives, and give support with community-wide solutions. Our communities, Kalispell in particular, have recently experienced a summer of tragic, and devastating incidents involving both our homeless, and our housed neighbors. CHS does not want to discount the criminal actions of anyone, or have our homeless community members not be held accountable for their actions. Unfortunately, achieving a safe community has little to do with policing, and/or reducing the homeless criminal activity as the vast majority of folks appearing on our jail roster have a home. Take away 'Failure to Appear', and 'Criminal Trespass to Property' charges, and that number would almost disappear.

With this invite to partner with CHS, I have also sent the final draft of our strategic plan to mitigate housing instability, and to make homelessness as rare, brief and non-reoccurring as possible in Northwest Montana. It is impossible to fight these battles without the tools necessary to do so. We will need equal partnership between the government, service provider, and business communities to appropriately address all the gaps and needs we are facing. Without each of those pieces, our community will not have all the tools needed to develop solutions that will allow us to stop more of our local seniors, youth, folks with disabling conditions, and families from becoming homeless, or experiencing it any longer than necessary. Homelessness is hard enough to face when you are of able body and mind, but it is incredibly difficult when you are older, younger, have to support a family, and/or have a disabling condition(s).

Our goal is to work with you on developing and implementing plans that will allow us to address homelessness differently by being more proactive, and less reactive. The plans do not necessarily call

for our communities to build large shelters that act as free hotels for “non-contributing” members of society, but when there are 60 different seniors the end up having to stay at a local shelter throughout the 2022-23 winter season, it is imperative we not ignore the need. More and more youth coming from broken homes, and the foster care system are struggling with housing instability due to having little options in support structure. Individuals with disabling conditions, and/or behavioral health disorders (Substance Use, Mental Health, Intellectual, etc.) needing acute care facilities, group/nursing home, treatment/transitional housing programs, case management, and subsidized housing. With each group comes many of these overlapping, but also unique needs.

Please, take the time to read over CHS’s 5 goals, and correlating strategic plans. We hope that you will want to partner with us, bring input from your local municipality, and help implement strategies. If you would like to meet with myself, and/or the rest of the Executive Board please reach out to me directly. You are also invited to attend the next CHS meeting at Community Action Partnership of Northwest Montana (214 Main Street, Kalispell, MT) on Wednesday, September 13<sup>th</sup> from 11:00am to 12:30pm.

Best,

A handwritten signature in black ink, appearing to read 'Sean O'Neill', with a long horizontal line extending to the right.

Sean Patrick O'Neill  
Collaborative Housing Solutions of Northwest Montana—Chair  
[soneill@capnwmmt.org](mailto:soneill@capnwmmt.org)  
(406)758-5445



Collaborative Housing Solutions of Northwest Montana's Goals & Strategic Plan to End  
Homelessness  
(Functional Zero)

**1. Increase emergency shelter space and the number of beds available to accommodate all of the people experiencing homeless in Northwest Montana.**

Data consistently illustrates that about half of the local homeless population is unsheltered, and is disproportionately one of the largest in Montana. (2018-2023 MT Point-in-Time Survey Data) Homelessness in Northwest Montana encompasses veterans, families, children, youth, domestic violence victims and survivors, persons with disabling conditions, seniors and all other individuals. In the best interest of our community, we must provide a robust emergency shelter system with an adequate number of beds in a safe and appropriate shelter space(s) for all demographics.

| Strategies:     |                                                                                                                                                                                                                                                                                                                    |
|-----------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1.1             | Using data (annual PIT count) and organizations individual data collected to clarify where our counties biggest needs are such as: gender, families, youth, LGBTQ+, elderly, veteran, etc. and analyze where our gaps are within individual shelters and how to maintain or increase capacity for those as needed. |
| 1.2             | Acquire and finalize at least two locations (shelter + vehicle sheltering location) to use as emergency shelters. These places should have adequate utilities and resources i.e.- bathrooms, showers, kitchen. Create an outline for a possible outdoor shelter and space for vehicle sheltering.                  |
| 1.3             | Create emergency shelter plan, identify leadership, acquire necessary shelter resources (cots, bedding, clothing, hygiene), employee training.                                                                                                                                                                     |
| 1.4             | Acquire and create a budget with funding that will support the emergency shelter for up to 3 months.                                                                                                                                                                                                               |
| 1.5             | Create quarterly city council discussions and summaries to update our valley's leadership on needs within the homeless community.                                                                                                                                                                                  |
| Accountability: |                                                                                                                                                                                                                                                                                                                    |
| 1               | Shelter Subcommittee meets every other month between CHS meetings to report organizations check list (to be created). Checklist will include data and updates from most recent shelter.                                                                                                                            |
| 2               | Samaritan House is currently the main location for our emergency shelter. This can continue until 2024 but afterwards will need to be evaluated. Shelter Subcommittee will stay in direct contact with Samaritan House leadership on any updates needed for maintaining the emergency shelter location.            |
| 3               | Assigning leadership in which someone is the direct liaison between CHS Shelter Subcommittee and City Council. This person will be responsible for setting up meetings or reporting needs and                                                                                                                      |

|   |                                                                                                                                                                                                           |
|---|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|   | data to city leadership.                                                                                                                                                                                  |
| 4 | Annual debrief of PIT count data within the Shelter subcommittee and comparing data between shelters to identify hard gaps and needs that need to be addressed.                                           |
| 5 | Work closely with Crisis Response Subcommittee to ensure emergency shelter plan and crisis response are finalized. Begin discussing with executive committee how to create funding for emergency shelter. |

**2. Efficient coordination and communication between social service providers and the community with an emphasis on coordinated points of entry and preventive measures.**

Research and data strongly support the conclusion that when homelessness is prevented, the entire community benefits economically. To address homelessness in Northwest Montana, we use a coordinated approach, moving from a collection of individual programs to a community-wide response that is strategic and data driven. Our local approach, called Coordinated Entry, allows our community to quickly identify, assess, refer and connect people in crisis to housing and assistance, no matter where they show up to ask for help. Coordinated Entry fosters a more efficient assistance systems for those experiencing housing instability by:

- Helping people move through the system faster to housing;
- Reducing new entries into homelessness by consistently offering prevention and diversion resources upfront; and
- Improving data collection and quality, and providing accurate information on what kind of assistance consumers need.

| <b>Strategies:</b>     |                                                                                                                                                                                                                                                        |
|------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1.1                    | Assist in the establishment of a 2-1-1, essential community services, toll-free phone system that will quickly connect folks to services that meet immediate needs and enter those experiencing housing instability into the Coordinated Entry System. |
| 1.2                    | Provide easy and equitable access to the Coordinated Entry System (CES) for all demographics throughout Northwest Montana.                                                                                                                             |
| 1.3                    | Build capacity and increase efficacy of homeless prevention efforts and services, as it relates to the Coordinated Entry System, to help households maintain stable housing.                                                                           |
| 1.4                    | Create and implement a diversion system that emphasizes prevention and reduces homelessness by including natural supports, pursuing potential funding sources, and working with local resources and services to meet immediate and basic needs.        |
| 1.5                    | Reduce and prevent homelessness for households that are fleeing or attempting to flee domestic violence while implementing practices that focus on privacy protections for these households.                                                           |
| 1.6                    | Develop and assist in the implementation of a behavioral health plan for all appropriate Coordinated Entry System participants that have been prioritized for a permanent supportive housing program.                                                  |
| <b>Accountability:</b> |                                                                                                                                                                                                                                                        |
| 1                      | The Coordinated Entry System (CES) subcommittee will check-in weekly with 2-1-1 system operator(s) to ensure referrals are being matched appropriately to services, and entered into CES.                                                              |

|   |                                                                                                                                                                        |
|---|------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 2 | Increase Coordinated Entry Access Points to better serve disproportionately represented groups within the local homeless population.                                   |
| 3 | Coordinated Entry System Dashboard data will be reported at each Collaborative Housing Solutions (CHS) meeting.                                                        |
| 4 | Develop and utilize a homeless prevention assessment tool and establish regular case conferencing efforts, through the Coordinated Entry System.                       |
| 5 | Create a behavioral health plan with local mental health providers that will be reviewed annually, and utilized to provide appropriate supports and promote self-care. |
| 6 | Annually review Coordinated Entry System policy and procedures, and update as needed. Policy and procedures include reviewing client feedback, assessment tools, etc.  |

**3. Increase affordable and supportive, permanent housing opportunities for people who are homeless or at risk of homelessness.**

The general definition of affordable housing (rent and utilities equal to or less than 30% gross income (HUD) is more suitable to households earning a 'livable wage', or the amount of income needed to afford a decent standard of living. Housing that is affordable for working-class, low-income, fixed-income and severely disabled households must be prioritized to counter the clear and obvious shortages in overall housing stock. We will create affordable, permanent housing opportunities through initiatives targeting: local regulation and zoning, new housing developments, permanent housing programs, maintaining current affordable housing units, and supportive housing solutions for the hardest-to-serve folks.

| Strategies: |                                                                                                                                                                                                                                                                                                                                                                                     |
|-------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1.1         | <b>Group Collaboration and Partnership:</b> Create opportunities for housing providers, developers, nonprofits, and government entities to share resources and knowledge in order to build capacity. Advocate for one another's projects during the approval process. Increase partnership and innovation by collaborating on projects that otherwise could not/would not be built. |
| 1.2         | <b>Gaps and Needs Assessment:</b> Document existing state of affordable housing resources and demographics to provide baseline to policymakers and rationale for further interventions. Utilize existing economic data as well as group resources.                                                                                                                                  |
| 1.3         | <b>Build development and housing affordability toolkit</b> utilizing the interventions highlighted in the gaps & needs assessment. Develop implementation strategies for subcommittee and recommendations to cities and county. Engage mix of simple, short-term "low hanging fruit" and longer-term strategies. Create public and policymaker focused documents.                   |
| 1.4         | <b>Create a coordinated legislative plan</b> for engaging cities, county, and legislature. Identify which toolkit interventions fit each level of government. Coordinate communication with state legislators and each organization's lobbying efforts to maximize influence and results.                                                                                           |
| 1.5         | <b>Communicate efforts to stakeholders and the public.</b> Interface with the "Increasing Public Awareness/Community Involvement" subcommittee to help create and distribute key documents. Work towards more regular public events surrounding affordable housing.                                                                                                                 |

| <b>Accountability:</b> |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
|------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>1</b>               | <b>Project Support:</b> Projects by Committee members or partners should be announced to the group with appropriate detail ahead of filing to ensure support can be lined up early in the process.                                                                                                                                                                                                                                                                                   |
| <b>2</b>               | <b>Gaps and Needs Assessment:</b> Create a Gaps & Needs Assessment by gathering existing Flathead County data from group members and research organizations.<br><br><b>Timeline:</b> Data to be supplied by all members and sources by April 30. Data will be accumulated and rough draft of document created by NWMTCCLT's Lead for America Fellow with first draft available June 1. Refining and completion of document to be done by NWMTCCLT and Housing Whitefish Summer 2023. |
| <b>3</b>               | <b>Affordability Toolkit</b> to be prepared for 2025 legislative session with organized legislative plan beginning after Gaps and Needs Assessment is complete. Requires PHC to reconvene when Gaps and Needs Assessment is complete to strategize next steps and milestones.                                                                                                                                                                                                        |
| <b>4</b>               | <b>PR promotion in collaboration with Public Awareness/Community Involvement Committee</b> of completion of Gaps and Needs Assessment, construction projects with widespread support within the CHS, Annual Housing Panel event or other.                                                                                                                                                                                                                                            |

**4. Increasing public awareness and community involvement as they are paramount to ending homelessness in Northwest Montana.**

Perception is reality, and so if the community is not aware of the issues surrounding homelessness in Northwest Montana, then effective measures will never be taken. The Northwest Montana community will receive access to relevant training and education available to help people avoid the conditions leading to homelessness and the misconceptions that often follow. This also includes organizing and hosting events such as the annual Project Homeless Connect (i.e. Winter Warm-up), which provides much needed services to hundreds of individuals and families that are homeless or at-risk of being homeless.

| <b>Strategies:</b>     |                                                                                                                                                                   |
|------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>1.1</b>             | Establish community voice and education opportunities for Collaborative Housing Solutions.                                                                        |
| <b>1.2</b>             | Create opportunities to work on inner agency communication.                                                                                                       |
| <b>1.3</b>             | Recruit community support for plan and elements through social media and earned media.                                                                            |
| <b>1.4</b>             | Establish and support 2-1-1 as a communication hub for the community to access agencies.                                                                          |
| <b>Accountability:</b> |                                                                                                                                                                   |
| <b>1</b>               | Provide community voice and education opportunities for the community and CHS through regularly occurring forums, such as the Real Conversation series.           |
| <b>2</b>               | Host regular events, such as Lunch & Learns, focused on inter-agency communication, resource leveraging and education.                                            |
| <b>3</b>               | Establish and maintain an active presence social media presence. Cultivate earned media connections to elevate collaborative initiatives and community education. |
| <b>4</b>               | Establish a 2-1-1 website to enable self-resolution.                                                                                                              |

## 5. Crisis Response System

The crisis response system will quickly identify and connect people who are experiencing or are at risk of experiencing homelessness to the Homeless Outreach Team, local Coordinated Entry System, appropriate emergency services and shelter, housing assistance and other services.

| <b>Strategies:</b>     |                                                                                                                                                                                                                                                                                                                                            |
|------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>1.1</b>             | Support the current crisis response system and build capacity to better serve acute healthcare (behavioral and physical) needs through an established Crisis Response Team(s).                                                                                                                                                             |
| <b>1.2</b>             | Increase capacity to better serve the immediate needs of the unsheltered homeless population by pooling funds and local resources to develop and support the local Homeless Outreach Team(s) and a crisis response shelter.                                                                                                                |
| <b>1.3</b>             | Coordinate and support efforts to develop local medical mobile units to provide preventative healthcare.                                                                                                                                                                                                                                   |
| <b>1.4</b>             | Collaborate outreach and crisis response efforts with the 211 system to quickly and appropriately serve folks experiencing a crisis and/or housing instability.                                                                                                                                                                            |
| <b>1.5</b>             | Expand Homeless Outreach and Crisis Response Team(s) to other communities in Northwest Montana as needed.                                                                                                                                                                                                                                  |
| <b>Accountability:</b> |                                                                                                                                                                                                                                                                                                                                            |
| <b>1</b>               | Elect a representative of the subcommittee to attend annual Crisis Intervention Team (CIT) training and monthly CIT meetings.                                                                                                                                                                                                              |
| <b>2</b>               | Develop an internal subcommittee that will raise funding to increase the capacity of the Homeless Outreach Team, host annual community volunteer outreach events and collaborate with other CHS subcommittees on a crisis shelter plan. Update CHS group at bi-monthly meetings.                                                           |
| <b>3</b>               | Develop an assessment and annually review committee progress, client feedback, etc.                                                                                                                                                                                                                                                        |
| <b>4</b>               | The Homeless Outreach Team and/or subcommittee representatives will coordinate with the 2-1-1 program and the Coordinated Entry System to regularly meet to ensure that folks experiencing crisis and/or housing instability are both served appropriately and held accountable. Update CHS group on current state at bi-monthly meetings. |
| <b>5</b>               | Local Homeless Outreach Team leads will meet monthly to support expansion of homeless outreach efforts throughout Northwest Montana.                                                                                                                                                                                                       |