

# LEWIS AND CLARK CITY-COUNTY BOARD OF HEALTH MEETING AGENDA

1930 9<sup>th</sup> Ave – LCPH Conference Room or Zoom

July 23, 2026

1:00-3:00pm

*Our vision is healthy people, community, and environment*

*Our mission is to improve and protect the health of all Lewis and Clark County Residents*

*Our values are leadership, collaboration, inclusiveness, effectiveness, and integrity*

| TIME | CATEGORY                      | ITEM                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | PAGE                                                           |
|------|-------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------|
| 1:00 | Call to Order                 |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |                                                                |
| 1:00 | Review of Agenda              | 1. Review and revise agenda                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | 1                                                              |
| 1:05 | Minutes                       | 2. May 28, 2026                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 2                                                              |
| 1:07 | Introductions and Recognition | 3. New Staff: Theo Lewis (WQPD)<br>Employee of the Quarter<br>Community Partner Appreciation: Stephanie Otto-Hitt                                                                                                                                                                                                                                                                                                                                                                                                                           | 6                                                              |
| 1:15 | Program Updates               | 4. Chlamydia Outbreak (Shelly)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | 7                                                              |
| 1:25 | Board Governance Items        | 5. <b>ACTION:</b> Appointments for Board Officer Positions<br>6. <b>ACTION:</b> Review and sign BoH Conflict of Interest Policy<br>7. <b>ACTION:</b> Adopt Monday.com ROE policy<br>8. Annual Review of Board Policies:<br>a. Media Policy<br>b. Advocacy Policy<br>c. Hearings Officer Policy<br>9. Annual Review of the Bylaws<br>10. Annual Review of BoH Roles and Responsibilities<br>11. Discuss results of board assessment and action plan<br>12. Monday.com check-in<br>13. Training Topic: Legal Authority of the Board of Health | 12<br>14<br>17<br>20<br><br><br><br>27<br>33<br>36<br>38<br>39 |
| 2:45 | Announcements                 | 14.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | 40                                                             |
| 2:55 | Public Comment                | 15. On any items under the purview of the board but not listed on the agenda                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 41                                                             |
| 3:00 | Adjourn to Closed Session     |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |                                                                |
| 3:00 | Closed Session                | Health Officer Annual Performance Appraisal<br>Review of pay matrix                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |                                                                |

## ADA NOTICE

Lewis and Clark County is committed to providing access to persons with disabilities for its meetings, in compliance with Title II of the Americans with Disabilities Act and the Montana Human Rights Act. The County will not exclude persons with disabilities from participation at its meetings or otherwise deny them County's services, programs, or activities. Persons with disabilities requiring accommodations to participate in the County's meetings, services, programs, or activities should contact Kari DesRosier, as soon as possible to allow sufficient time to arrange for the requested accommodation, at any of the following: (406) 447- 8316 TTY Relay Service 1-800-253-4091 or 711 [kgrose@lccountymt.gov](mailto:kgrose@lccountymt.gov) 316 N Park, Room 303



**LEWIS & CLARK CITY/COUNTY BOARD OF HEALTH**  
**Helena, Montana**

**BOARD AGENDA ITEM**

**Meeting Date**

**July 23, 2026**

**Agenda Item No.**

**1**

☐ Minutes    ☒ Board Member Discussion    ☐ Staff & Other Reports    ☐ Action    ☐ Hearing of Delegation

**AGENDA ITEMS:** Review of Agenda

**PERSONNEL INVOLVED:** Board Members

**BACKGROUND:** Board members review the agenda and add any new agenda items.

**HEALTH DIRECTOR'S RECOMMENDATION:** Approval

☐ ADDITIONAL INFORMATION ATTACHED

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**BOARD ACTION:**

**NOTES:**

|            | M<br>O<br>T<br>I<br>O<br>N | S<br>E<br>C<br>O<br>N<br>D | A<br>Y<br>E | N<br>A<br>Y | A<br>B<br>S<br>T<br>A<br>I<br>N | O<br>T<br>H<br>E<br>R |
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| Kaufman    |                            |                            |             |             |                                 |                       |
| Nast       |                            |                            |             |             |                                 |                       |
| Ohs-Mosely |                            |                            |             |             |                                 |                       |
| Weltz      |                            |                            |             |             |                                 |                       |
| McGuire    |                            |                            |             |             |                                 |                       |

**LEWIS & CLARK CITY/COUNTY BOARD OF HEALTH**  
**Helena, Montana**

**BOARD AGENDA ITEM**

**Meeting Date**

**July 23, 2026**

**Agenda Item No.**

**2**

☒ Minutes   ☐ Board Member Discussion   ☐ Staff & Other Reports   ☒ Action   ☐ Hearing of Delegation

**AGENDA ITEMS**   May 28, 2026 Minutes

**PERSONNEL INVOLVED:** Board Members

**BACKGROUND:** Upon approval, the minutes represent official actions of the Board of Health. Every effort is made to have these recommended minutes accurately portray the proceedings and procedures of the board.

**HEALTH DIRECTOR'S RECOMMENDATION:** Approval

☒ ADDITIONAL INFORMATION ATTACHED

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**BOARD ACTION:**

**NOTES:**

|            | M<br>O<br>T<br>I<br>O<br>N | S<br>E<br>C<br>O<br>N<br>D | A<br>Y<br>E | N<br>A<br>Y | A<br>B<br>S<br>T<br>A<br>I<br>N | O<br>T<br>H<br>E<br>R |
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| Ohs-Mosely |                            |                            |             |             |                                 |                       |
| Weltz      |                            |                            |             |             |                                 |                       |
| McGuire    |                            |                            |             |             |                                 |                       |

# LEWIS AND CLARK CITY-COUNTY BOARD OF HEALTH

## Board of Health Meeting Minutes for May 28, 2026

### Board Members Present

|                                                                        |                                                                                               |                                                                    |                                                                       |                                                                          |
|------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------|--------------------------------------------------------------------|-----------------------------------------------------------------------|--------------------------------------------------------------------------|
| Chanan Brown, Chair<br><i>Representing a resident living in Helena</i> | Mike McGuire, Vice Chair<br><i>Representing a consumer of health services</i>                 | Dr. Anastasia Nast<br><i>Representing practicing physician</i>     | Rex Weltz<br><i>Representing Helena Public Schools Superintendent</i> | Sherri Ohs-Mosley<br><i>Representing a resident living in the county</i> |
| Ben Rigby<br><i>Representing the City Commission</i>                   | Lisa Kaufman, Hearings Officer<br><i>Representing science, environmental health expertise</i> | Mayor Kelly Harris<br><i>Representing East Helena City Council</i> |                                                                       |                                                                          |

### Staff Present

|                |               |               |               |                   |
|----------------|---------------|---------------|---------------|-------------------|
| Drenda Niemann | Fred Sargeson | Steve Thennis | Beth Norberg  | Sandy Whittington |
| Carin McClain  | Julie Bir     | Melissa Baker | Amber Johnson |                   |

### Members Absent

|                                                        |  |  |  |  |
|--------------------------------------------------------|--|--|--|--|
| Tom Rolfe<br><i>Representing the County Commission</i> |  |  |  |  |
|--------------------------------------------------------|--|--|--|--|

### Guests Present

|                  |                   |                     |                       |                           |
|------------------|-------------------|---------------------|-----------------------|---------------------------|
| Rob Meierle, EPA | Cindy Brooks, EPA | Jacob Wheeling, DEQ | Bridget Williams, EPA | Mark Walker, Hydrometrics |
|------------------|-------------------|---------------------|-----------------------|---------------------------|

| Category         | Agenda Item                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
|------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Call to order    | The Chair called the meeting to order                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
| Review of Agenda | Agenda was accepted with no changes                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |
| Minutes          | April 23, 2026, minutes were adopted as written.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
| Program Updates  | <p>#3 Arsenic and Selenium Plume Update: Mark Walker of the Montana Environmental Trust Group (METG) provided an update on the arsenic and selenium plumes. He began with background information on the former ASARCO smelter site in East Helena and shared a presentation on groundwater contamination cleanup efforts.</p> <p>He reported that corrective measures, including hydraulic control, evapotranspiration covers, and source removal, are ongoing. The selenium plume has significantly contracted, with concentrations in source areas decreasing by over 60% since 2016. In</p> |

| Category                                                                                                                      | Agenda Item                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |
|-------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>Program Updates Continued</p>                                                                                              | <p>contrast, the arsenic plume has remained relatively stable, with modest decreases observed in core areas.</p> <p>Final corrective measures, including regrading and capping of the slag pile, are still pending. METG is currently working with prospective purchasers to facilitate the sale and removal of slag material.</p> <p>It was also noted that the East Valley Control Groundwater Area, which currently restricts new well installations in designated zones, may see reduced restrictions over time as plume migration continues to decline</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| <p>Alignment with LCPH 4 - <b><i>Strengthen operational excellence to support high-quality public health services</i></b></p> | <p><b>#4- East Helena Superfund Site Update – Public Health and Cleanup Efforts</b></p> <p>Steve Thennis, Lead Education Sanitarian for Lewis and Clark Public Health (LCPH), provided an update on East Helena Superfund site cleanup efforts, focusing on funding, regulatory frameworks, and public health measures.</p> <p>He explained the funding structure under CERCLA and RCRA statutes. Approximately \$101 million has been allocated for the smelter site, with an initial \$15 million designated for residential yard cleanups. Additional funding from the Bipartisan Infrastructure Law increased total funding for yard remediation to approximately \$50 million, while about \$55 million remains for the smelter site.</p> <p>Cindy Brooks of the Montana Environmental Health Trust introduced herself and provided additional context on cleanup implementation under the dual CERCLA and RCRA framework. She explained that arsenic contamination in groundwater originated from smelter process ponds over 100 years ago, with Prickly Pear Creek serving as a pathway for surface water infiltration into groundwater.</p> <p>Beth Norberg outlined the Board of Health’s soil displacement regulation, which requires permits and certification for individuals moving soil within Superfund site boundaries.</p> <p>Discussion included current soil cleanup efforts, with yard remediation beginning in June and ongoing sampling conducted by HDR and the EPA. The current cleanup level is 400 parts per million (ppm), with plans to reduce it to 200 ppm in accordance with updated EPA guidance issued in October 2025. In response to board questions regarding contamination at depth, Steve explained that lead is typically concentrated in surface soils and does not readily migrate into groundwater due to its tendency to bind with soil particles.</p> <p>Steve concluded by highlighting outreach efforts and testing initiatives. From 198 lead tests that have been conducted, with 54 tests in children ages 0–6, 9 showed elevated levels. He emphasized the importance of continued public education, noting that there is no safe level of lead exposure.</p> |
| <p>Alignment with 2025 Community Health Improvement Plan- <b><i>Chronic Disease</i></b></p>                                   | <p><b>#5- Melissa Baker, Breast and Cervical Health Program Coordinator for Lewis and Clark Public Health (LCPH), reported that her program exceeded its annual goal by screening 113% of the targeted number of women during the previous fiscal year.</b></p> <p>She also highlighted her involvement with the Montana Cancer Coalition, including plans to update its seven-year strategic plan to incorporate prostate and skin cancers. In</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |

| Category                                    | Agenda Item                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
|---------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|                                             | <p>addition, she described her partnership with Tough Enough to Wear Pink to continue offering their annual community mammogram events.</p> <p>Carin McClain, LCPH Tobacco Prevention Specialist, presented updates on the Tobacco Prevention and Cessation Program. She outlined program activities, including community outreach events, participation in the My Life, My Quit initiative, enforcement of the Clean Indoor Air Act, and vape collection efforts in local schools.</p> <p>Carin also discussed program challenges, including difficulties enforcing the Clean Indoor Air Act in rural areas and engaging participants in the My Life, My Quit program.</p> |
| Board Training-<br><b>6 Board Functions</b> | <p><b>#6-</b> The Board shifted its attention to the introduction of a newly shared platform, Monday.com, with an overview presented by Sandy Whittington, Administrative Support Supervisor for Lewis and Clark Public Health (LCPH).</p> <p>A brief discussion followed regarding the purpose and appropriate use of the platform. Sandy informed Board members that they should expect to receive an invitation in the coming week and offered to provide individual training sessions as needed.</p>                                                                                                                                                                    |
| Announcements                               | <p><b>#7-</b> The Chair directed the Board's attention to Drenda Niemann's annual performance appraisal process, which will be conducted through the Trackstar system.</p> <p>Board members were reminded to complete their evaluations by June 11, with an in-person review scheduled for the July 23 board meeting.</p> <p>A discussion followed regarding the possibility of gathering feedback from Drenda's direct report employees. The specific process for collecting this input is still being determined in coordination with the County, and additional information will be shared with the Board in the coming week.</p>                                        |
| Public Comment                              | No public present to comment                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| Adjourn                                     | The meeting was adjourned at 2:39pm                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |

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Chanan Brown, Chair

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Drenda Niemann, Secretary

**LEWIS & CLARK CITY/COUNTY BOARD OF HEALTH**  
**Helena, Montana**

**BOARD AGENDA ITEM**

**Meeting Date**

**July 23, 2026**

**Agenda Item No.**

**3**

☐ Minutes    ☒ Board Member Discussion    ☒ Staff & Other Reports    ☐ Action    ☐ Hearing of Delegation

**AGENDA ITEMS:** Introductions and Recognition

**PERSONNEL INVOLVED:** Board and Staff

**BACKGROUND:** New employees and staff nominated recognitions

**HEALTH DIRECTOR'S RECOMMENDATION:** N/A

☐ ADDITIONAL INFORMATION

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**BOARD ACTION:**

**NOTES:**

|            | M<br>O<br>T<br>I<br>O<br>N | S<br>E<br>C<br>O<br>N<br>D | A<br>Y<br>E | N<br>A<br>Y | A<br>B<br>S<br>T<br>A<br>I<br>N | O<br>T<br>H<br>E<br>R |
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| Ohs-Mosely |                            |                            |             |             |                                 |                       |
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| McGuire    |                            |                            |             |             |                                 |                       |

**LEWIS & CLARK CITY/COUNTY BOARD OF HEALTH**  
**Helena, Montana**

**BOARD AGENDA ITEM**

**Meeting Date**

**July 23, 2026**

**Agenda Item No.**

**4**

☐ Minutes    ☒ Board Member Discussion    ☒ Staff & Other Reports    ☐ Action    ☐ Hearing of Delegation

**AGENDA ITEMS:** Chlamydia Outbreak

**PERSONNEL INVOLVED:** Shelly Maag

**BACKGROUND:** Program updates

**HEALTH DIRECTOR'S RECOMMENDATION:** N/A

☒ **ADDITIONAL INFORMATION**

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**BOARD ACTION:**

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| Ohse-Mosely |                            |                            |             |             |                                 |                       |
| Weltz       |                            |                            |             |             |                                 |                       |
| McGuire     |                            |                            |             |             |                                 |                       |

**NOTES:**



# 2026 Chlamydia Outbreak in Lewis and Clark County

Date | June 18, 2026

## 2026 Chlamydia Outbreak in Lewis and Clark County

**Summary:** Lewis and Clark Public Health have identified a significant increase in reported chlamydia infections in Lewis and Clark County. Through MMWR Week 23 (June 13, 2026), 53 chlamydia cases have been reported compared to 31 cases during the same period in 2025, **representing a 71% increase**.

This increase exceeds expected case counts based on recent local trends and is occurring despite a 12% decrease in reported chlamydia cases statewide during the same period.

**Background:** While chlamydia cases trended down in Lewis and Clark County between 2023 and 2025, the community has experienced a **71% increase in the number of reported chlamydia cases in 2026** through MMWR week 23 compared to the same time in 2025 (53 cases compared to 31 cases). This compares with a 12% decrease statewide in reported chlamydia cases over the same period (1269 cases in 2026 compared to 1443 in 2025).

The number of chlamydia cases in Lewis and Clark County YTD 2026 is also higher when compared to the previous three-year average.

### **Key Findings Include:**

- 2026 case counts exceed both 2025 levels and the previous three-year average.
- A larger proportion of cases are occurring among females:

- 58% female in 2026
- 46% female in 2025

In Lewis and Clark County, the 2026 chlamydia cases were **younger** than those in the past 3 years.

- **2026 cases: 44% were 15-19 years.**
- 2025 cases: 28% were 15-19 years.
- 2024 cases: 31% were 15-19 years.
- 2023 cases: 22% were 15-19 years.

Based on the data, this meets the epidemiological definition of an outbreak, as there appear to be more cases than expected for the time and location. In addition, **case investigations suggest transmission may be occurring within interconnected adolescent social networks using social media apps.** Thus, supporting the need for targeted prevention, screening, and treatment efforts.

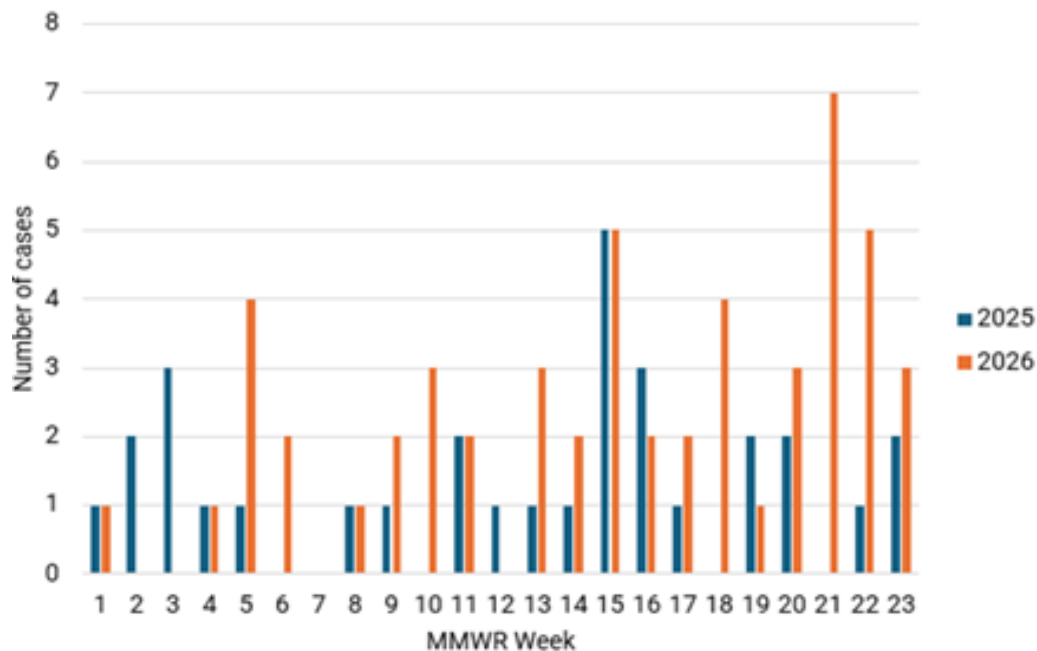


Figure 1. Number of chlamydia cases, Lewis and Clark County, MMWR weeks 1-23, 2025 and 2026.

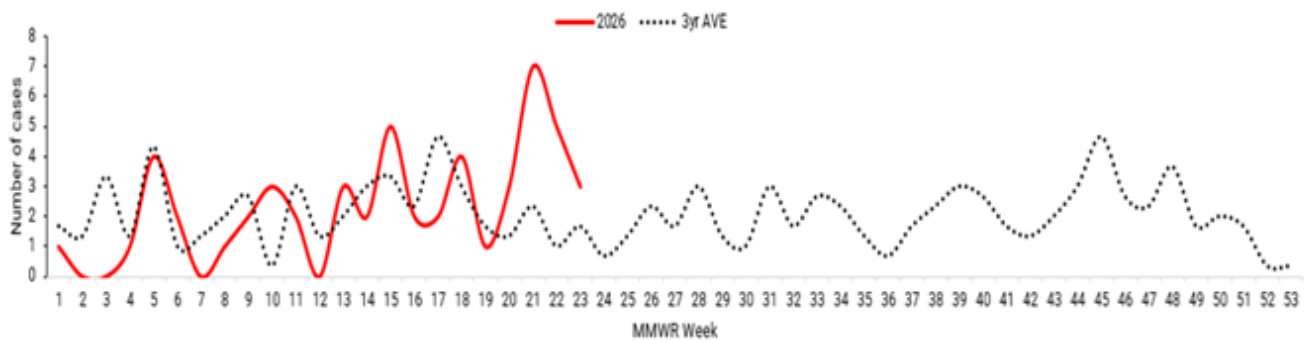


Figure 2. Number of chlamydia cases, Lewis and Clark County, Lewis and Clark County 2026, YTD (6/13/2026)

## Recommendations for Clinicians:

### 1. Increase Clinical Vigilance

- Maintain a high index of suspicion for chlamydia infection, particularly among sexually active adolescents and young adults.
- Asymptomatic infection is common among both men and women. Consider screening opportunities during routine preventive visits, reproductive health visits, urgent care encounters, and *ALL* other healthcare interactions.
- Screen all sexually active patients younger than 25 years annually.
- Screen men who have sex with men.

2. Recommended treatment regimens for chlamydial infection among adolescents and adults is Doxycycline 100 mg orally twice daily for 7 days alternative regimens or Azithromycin 1 G oral in a single dose or Levofloxacin 500 mg orally once daily for 7 days. <https://www.cdc.gov/std/treatment-guidelines/default.htm>

3. To minimize disease transmission to sex partners, persons treated for chlamydia should be instructed to abstain from sexual intercourse for 7 days after single-dose therapy or until completion of a 7-day regimen and resolution of symptoms if present.

4. Sex partners should be referred for evaluation, testing, and presumptive treatment if they had sexual contact with the partner during the 60 days preceding the patient's onset of symptoms or chlamydia diagnosis. **Although the exposure intervals defining identification of sex partners at risk are based on limited data, the most recent sex partner should be evaluated and treated, even if the time of the last sexual contact was >60 days before symptom onset or diagnosis.**

5. Consider expedited partner therapy (EPT) as a harm-reduction strategy. This is the clinical practice of treating the sex partners of persons diagnosed with chlamydia or gonorrhea, who are unable or unlikely to seek timely treatment. <https://www.cdc.gov/sti/hcp/clinical-guidance/expedited-partner-therapy.html>

6. Please refer individuals, including adolescents and their sexual partners, to accessible screening and treatment resources when cost, confidentiality, or insurance concerns may

create barriers to care. *Lewis and Clark Public Health provides confidential, low-cost testing for chlamydia and gonorrhea, as well as treatment services, and does not bill insurance for sexual health-related visits.* In addition, LCPH offers screening for syphilis, HIV and Hepatitis C.

### **Communicable Disease Prevention Team**

Shelly Maag RN: [smaag@lccountmt.gov](mailto:smaag@lccountmt.gov) 406-457-8925

Rae Brown RN: [rabrown@lccountymt.gov](mailto:rabrown@lccountymt.gov) 406-457-8947

Heidi Boyer RN: [hboyer@lccountymt.gov](mailto:hboyer@lccountymt.gov) 406-457-8906

Angelique Turner RN: [aturner@lccountymt.gov](mailto:aturner@lccountymt.gov) 406-457-8943

[Lewis and Clark Public  
Health website](#)



LEWIS AND CLARK PUBLIC HEALTH | 1930 9th Avenue | Helena, MT 59601 US

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**LEWIS & CLARK CITY/COUNTY BOARD OF HEALTH**  
**Helena, Montana**

**BOARD AGENDA ITEM**

**Meeting Date**

**July 23, 2026**

**Agenda Item No.**

**5**

☐ Minutes    ☒ Board Member Discussion    ☐ Staff & Other Reports    ☒ Action    ☐ Hearing of Delegation

**AGENDA ITEMS:** Appointments for Board Officer Positions

**PERSONNEL INVOLVED:** Board

**BACKGROUND:** Board Governance Items

**HEALTH DIRECTOR'S RECOMMENDATION:** N/A

☒ **ADDITIONAL INFORMATION**

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**BOARD ACTION:**

|            | M<br>O<br>T<br>I<br>O<br>N | S<br>E<br>C<br>O<br>N<br>D | A<br>Y<br>E | N<br>A<br>Y | A<br>B<br>S<br>T<br>A<br>I<br>N | O<br>T<br>H<br>E<br>R |
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| Ohs-Mosely |                            |                            |             |             |                                 |                       |
| Weltz      |                            |                            |             |             |                                 |                       |
| McGuire    |                            |                            |             |             |                                 |                       |

**NOTES:**

# Attention Board of Health Members

The following positions are available for the new fiscal year:

- Chair of the board
- Vice-Chair of the board
- Hearing Officer
- Representative to the Water Quality Protection District board (every 4<sup>th</sup> Tuesday of the month at 3:30 p.m. at the Murray Building, except November & December's meeting is combined to the first Tuesday of December)



**LEWIS & CLARK CITY/COUNTY BOARD OF HEALTH**  
**Helena, Montana**

**BOARD AGENDA ITEM**

**Meeting Date**

**July 23, 2026**

**Agenda Item No.**

**6**

☐ Minutes    ☒ Board Member Discussion    ☐ Staff & Other Reports    ☒ Action    ☐ Hearing of Delegation

**AGENDA ITEMS:** Review BoH Conflict of Interest Policy

**PERSONNEL INVOLVED:** Board

**BACKGROUND:** Board Governance Items

**HEALTH DIRECTOR'S RECOMMENDATION:** N/A

☒ **ADDITIONAL INFORMATION**

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**BOARD ACTION:**

|            | M<br>O<br>T<br>I<br>O<br>N | S<br>E<br>C<br>O<br>N<br>D | A<br>Y<br>E | N<br>A<br>Y | A<br>B<br>S<br>T<br>A<br>I<br>N | O<br>T<br>H<br>E<br>R |
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| McGuire    |                            |                            |             |             |                                 |                       |

**NOTES:**



## LEWIS AND CLARK

# CITY-COUNTY BOARD OF HEALTH

1930 Ninth Avenue  
Helena, Montana 59601  
406-457-8900  
Fax 406-457-8990

## Conflict of Interest Policy for Boards of Health

Montana Code Annotated (MCA) Title 2, Chapter 2

The foregoing consists of excerpts from the standards of conduct statutes under Title 2, Chapter 2 of the Montana Code Annotated. Care should be taken to review these statutes in their entirety.<sup>1</sup>

Section 2-2-201, MCA, states in part that an employee of a governmental entity may not be interested in any contract made by them in their official capacity or by any body, agency, or board of which they are members or employees if they are directly involved with the contract.

Under section 2-2-105, MCA, a public officer or public employee may not acquire an interest in any business or undertaking that the officer or employee has reason to believe may be directly and substantially affected to its economic benefit by official action to be taken by the officer's or employee's agency. When a public employee who is a member of a quasi-judicial board or commission or of a board, commission, or committee with rulemaking authority is required to take official action on a matter as to which the public employee has a conflict created by a personal or private interest that would directly give rise to an appearance of impropriety as to the public employee's influence, benefit, or detriment in regard to the matter, the public employee shall disclose the interest creating the conflict prior to participating in the official action.

- A. Under section 2-2-104, MCA, a public employee or public official may not accept a gift of substantial value or a substantial economic benefit tantamount to a gift that:
  - 1. would tend improperly to influence a reasonable person in the person's position to depart from the faithful and impartial discharge of the person's public duties; or the person knows or that a reasonable person in that position should know under the circumstances is primarily for the purpose of rewarding the person for official action taken.
- B. **Disclosure**—Under section 2-2-105, MCA, when a public employee who is a member of a quasi-judicial board or commission or of a board, commission, or committee with rulemaking authority is required to take official action on a matter as to which the public employee has a conflict created by a personal or private interest that would directly give rise to an appearance of impropriety as to the public employee's influence, benefit, or detriment in regard to the matter, the public employee shall disclose the interest creating the conflict prior to participating in the official action.

Under section 2-2-131, MCA, a public officer or public employee shall, prior to acting in a manner that may impinge on public duty, including the award of a permit, contract, or license, disclose the nature of the private interest that creates the conflict. The public officer or public employee shall make the disclosure in writing to the commissioner of political practices, listing the amount of private interest, if any, the purpose and duration of the person's services rendered, if any, and the compensation received for the services or other

<sup>1</sup> The statutes are accessible at [https://leg.mt.gov/bills/mca/title\\_0020/chapter\\_0020/parts\\_index.html](https://leg.mt.gov/bills/mca/title_0020/chapter_0020/parts_index.html).

information that is necessary to describe the interest. If the public officer or public employee then performs the official act involved, the officer or employee shall state for the record the fact and summary nature of the interest disclosed at the time of performing the act.

\_\_\_\_\_  
Lewis and Clark  
County

\_\_\_\_\_  
Signature of Board of Health Member

\_\_\_\_\_  
Date

\_\_\_\_\_  
Signature of Board of Health Chair

\_\_\_\_\_  
Date

**LEWIS & CLARK CITY/COUNTY BOARD OF HEALTH**  
**Helena, Montana**

**BOARD AGENDA ITEM**

**Meeting Date**

**July 23, 2026**

**Agenda Item No.**

**7**

☐ Minutes    ☒ Board Member Discussion    ☐ Staff & Other Reports    ☒ Action    ☐ Hearing of Delegation

**AGENDA ITEMS:** Adopt Monday.com ROE policy

**PERSONNEL INVOLVED:** Board

**BACKGROUND:** Board Governance Items

**HEALTH DIRECTOR'S RECOMMENDATION:** N/A

☒ **ADDITIONAL INFORMATION**

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**BOARD ACTION:**

|            | M<br>O<br>T<br>I<br>O<br>N | S<br>E<br>C<br>O<br>N<br>D | A<br>Y<br>E | N<br>A<br>Y | A<br>B<br>S<br>T<br>A<br>I<br>N | O<br>T<br>H<br>E<br>R |
|------------|----------------------------|----------------------------|-------------|-------------|---------------------------------|-----------------------|
| Brown      |                            |                            |             |             |                                 |                       |
| Rolfe      |                            |                            |             |             |                                 |                       |
| Rigby      |                            |                            |             |             |                                 |                       |
| Harris     |                            |                            |             |             |                                 |                       |
| Kaufman    |                            |                            |             |             |                                 |                       |
| Nast       |                            |                            |             |             |                                 |                       |
| Ohs-Mosely |                            |                            |             |             |                                 |                       |
| Weltz      |                            |                            |             |             |                                 |                       |
| McGuire    |                            |                            |             |             |                                 |                       |

**NOTES:**

|                  |                                             |
|------------------|---------------------------------------------|
| Document Number: | BOH-006                                     |
| Document Title:  | Monday.com Rules of Engagement              |
| Document Owner   | Lewis and Clark City-County Board of Health |
| Approval Date:   | July 23, 2026                               |
| Approved By:     | Chanan Brown, Chair                         |
| Effective Dates: | July 23, 2026 until July 23, 2027           |

## **1.0 Purpose**

The purpose of this policy is to establish rules of engagement for how members of the Lewis and Clark City-County Board of Health will utilize the Monday.com platform to stay informed and engaged.

## **2.0 Scope**

This policy applies to the Lewis and Clark City-County Board of Health in its official capacity.

## **3.0 Policy**

The Lewis and Clark City-County Board of Health adopts Monday.com as a tool to access training materials and resources, information about LCPH events, board agenda and meeting packets, and announcements.

## **4.0 Rules of Engagement**

1. During your board term, maintain a login to [www.lccountymt.monday.com](http://www.lccountymt.monday.com) platform to access training materials and resources, information about LCPH events, board agendas and meeting packets, and announcements.
2. Do not share your access with others.
3. Set notifications to alert you when new meeting packets, training materials, events, or announcements are posted.
4. Use the platform as a tool to stay informed and engaged by reviewing materials at least monthly prior to board meetings or when new training materials are posted.
5. Review the events calendar when new events are posted and mark your intention for attending as a board representative.
6. Avoid discussing items listed on board agendas with other board members on this platform. All discussions **MUST** occur at a noticed public meeting. Comment and discussion features have been disabled to ensure open meeting laws are adhered to.
7. If you have materials you would like considered for posting to the platform, email items to the Board Chair and the Health Officer for review.
8. Contact the Administrative Support Supervisor for assistance with access or technical difficulties: Sandy Whittington, [swhittington@lccountymt.gov](mailto:swhittington@lccountymt.gov), 406-457-8907.
9. At the conclusion of your board term, your Monday.com access will be deactivated.

|                 |                                             |                        |               |
|-----------------|---------------------------------------------|------------------------|---------------|
| Document Owner: | Lewis and Clark City-County Board of Health | Last Reviewed/Revised: | July 23, 2026 |
| Document Title  | Monday.com Rules of Engagement              | Page:                  | 1 of 2        |

## **5.0 Training**

The Document Owner will ensure that all Board of Health members are aware of this policy and, when necessary, trained in its application and procedures.

## **6.0 Maintenance**

The Document Owner is responsible for reviewing this policy at least once every year and revising it, with guidance from the management team, as needed.

|                 |                                                    |                        |                         |
|-----------------|----------------------------------------------------|------------------------|-------------------------|
| Document Owner: | <i>Lewis and Clark City-County Board of Health</i> | Last Reviewed/Revised: | <i>January 27, 2026</i> |
| Document Title  | <i>Monday.com Rules of Engagement</i>              | Page:                  | <b>2 of 2</b>           |

**LEWIS & CLARK CITY/COUNTY BOARD OF HEALTH**  
**Helena, Montana**

**BOARD AGENDA ITEM**

**Meeting Date**

**July 23, 2026**

**Agenda Item No.**

**8**

☐ Minutes    ☒ Board Member Discussion    ☒ Staff & Other Reports    ☐ Action    ☐ Hearing of Delegation

**AGENDA ITEMS:** Annual Review of Board Policies: Media, Advocacy, & Hearings Officer

**PERSONNEL INVOLVED:** Board members

**BACKGROUND:** Board policies

**HEALTH DIRECTOR'S RECOMMENDATION:** N/A

**X ADDITIONAL INFORMATION**

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**BOARD ACTION:**

**NOTES:**

|            | M<br>O<br>T<br>I<br>O<br>N | S<br>E<br>C<br>O<br>N<br>D | A<br>Y<br>E | N<br>A<br>Y | A<br>B<br>S<br>T<br>A<br>I<br>N | O<br>T<br>H<br>E<br>R |
|------------|----------------------------|----------------------------|-------------|-------------|---------------------------------|-----------------------|
| Brown      |                            |                            |             |             |                                 |                       |
| Rolfe      |                            |                            |             |             |                                 |                       |
| Rigby      |                            |                            |             |             |                                 |                       |
| Harris     |                            |                            |             |             |                                 |                       |
| Kaufman    |                            |                            |             |             |                                 |                       |
| Nast       |                            |                            |             |             |                                 |                       |
| Ohs-Mosely |                            |                            |             |             |                                 |                       |
| Weltz      |                            |                            |             |             |                                 |                       |
| McGuire    |                            |                            |             |             |                                 |                       |

|                  |                                                          |
|------------------|----------------------------------------------------------|
| Document Number: | BOH.002                                                  |
| Document Title:  | Lewis and Clark City-County Board of Health Media Policy |
| Document Owner   | Lewis and Clark City-County Board of Health              |
| Approval Date:   | February 26, 2026                                        |
| Approved By:     | Anne Weber, Chair                                        |
| Effective Dates: | February 26, 2026 until February 26, 2027                |

## **1.0 Purpose**

To ensure that communication with the public through traditional and social media by the Lewis and Clark City-County Board of Health and its individual members is handled in a consistent, appropriate, and strategic manner that helps to support the mission of Lewis and Clark Public Health and local government in general.

## **2.0 Scope**

This policy applies to all members of the Board of Health, as well as all members of committees, work groups, and task forces appointed by the Board of Health. In addition, it may affect staff of the Health Department.

## **3.0 Policy**

Background: Reports by news media about the Lewis and Clark City-County Board of Health (Board of Health) influence public perception of and confidence in the board and its role in overseeing public health functions in our community. News reports about the board and its activities also may affect public perceptions of Lewis and Clark Public Health (Health Department), local government, and public health, in general.

For these reasons, the Board of Health has elected to define, through this policy, the responsibilities of its members with regard to 1) requests for information from representatives of the news media and 2) proactive strategies for disseminating information to the public through traditional and social media.

It shall be the policy of the Board of Health to ensure that all communications with the media are:

- Accurate
- Timely
- Consistent
- Professional
- Transparent

## **4.0 Procedures**

- The chair of the Board of Health will serve as spokesperson for the board and in that capacity will
  - represent the views and positions of the full board;
  - inform board members, the City-County health officer, and the Health Department Communications Office of any contact with the media as the board representative (preferably in advance);
  - initiate statements to the media upon approval of the Board of Health; and
  - designate other board members or the health officer to act as spokesperson when appropriate.

|                 |                                                          |                        |                   |
|-----------------|----------------------------------------------------------|------------------------|-------------------|
| Document Owner: | Administration Board of Health                           | Last Reviewed/Revised: | February 26, 2026 |
| Document Title  | Lewis and Clark City-County Board of Health Media Policy | Page:                  | 1 of 2            |

If no member of the Board of Health is available to provide requested information to a reporter, the health officer, who is the primary spokesperson for the Health Department and has the authority to speak on any issue of public health importance, may contact the media on the board's behalf. Alternatively, the health officer may delegate this role to a knowledgeable staff member when appropriate.

- The board chair or designee will respond to media inquiries in a timely fashion, recognizing that reporters have deadlines to meet. If another priority prevents a prompt response, the chair or designee should let the reporter know when he/she can expect a response.
- At the request of the board through the health officer, the Communications Office of the Health Department may develop and disseminate news releases and other media outreach on behalf of the board. The Communications Office does not act as a spokesperson for the board unless directly asked to do so by the board chair with the approval of the health officer.
- Any board member may provide copies of handouts from board meetings to members of the media.
- When speaking to the media on behalf of the board, spokespersons should not speculate or express personal opinions.
- Any information provided in an article, column, letter to the editor, media interview, or social media post that is represented as the viewpoint of the full board must be reviewed by all board members and approved in advance by consensus. If the board is unable to reach consensus, a majority vote is required.
- This policy recognizes the right to free speech of any board member communicating about health-related issues as a citizen of this community. However, in such instances, board members are expected to clarify that they are not speaking as representatives of the board. For example, any column or letter to the editor submitted by a board member should specifically state that it does not represent the views of the Board of Health.
- Questions or concerns about application of this policy should be directed to the Health Officer and the Health Department's Communications Office.

|                 |                                                          |                        |                   |
|-----------------|----------------------------------------------------------|------------------------|-------------------|
| Document Owner: | Administration Board of Health                           | Last Reviewed/Revised: | February 26, 2026 |
| Document Title  | Lewis and Clark City-County Board of Health Media Policy | Page:                  | 2 of 2            |

|                  |                                                    |
|------------------|----------------------------------------------------|
| Document Number: | <b>BOH-005</b>                                     |
| Document Title:  | <b>Advocacy Policy Statement</b>                   |
| Document Owner   | <b>Lewis and Clark City-County Board of Health</b> |
| Approval Date:   | <b>February 26, 2026</b>                           |
| Approved By:     | <b>Chanan Brown, Chair</b>                         |
| Effective Dates: | <b>February 26, 2026 until February 26, 2027</b>   |

## **1.0 Purpose**

The purpose of this policy is to establish a framework for how the Lewis and Clark City-County Board of Health will engage in advocacy activities that support its mission to improve and protect the health of all Lewis and Clark residents. This policy ensures that advocacy efforts are conducted thoughtfully, ethically, and strategically guided by evidence, aligned with public health priorities, and reflective of the Board’s commitment to equity, transparency, and the well-being of all residents.

## **2.0 Scope**

This policy applies to all advocacy activities undertaken by the Lewis and Clark City-County Board of Health in its official capacity. It guides how the Board engages with elected officials, government agencies, community partners, and the public on matters related to public health. The policy is intended to ensure consistency, integrity, and alignment with the Board’s mission, values, and legal responsibilities.

## **3.0 Policy**

The Lewis and Clark City-County Board of Health recognizes advocacy as a vital function in fulfilling its mission to protect and promote the health of the community. The Board will engage in advocacy activities that are:

- **Evidence-informed** – grounded in credible public health data and best practices;
- **Non-partisan** – focused on health outcomes rather than political affiliations;
- **Respectful and inclusive** – considering diverse perspectives and community voices;
- **Strategic and timely** – aligned with the Board’s priorities and responsive to emerging public health issues.

Advocacy efforts may include, but are not limited to:

- Supporting or opposing legislation, regulations, or policies that impact public health;
- Educating policymakers and the public on health issues;
- Collaborating with partners to amplify public health messages;
- Issuing public statements or resolutions on matters of health concern.

All advocacy activities will be conducted in accordance with applicable laws, ethical standards, and the Board’s governance procedures. The Board will ensure that its advocacy reflects its commitment to equity, transparency, and the well-being of all residents.

|                 |                                                    |                        |                          |
|-----------------|----------------------------------------------------|------------------------|--------------------------|
| Document Owner: | <i>Lewis and Clark City-County Board of Health</i> | Last Reviewed/Revised: | <i>February 26, 2026</i> |
| Document Title  | <i>Advocacy Policy Statement</i>                   | Page:                  | <b>1 of 2</b>            |

## **4.0 Procedures**

### **1. Identification of Advocacy Opportunities**

Board members or staff may identify issues, legislation, or public health concerns that warrant advocacy. These opportunities should be evaluated based on alignment with the Board's mission, strategic priorities, and available evidence.

### **2. Review and Approval**

Proposed advocacy actions—such as public statements, letters of support or opposition, or testimony—must be reviewed and approved by the Board or its designated representative(s) at a properly noticed public meeting.

### **3. Coordination and Communication**

The Board Chair or designee will coordinate advocacy efforts, ensuring consistency in messaging and alignment with Board positions. When appropriate, the Board may collaborate with public health partners, coalitions, or other stakeholders to amplify its voice.

### **4. Documentation and Transparency**

All advocacy actions will be documented and made available to the public on the Board of Health webpage and upon request. The Board will maintain transparency in its advocacy by clearly communicating its rationale and intended outcomes which will be documented in the meeting minutes.

### **5. Compliance**

All advocacy activities must comply with applicable local, state, and federal laws. Board members will receive guidance from staff or the County Attorney's Office as needed to ensure compliance.

## **5.0 Training**

The Document Owner will ensure that all Board of Health members are aware of this policy and, when necessary, trained in its application and procedures.

## **6.0 Maintenance**

The Document Owner is responsible for reviewing this policy at least once every year and revising it, with guidance from the management team, as needed.

|                 |                                                    |                        |                          |
|-----------------|----------------------------------------------------|------------------------|--------------------------|
| Document Owner: | <i>Lewis and Clark City-County Board of Health</i> | Last Reviewed/Revised: | <i>February 26, 2026</i> |
| Document Title  | <i>Advocacy Policy Statement</i>                   | Page:                  | <b>2 of 2</b>            |



# LEWIS & CLARK CITY-COUNTY BOARD OF HEALTH

1930 Ninth Avenue  
Helena, MT 59601  
PH: 406.4HEALTH or 406.443.2584  
Fax: 406.457.8990

## **Lewis and Clark City-County Board of Health Policy Adopted October 23, 2008 Lewis and Clark County On-Site Wastewater Regulations**

### Background

The Board may adopt policies establishing the criteria for determining whether the Board or a hearings officer will hear a variance request.

#### **3.4 (5) (2008 Onsite Wastewater Regulations:**

*The Board Chair, in consultation with the Health Officer and the Environmental Services Division Administrator, will determine whether the variance request will be heard by the Board or by a hearings officer. The Board may adopt policies establishing criteria to guide this decision.*

The Board may adopt policies on selection of a hearings officer.

*3.4 (8) If the variance request will be heard by a hearings officer, the Board Chair will appoint a hearings officer. The Board may adopt policies establishing criteria to guide the selection of a hearings officer.*

### Policy

The Board Chair, in consultation with the Health Officer and Environmental Services staff, will determine whether a variance request will be heard by the full Board or a hearing officer. If the Board Chair determines the variance is to be heard by a hearing officer, the Chair shall either act as the hearing officer or designate another Board member to act as the hearing officer.

Variance hearings will be held at the appointed time and place, in accordance with the hearing procedure currently used by the Board.

The full Board will be notified by the Environmental Services Division Staff of the time and date of the hearing.

After the hearing, the hearings officer makes a recommendation for a decision in writing. It is to approve, deny or approve with conditions. The hearings officer bases his/her decision on facts presented during the hearing. The hearings officer will develop findings of fact.

The recommendation of the hearings officer is presented at the next regularly scheduled meeting of the Board of Health and is ratified or struck by the Board. The Board can only vote on the decision based on the findings of fact in the case.

The Board of Health will review this policy at its April 2009 Board of Health Meeting.

Adopted by the Lewis and Clark City-County Board of Health on October 23, 2008.

\_\_\_\_\_  
David Krainacker, Chairman

\_\_\_\_\_  
Date

**LEWIS & CLARK CITY/COUNTY BOARD OF HEALTH**  
**Helena, Montana**

**BOARD AGENDA ITEM**

**Meeting Date**

**July 23, 2026**

**Agenda Item No.**

**9**

☐ Minutes    ☒ Board Member Discussion    ☐ Staff & Other Reports    ☐ Action    ☐ Hearing of Delegation

**AGENDA ITEMS:** Annual Review of Bylaws

**PERSONNEL INVOLVED:** Board members

**BACKGROUND:** Board Governance

**HEALTH DIRECTOR'S RECOMMENDATION:** N/A

☒ **ADDITIONAL INFORMATION**

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**BOARD ACTION:**

|            | M<br>O<br>T<br>I<br>O<br>N | S<br>E<br>C<br>O<br>N<br>D | A<br>Y<br>E | N<br>A<br>Y | A<br>B<br>S<br>T<br>A<br>I<br>N | O<br>T<br>H<br>E<br>R |
|------------|----------------------------|----------------------------|-------------|-------------|---------------------------------|-----------------------|
| Brown      |                            |                            |             |             |                                 |                       |
| Rolfe      |                            |                            |             |             |                                 |                       |
| Rigby      |                            |                            |             |             |                                 |                       |
| Harris     |                            |                            |             |             |                                 |                       |
| Kaufman    |                            |                            |             |             |                                 |                       |
| Nast       |                            |                            |             |             |                                 |                       |
| Ohs-Mosely |                            |                            |             |             |                                 |                       |
| Weltz      |                            |                            |             |             |                                 |                       |
| McGuire    |                            |                            |             |             |                                 |                       |

**NOTES:**

## BY-LAWS OF THE LEWIS AND CLARK

### CITY-COUNTY BOARD OF HEALTH

#### SECTION 1. General Powers and Duties

- a) The Board of Health ("Board") has the powers and exercises the duties and functions conferred upon it by the legislature of the State of Montana and the Interlocal Agreement forming the Lewis and Clark County City-County Board of Health. Title 50 of Montana Code Annotated, including revisions and amendments, is made a part of these by-laws.
- b) The Board shall recommend to the Local Governing Body the appointment of a Health Officer. The Board shall supervise and control the Health Department including the Health Officer.
- c) Per Interlocal Agreement signed February 14, 2022, the Local Governing Body consists of two (2) County Commissioners, two (2) City Commissioners, and the Mayor of East Helena.
- d) The Chairman may appoint, subject to a confirmation by the Board, an Executive Committee which may make decisions between regular meetings. Such decisions shall be deemed to be the decisions of the Board. An affirmative vote of a majority of the Executive Committee shall be the act of the Executive Committee and of the Board. The Executive Committee shall report at the next Board meeting of any decisions taken. Any such decision shall be deemed ratified and approved unless the Board at the next meeting held, modifies or reverses any such decision of the Executive Committee.

#### SECTION 2. Membership

- a) The Board shall be composed of nine members appointed by the governing bodies of Lewis and Clark County and the Cities of Helena and East Helena in accordance with the Interlocal Agreement signed February 14, 2022.

#### SECTION 3. Election of Officers

- a) The Board shall elect a chairman who shall conduct both regular and special meetings of the Board.
- b) In addition, The Board shall elect a vice-chairman who shall conduct all meetings of the Board in the absence of the chairman.
- c) Officers of the Board shall be elected at the first regular meeting of each fiscal year and shall serve for a period of one year, commencing immediately upon election.

- d) The election of officers shall be in accordance with Section 8 of these by-laws.

#### SECTION 4. Regular Meetings

- a) A regular meeting of the Board will be held on the fourth (4<sup>th</sup>) Thursday of each month, or at least quarterly as required by 50-2-116 (d), MCA.
- b) All regular meetings of the Board shall be open to the public in accordance with 2-3-203, MCA. Meetings regarding the employment, appointment, promotion, dismissal, demotion or resignation of any employee may be closed unless the employee requests an open meeting.

#### SECTION 5. Special Meetings

- a) Special meetings may be called as necessary by or at the request of the chairman, or any two members of the Board, and may be held at any predesignated place and time for any purpose including the viewing of any places of potential health hazard.
- b) Notice of special meetings shall be given to all members of the Board as provided in Section 6 of these by-laws. No special meeting shall be held unless all members of the Board have been given notice of it.

#### SECTION 6. Notice of Meetings

The Health Officer shall notify all members of all special meetings. A written agenda for the meeting shall accompany notification if time permits. The Health Officer shall also remind all members of the Board of each regular meeting and shall send a written agenda for the regular meeting to all members of the Board. The failure to remind or to send a written agenda shall not affect the legality of any regular meeting.

#### SECTION 7. Quorum

A majority of the members appointed to the Board shall constitute a quorum for the transaction of business at any meeting.

#### SECTION 8. Board Decisions and Voting

- a) The act or affirmative vote of the majority of the members of the Board present at a meeting at which a quorum is present shall be the act of the Board, except that a vote of not less than two-thirds of all members shall be required to amend or add to these by-laws.

- b) There shall be no voting by proxy.
- c) Any vote on the adoption or alteration of rules or regulations requires a majority of Board members to vote in affirmative.

#### SECTION 9. Minutes and record keeping

- a) Minutes of all regular and special meetings of the Board declared to be open shall be kept by the Health Officer, or their representative, and shall be signed. Minutes shall be available for inspection by the public.
- b) The minutes of all meetings shall be saved electronically per records retention laws.
- c) Rules, regulations, and policies adopted by Board shall be kept electronically per records retention laws.

#### SECTION 10. Policies, Rules and Regulations

- a) The Board may vote on the adoption of Board of Health Regulations, and a vote in the affirmative serves as a recommendation to the Local Governing Body.
- b) The Local Governing Body shall approve or reject a recommendation by the Board for the adoption of Board of Health regulations within 45 days of the recommendation. Regulations are effective upon approval by the Local Governing Body.
- c) The Board may adopt resolutions or policy statements of public health importance. Such statements shall be posted for public viewing.
- d) The Board may adopt rules necessary to implement and enforce Board of Health Regulations.

#### SECTION 11. Fiscal Year and Budget

- a) The fiscal year of the Board begins on the first day of July.
- b) The Board and the Department is financed as provided by law.
- c) The Board shall approve, adopt and present a preliminary budget for each fiscal year on or before the first day of May of each such year or at such time as specified by the County of Lewis and Clark or other funding agency.

#### SECTION 12. Health Officer

- a) The Board shall recommend to the Local Governing Body the appointment of a Health Officer. The Board shall supervise and control the Health Department including the Health Officer.

b) The health officer shall:

- 1) act, personally or through their representative, as secretary at all meetings of the Board;
- 2) keep meeting minutes and Rules and Regulations electronically per records retention laws.e;
- 3) shall, along with all health department employees, be county employees for administrative purposes.
- 4) shall, subject to applicable collective bargaining agreements and personnel policies, have full responsibility for the hiring, terminating, and supervision of health department employees.
- 5) be a member of the Lewis and Clark County Senior Leadership/Management teams.
- 6) manage and supervise the Lewis and Clark City-County Health Department;
- 7) sign contracts, accept, account for, and disburse funds and purchase equipment and supplies for the Lewis and Clark City-County Health Department per county procurement and contracting policies.

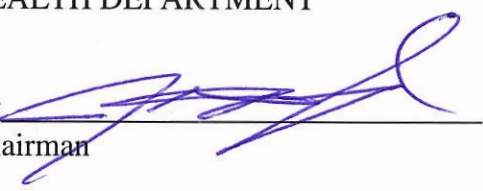
#### SECTION 13. Amendment to the By-Laws

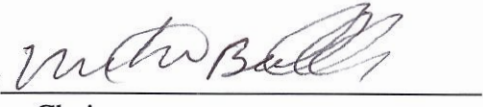
These by-laws, except those sections or part of sections based upon statutory authority, may be altered, or repealed and new by-laws adopted by the Board in accordance with Section 8 of these by-laws.

#### SECTION 14. Parliamentary Procedure

The Board shall follow Roberts Rules of Order, in its latest edition, at its meetings.

LEWIS AND CLARK CITY-COUNTY  
HEALTH DEPARTMENT

By   
Chairman

By   
Vice-Chairman

Revisions:

Passed first reading by the Board of Health: April 28, 2022

Passed second reading and approved by the Board of Health: May 26, 2022

8621A B:By- Laws

**LEWIS & CLARK CITY/COUNTY BOARD OF HEALTH**  
**Helena, Montana**

**BOARD AGENDA ITEM**

**Meeting Date**

**July 23, 2026**

**Agenda Item No.**

**10**

☐ Minutes    ☒ Board Member Discussion    ☐ Staff & Other Reports    ☐ Action    ☐ Hearing of Delegation

**AGENDA ITEMS:** Annual Review of BoH Roles and Responsibilities

**PERSONNEL INVOLVED:** Board members

**BACKGROUND:** Board Governance

**HEALTH DIRECTOR'S RECOMMENDATION:** N/A

☒ **ADDITIONAL INFORMATION**

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**BOARD ACTION:**

|            | M<br>O<br>T<br>I<br>O<br>N | S<br>E<br>C<br>O<br>N<br>D | A<br>Y<br>E | N<br>A<br>Y | A<br>B<br>S<br>T<br>A<br>I<br>N | O<br>T<br>H<br>E<br>R |
|------------|----------------------------|----------------------------|-------------|-------------|---------------------------------|-----------------------|
| Brown      |                            |                            |             |             |                                 |                       |
| Rolfe      |                            |                            |             |             |                                 |                       |
| Rigby      |                            |                            |             |             |                                 |                       |
| Harris     |                            |                            |             |             |                                 |                       |
| Kaufman    |                            |                            |             |             |                                 |                       |
| Nast       |                            |                            |             |             |                                 |                       |
| Ohs-Mosely |                            |                            |             |             |                                 |                       |
| Weltz      |                            |                            |             |             |                                 |                       |
| McGuire    |                            |                            |             |             |                                 |                       |

**NOTES:**

## Overview of Duties / Responsibilities of the Lewis and Clark City-County Board of Health

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### Administrative Responsibilities

- The Board of Health supervises and evaluates the Health Officer/Director's performance.
- The Health Officer/Director, hires, supervises and evaluates all other staff of the Department in compliance with county personnel policies. Salaries, benefits, training & educational policies, etc. established by Board of County Commissioners.
- Annual Health Department Budget - Review and submit recommendation to BOCC for final approval by County Commission
- Take formal action on certain administrative/personnel issues - such as approve extended leave of absence for educational purposes (this is something provided for in union contract) and submit to BOCC for final approval.

### Public Health Policy Responsibilities

- Communicable disease outbreaks or public health crises: Take action as provided for by statute. Direct Health Officer/Department to take certain steps (examples: temporary closures of restaurants at Mall when water supply contaminated; issuance of health advisories and local restrictions on certain activities when situations occur which present health risk in community)
- Board adopts formal policy resolutions on pertinent public health issues (examples of resolutions adopted by L&C City County Board of Health contained in board manual)
- Work with City and County Commissioners and East Helena City Council on issues affecting L&C County residents, and develop formal policy positions when appropriate

- Directs Health Officer/staff to write letters on behalf of Board of Health calling issues to the attention of appropriate parties, thanking for support, expressing concern, requesting legal review, etc.
- Planning meetings or retreats as appropriate - serves as a basis for the Department's program planning and establishment of priorities in relation to funding, or to position ourselves to address new public health priorities.
- Review legislative activities, and direct Health Officer regarding formal Board/Department positions on legislation. Review testimony when necessary.
- Review and submit recommendations for other ordinances or administrative rules which have been delegated to Board/Department for implementation (eg, outdoor air quality ordinance, institutional controls)
- Other responsibilities as specified in 50-2-116, MCA (attached)

### Quasi-Judicial Functions

- Recommend for adoption by local governing body (and periodically review and revise) local regulations for on-site wastewater regulations, or other regulations when authority provided in state statute. This involves public notice, public hearings, etc.
- Recommend for adoption by local governing body health department hourly fee for public health services provided by the health department.
- Hear and act on variance requests for exemptions to on-site wastewater regulations, outdoor air quality ordinance. This involves formal public notice, public hearings, adoption of findings of fact and conclusions of law, etc.

**LEWIS & CLARK CITY/COUNTY BOARD OF HEALTH**  
**Helena, Montana**

**BOARD AGENDA ITEM**

**Meeting Date**

**July 23, 2026**

**Agenda Item No.**

**11**

☐ Minutes    ☒ Board Member Discussion    ☐ Staff & Other Reports    ☐ Action    ☐ Hearing of Delegation

**AGENDA ITEMS:** Discuss results of board assessment and action plan

**PERSONNEL INVOLVED:** Board members

**BACKGROUND:** Board Governance

**HEALTH DIRECTOR'S RECOMMENDATION:** N/A

☒ **ADDITIONAL INFORMATION**

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**BOARD ACTION:**

|            | M<br>O<br>T<br>I<br>O<br>N | S<br>E<br>C<br>O<br>N<br>D | A<br>Y<br>E | N<br>A<br>Y | A<br>B<br>S<br>T<br>A<br>I<br>N | O<br>T<br>H<br>E<br>R |
|------------|----------------------------|----------------------------|-------------|-------------|---------------------------------|-----------------------|
| Brown      |                            |                            |             |             |                                 |                       |
| Rolfe      |                            |                            |             |             |                                 |                       |
| Rigby      |                            |                            |             |             |                                 |                       |
| Harris     |                            |                            |             |             |                                 |                       |
| Kaufman    |                            |                            |             |             |                                 |                       |
| Nast       |                            |                            |             |             |                                 |                       |
| Ohs-Mosely |                            |                            |             |             |                                 |                       |
| Weltz      |                            |                            |             |             |                                 |                       |
| McGuire    |                            |                            |             |             |                                 |                       |

**NOTES:**

Date of Initial Assessment: 2023

Date(s) of Reviews: 2024, 2025

Completed by: Full board participation at monthly meetings

Dates: 10/23/25, 12/4/26, 3/26/26

Board Chair: Chanan Brown

| <u>Action Plan Activities</u>                                                                     | <u>By When</u>                                                                 | <u>By Whom</u>                                  |
|---------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------|-------------------------------------------------|
| 1. Strategic plan review                                                                          | Monthly as a regular part of the agenda<br><br>Annually: successes, challenges | LCPH Staff                                      |
| 2. Training re: legal authority of the board                                                      | August 2026                                                                    | County Attorney's office, Health Officer, TRAIN |
| 3. Review conflict of interest and statement of commitment every year                             | January 2027                                                                   | Health Officer, Board Chair                     |
| 4. Implement Monday.com as a tool to share LCPH events and activities for the board to patriciate | May 2026                                                                       | Admin Support Supervisor, Health Officer        |
| 5. Share pay matrix and salary evaluation with the Board                                          | June 2026                                                                      | Health Officer                                  |
| 6. Advocate for adequate facility                                                                 | Ongoing                                                                        | Board, Health Officer                           |

**LEWIS & CLARK CITY/COUNTY BOARD OF HEALTH**  
**Helena, Montana**

**BOARD AGENDA ITEM**

**Meeting Date**

**July 23, 2026**

**Agenda Item No.**

**12**

☐ Minutes    ☒ Board Member Discussion    ☐ Staff & Other Reports    ☐ Action    ☐ Hearing of Delegation

**AGENDA ITEMS:** Monday.com check-in

**PERSONNEL INVOLVED:** Board members

**BACKGROUND:** Board Governance

**HEALTH DIRECTOR'S RECOMMENDATION:** N/A

**ADDITIONAL INFORMATION**

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**BOARD ACTION:**

|            | M<br>O<br>T<br>I<br>O<br>N | S<br>E<br>C<br>O<br>N<br>D | A<br>Y<br>E | N<br>A<br>Y | A<br>B<br>S<br>T<br>A<br>I<br>N | O<br>T<br>H<br>E<br>R |
|------------|----------------------------|----------------------------|-------------|-------------|---------------------------------|-----------------------|
| Brown      |                            |                            |             |             |                                 |                       |
| Rolfe      |                            |                            |             |             |                                 |                       |
| Rigby      |                            |                            |             |             |                                 |                       |
| Harris     |                            |                            |             |             |                                 |                       |
| Kaufman    |                            |                            |             |             |                                 |                       |
| Nast       |                            |                            |             |             |                                 |                       |
| Ohs-Mosely |                            |                            |             |             |                                 |                       |
| Weltz      |                            |                            |             |             |                                 |                       |
| McGuire    |                            |                            |             |             |                                 |                       |

**NOTES:**

**LEWIS & CLARK CITY/COUNTY BOARD OF HEALTH**  
**Helena, Montana**

**BOARD AGENDA ITEM**

**Meeting Date**

**July 23, 2026**

**Agenda Item No.**

**13**

☐ Minutes    ☒ Board Member Discussion    ☐ Staff & Other Reports    ☐ Action    ☐ Hearing of Delegation

**AGENDA ITEMS:** Training Topic: Legal Authority of the Board of Health

**PERSONNEL INVOLVED:** Board members

**BACKGROUND:** Board Governance

**HEALTH DIRECTOR'S RECOMMENDATION:** N/A

☒ **ADDITIONAL INFORMATION**

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**BOARD ACTION:**

|            | M<br>O<br>T<br>I<br>O<br>N | S<br>E<br>C<br>O<br>N<br>D | A<br>Y<br>E | N<br>A<br>Y | A<br>B<br>S<br>T<br>A<br>I<br>N | O<br>T<br>H<br>E<br>R |
|------------|----------------------------|----------------------------|-------------|-------------|---------------------------------|-----------------------|
| Brown      |                            |                            |             |             |                                 |                       |
| Rolfe      |                            |                            |             |             |                                 |                       |
| Rigby      |                            |                            |             |             |                                 |                       |
| Harris     |                            |                            |             |             |                                 |                       |
| Kaufman    |                            |                            |             |             |                                 |                       |
| Nast       |                            |                            |             |             |                                 |                       |
| Ohs-Mosely |                            |                            |             |             |                                 |                       |
| Weltz      |                            |                            |             |             |                                 |                       |
| McGuire    |                            |                            |             |             |                                 |                       |

**NOTES:**

**LEWIS & CLARK CITY/COUNTY BOARD OF HEALTH**  
**Helena, Montana**

**BOARD AGENDA ITEM**

**Meeting Date**

**July 23, 2026**

**Agenda Item No.**

**Announcements**

☐ Minutes    ☒ Board Member Discussion    ☐ Staff & Other Reports    ☐ Action    ☐ Hearing of Delegation

**AGENDA ITEMS:**

**PERSONNEL INVOLVED:** Public and Board Members

**BACKGROUND:** Time is allowed for any announcements

**HEALTH DIRECTOR'S RECOMMENDATION:** n/a

☐ ADDITIONAL INFORMATION ATTACHED

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**BOARD ACTION:**

**NOTES:**

|            | M<br>O<br>T<br>I<br>O<br>N | S<br>E<br>C<br>O<br>N<br>D | A<br>Y<br>E | N<br>A<br>Y | A<br>B<br>S<br>T<br>A<br>I<br>N | O<br>T<br>H<br>E<br>R |
|------------|----------------------------|----------------------------|-------------|-------------|---------------------------------|-----------------------|
| Brown      |                            |                            |             |             |                                 |                       |
| Rolfe      |                            |                            |             |             |                                 |                       |
| Rigby      |                            |                            |             |             |                                 |                       |
| Harris     |                            |                            |             |             |                                 |                       |
| Kaufman    |                            |                            |             |             |                                 |                       |
| Nast       |                            |                            |             |             |                                 |                       |
| Ohs-Mosely |                            |                            |             |             |                                 |                       |
| Weltz      |                            |                            |             |             |                                 |                       |
| McGuire    |                            |                            |             |             |                                 |                       |

**LEWIS & CLARK CITY/COUNTY BOARD OF HEALTH**  
**Helena, Montana**

**BOARD AGENDA ITEM**

**Meeting Date**

**July 23, 2026**

**Agenda Item No.**

**Public Comments**

☐ Minutes    ☒ Board Member Discussion    ☐ Staff & Other Reports    ☐ Action    ☐ Hearing of Delegation

**AGENDA ITEMS:** Public Comment

**PERSONNEL INVOLVED:** Public and Board Members

**BACKGROUND:** Time is allowed for public comment on matters not mentioned in the agenda within the Board of Health's jurisdiction.

**HEALTH DIRECTOR'S RECOMMENDATION:** n/a

☐ ADDITIONAL INFORMATION ATTACHED

**BOARD ACTION:**

**NOTES:**

|            | M<br>O<br>T<br>I<br>O<br>N | S<br>E<br>C<br>O<br>N<br>D | A<br>Y<br>E | N<br>A<br>Y | A<br>B<br>S<br>T<br>A<br>I<br>N | O<br>T<br>H<br>E<br>R |
|------------|----------------------------|----------------------------|-------------|-------------|---------------------------------|-----------------------|
| Brown      |                            |                            |             |             |                                 |                       |
| Rolfe      |                            |                            |             |             |                                 |                       |
| Rigby      |                            |                            |             |             |                                 |                       |
| Harris     |                            |                            |             |             |                                 |                       |
| Kaufman    |                            |                            |             |             |                                 |                       |
| Nast       |                            |                            |             |             |                                 |                       |
| Ohs-Mosely |                            |                            |             |             |                                 |                       |
| Weltz      |                            |                            |             |             |                                 |                       |
| McGuire    |                            |                            |             |             |                                 |                       |

# Attendance Record for the Lewis & Clark City-County Board of Health

## FY 2026

|            | Jul | Aug | Sept | Oct | Nov/<br>Dec | Jan | Feb | Mar | Apr | May | Jun |
|------------|-----|-----|------|-----|-------------|-----|-----|-----|-----|-----|-----|
| Brown      | *   | X   | X    | X   | X           | X   | X   | X   | X   | X   |     |
| Rolfe      | *   | X   | X    | X   | X           | X   | X   | X   | X   | O   |     |
| Reed       | *   | X   | O    | X   | X           |     |     |     |     |     |     |
| Harris     | *   | X   | Xp   | O   | X           | X   | O   | O   | X   | X   |     |
| Rigby      |     |     |      |     |             | X   | X   | X   | X   | X   |     |
| Kaufman    | *   | X   | O    | O   | X           | X   | X   | X   | X   | X   |     |
| Nast       | *   | X   | X    | X   | X           | X   | Xp  | X   | X   | X   |     |
| Ohs-Mosely | *   | X   | X    | X   | X           | X   | X   | X   | X   | X   |     |
| Weltz      | *   | O   | O    | O   | O           | O   | O   | O   | O   | X   |     |
| McGuire    | *   | X   | X    | X   | Xp          | X   | X   | X   | X   | X   |     |

### Legend:

X = Present

X<sub>p</sub> = Present by phone/video

O = Absent

\* = No meeting held

P = Strategic Planning Session

T = Training

Switched with another representative

### **BOARD MEMBERS**

|                               |                                                |
|-------------------------------|------------------------------------------------|
| Chanan Brown-Chair            | Term expires – June 30, 2027                   |
| Sherri Ann Ohs-Mosley         | Term expires - June 30, 2027                   |
| Anastasia Nast                | Term expires - June 30, 2028                   |
| Mike McGuire                  | Term expires - June 30, 2028                   |
| Lisa Kaufman-Hearings Officer | Term expires - June 30, 2027                   |
| Rex Weltz                     | Superintendent of Schools                      |
| Commissioner Tom Rolfe        | Pleasure of Lewis & Clark County<br>Commission |
| Commissioner Ben Rigby        | Pleasure of Helena City Commission             |
| Mayor Kelly Harris            | Pleasure of East Helena City Council           |

### **MEETING DATES FOR FISCAL YEAR 2027**

Scheduled for the fourth Thursday of the month at 1:00 p.m.  
in the Public Health Conference Room of the Murray Building.

|                    |                   |
|--------------------|-------------------|
| August 27, 2026    | February 25, 2027 |
| September 24, 2026 | March 25, 2027    |
| October 22, 2025   | April 22, 2027    |
| December 3, 2025   | May 27, 2027      |
| January 28, 2027   | June 24, 2027     |

Lewis and Clark County  
Pay Matrix  
FY'27 - 2.7%  
June 14, 2026

|              | <i>Entry Level</i><br><i>Step 1</i> | <i>Step 2</i> | <i>Step 3</i> | <i>Step 4</i> | <i>Step 5</i> | <i>Step 6</i> | <i>Step 7</i> | <b>Position Titles</b>                                                                                                                                                                                                                                                                                                                                                            |
|--------------|-------------------------------------|---------------|---------------|---------------|---------------|---------------|---------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|              |                                     |               |               |               |               |               | 5%            |                                                                                                                                                                                                                                                                                                                                                                                   |
| <b>Grade</b> | <b>85%</b>                          | <b>87.50%</b> | <b>90%</b>    | <b>92.50%</b> | <b>95%</b>    | <b>97.50%</b> | <b>100%</b>   |                                                                                                                                                                                                                                                                                                                                                                                   |
| 1            | 14.05                               | 14.46         | 14.87         | 15.29         | 15.70         | 16.11         | 16.52         | Office Worker                                                                                                                                                                                                                                                                                                                                                                     |
| 2            | 14.75                               | 15.18         | 15.62         | 16.05         | 16.48         | 16.92         | 17.35         |                                                                                                                                                                                                                                                                                                                                                                                   |
| 3            | 15.49                               | 15.94         | 16.40         | 16.85         | 17.31         | 17.76         | 18.22         |                                                                                                                                                                                                                                                                                                                                                                                   |
| 4            | 16.26                               | 16.74         | 17.22         | 17.69         | 18.17         | 18.65         | 19.13         |                                                                                                                                                                                                                                                                                                                                                                                   |
| 5            | 17.07                               | 17.57         | 18.08         | 18.58         | 19.08         | 19.58         | 20.09         |                                                                                                                                                                                                                                                                                                                                                                                   |
| 6            | 17.93                               | 18.45         | 18.98         | 19.51         | 20.04         | 20.56         | 21.09         | Custodian<br>Fairgrounds Laborer/Worker<br>Groundskeeper<br>Mower<br>Office Clerk                                                                                                                                                                                                                                                                                                 |
| 7            | 18.82                               | 19.38         | 19.93         | 20.48         | 21.04         | 21.59         | 22.14         | Maintenance Worker I<br>Sobriety Compliance Technician<br>Weed Sprayer I                                                                                                                                                                                                                                                                                                          |
| 8            | 19.76                               | 20.35         | 20.93         | 21.51         | 22.09         | 22.67         | 23.25         | Administrative Assistant I<br>Administrative Secretary<br>Administrative Secretary-Receptionist<br>Breastfeeding Peer Counselor<br>Front Desk Clerk-Health<br>Laborer<br>Landfill Attendant<br>Weed Sprayer II<br>WIC Aide                                                                                                                                                        |
| 9            | 20.75                               | 21.36         | 21.97         | 22.58         | 23.19         | 23.80         | 24.41         | Accounting Clerk I<br>Administrative Assistant I-MV<br>Administrative Assistant-Sheriff<br>Billing Clerk I-Health<br>BoCC Administrative Assistant<br>Court Services Assistant<br>District Court Clerk I<br>District Court Records Clerk<br>Elections Clerk I<br>Justice Court Clerk<br>Maintenance Worker II<br>Motor Vehicle Clerk I<br>Property Tax Clerk I<br>Records Clerk I |
| 10           | 21.79                               | 22.43         | 23.07         | 23.71         | 24.35         | 24.99         | 25.63         | Administrative Assistant II<br>Animal Control Officer<br>Code Enforcement Officer-Temporary<br>District Court Clerk/Bailiff<br>Landfill Attendant II<br>Maintenance Technician Assistant<br>Weed Management Planner                                                                                                                                                               |

|    | <b>Entry Level</b> |               |               |               |               |               |               | <b>Position Titles</b>                                                                                                                                                                                                                                                                                                                                                     |
|----|--------------------|---------------|---------------|---------------|---------------|---------------|---------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|    | <b>Step 1</b>      | <b>Step 2</b> | <b>Step 3</b> | <b>Step 4</b> | <b>Step 5</b> | <b>Step 6</b> | <b>Step 7</b> |                                                                                                                                                                                                                                                                                                                                                                            |
|    | <b>85%</b>         | <b>87.50%</b> | <b>90%</b>    | <b>92.50%</b> | <b>95%</b>    | <b>97.50%</b> | <b>100%</b>   |                                                                                                                                                                                                                                                                                                                                                                            |
| 11 | 22.88              | 23.55         | 24.22         | 24.90         | 25.57         | 26.24         | 26.92         | Accounting Technician<br>Accounting Clerk II<br>Admin. Secretary II-Concealed Weapon Perm.<br>Administrative Technician<br>Case Manager-LPN<br>Detention Officer<br>District Court Clerk II<br>Elections Clerk II<br>Legal Secretary I<br>LPN I<br>Motor Vehicle Clerk II<br>Planning Tech<br>Property Tax Clerk II<br>Records Clerk II<br>Sobriety Compliance Coordinator |
|    |                    |               |               |               |               | 26.24         | 26.92         |                                                                                                                                                                                                                                                                                                                                                                            |
| 12 | 24.02              | 24.73         | 25.44         | 26.14         | 26.85         | 27.56         | 28.26         | Accounting Clerk III<br>Administrative Assistant III<br>District Court Clerk/Bailiff-Lead<br>Evidence Technician<br>Justice Court Clerk III-Lead<br>Landfill Attendant III<br>Maintenance Technician<br>Motor Vehicle Clerk III<br>Records Clerk III<br>WIC Clinic Coordinator                                                                                             |
| 13 | 25.22              | 25.97         | 26.71         | 27.45         | 28.19         | 28.93         | 29.68         | Administrative Assistant III- Lead<br>Case Manager-Behavioral Health<br>Case Manager/Social Worker-hired after 1/1/16<br>Civil Officer Manager<br>Court Services Officer                                                                                                                                                                                                   |
|    | 25.22              | 25.97         | 26.71         |               | 28.19         |               | 29.68         | Equipment Operator<br>Historic Preservation Officer<br>Legal Secretary II<br>Pretrial & Misdemeanor Probation Officer                                                                                                                                                                                                                                                      |
|    |                    |               |               |               |               |               | 29.68         | Senior Detention Officer                                                                                                                                                                                                                                                                                                                                                   |
| 14 | 26.49              | 27.26         | 28.04         | 28.82         | 29.60         | 30.38         | 31.16         | Lead Maintenance Technician<br>Radio Technician                                                                                                                                                                                                                                                                                                                            |
| 15 | 27.81              | 28.63         | 29.45         | 30.26         | 31.08         | 31.90         | 32.72         | Administrative Supervisor - Public Health                                                                                                                                                                                                                                                                                                                                  |
|    | 27.81              | 28.63         | 29.45         | 30.26         | 31.08         | 31.90         | 32.72         | Detention Corporal                                                                                                                                                                                                                                                                                                                                                         |
|    | 27.81              | 28.63         | 29.45         | 30.26         | 31.08         | 31.90         | 32.72         | Environmental Technician                                                                                                                                                                                                                                                                                                                                                   |
|    | 27.81              | 28.63         | 29.45         | 30.26         | 31.08         | 31.90         | 32.72         | Lead Equipment Operator                                                                                                                                                                                                                                                                                                                                                    |
|    | 27.81              | 28.63         | 29.45         | 30.26         | 31.08         | 31.90         | 32.72         | Licensed MSW/Clinical Counselor                                                                                                                                                                                                                                                                                                                                            |
|    | 27.81              | 28.63         | 29.45         | 30.26         | 31.08         | 31.90         | 32.72         | Mechanic                                                                                                                                                                                                                                                                                                                                                                   |
|    | 27.81              | 28.63         | 29.45         | 30.26         | 31.08         | 31.90         | 32.72         | Payroll and Benefits Specialist                                                                                                                                                                                                                                                                                                                                            |
|    | 27.81              | 28.63         | 29.45         | 30.26         | 31.08         | 31.90         | 32.72         | Sign Technician                                                                                                                                                                                                                                                                                                                                                            |
| 16 | 29.20              | 30.06         | 30.92         | 31.78         | 32.64         | 33.49         | 34.35         | Accounting Coordinator<br>Cemetery Supervisor<br>CONNECT Referral & Systems Improvement Coord.<br>Deputy Coroner<br>Detention Center Education & Reentry Coordinator                                                                                                                                                                                                       |
|    | 29.20              | 30.06         | 30.92         |               | 32.64         |               | 34.35         | District Operator<br>Environmental Technician<br>Health Educator<br>Victim Assistance Coordinator<br>Water Quality Specialist                                                                                                                                                                                                                                              |

|    | <b>Entry Level</b> |               |               |               |               |               |               | <b>Position Titles</b>                         |
|----|--------------------|---------------|---------------|---------------|---------------|---------------|---------------|------------------------------------------------|
|    | <b>Step 1</b>      | <b>Step 2</b> | <b>Step 3</b> | <b>Step 4</b> | <b>Step 5</b> | <b>Step 6</b> | <b>Step 7</b> |                                                |
|    | <b>85%</b>         | <b>87.50%</b> | <b>90%</b>    | <b>92.50%</b> | <b>95%</b>    | <b>97.50%</b> | <b>100%</b>   |                                                |
| 17 | 30.66              | 31.56         | 32.46         | 33.37         | 34.27         | 35.17         | 36.07         | Computer Support Specialist                    |
|    |                    |               |               |               |               |               | 36.07         | Detention Sergeant                             |
|    |                    |               |               |               |               |               |               | Fairgrounds Supervisor                         |
|    | 30.66              | 31.56         | 32.46         |               | 34.27         |               | 36.07         | Lead Mechanic                                  |
|    |                    |               |               |               |               |               |               | Motor Vehicle Division Supervisor              |
|    |                    |               |               |               |               |               |               | Noxious Weed & Mosquito Program Supervisor     |
|    |                    |               |               |               |               |               |               | Outreach Coordinator                           |
|    |                    |               |               |               |               |               |               | Planner I                                      |
|    |                    |               |               |               |               |               |               | Property Tax Division Supervisor               |
|    |                    |               |               |               |               |               |               | Records Division Supervisor                    |
| 18 | 32.19              | 33.14         | 34.09         | 35.03         | 35.98         | 36.93         | 37.87         | Administrative Coordinator                     |
|    |                    |               |               |               |               |               |               | ARPA Program and Grants Specialist             |
|    |                    |               |               |               |               |               |               | Budget Coordinator                             |
|    |                    |               |               |               |               |               |               | Behavioral Health Coordinator                  |
|    |                    |               |               |               |               |               |               | Behavioral Hlth Systems Improvement Specialist |
|    |                    |               |               |               |               |               |               | Communications Specialist                      |
|    |                    |               |               |               |               |               |               | Criminal Justice Program Analyst               |
|    |                    |               |               |               |               |               |               | District Court Supervisor                      |
|    |                    |               |               |               |               |               |               | Environmental Health Specialist                |
|    |                    |               |               |               |               |               |               | Financial Specialist                           |
|    |                    |               |               |               |               |               |               | Grants Specialist                              |
|    |                    |               |               |               |               |               |               | Health Educator-Breast and Cervical Cancer     |
|    |                    |               |               |               |               |               |               | Human Resources Specialist                     |
|    |                    |               |               |               |               |               |               | Justice Court Supervisor                       |
|    |                    |               |               |               |               |               |               | Preparedness Planning Specialist               |
| 19 | 33.80              | 34.80         | 35.79         | 36.79         | 37.78         | 38.77         | 39.77         | Behavioral Health Therapist                    |
|    |                    |               |               |               |               |               |               | Case Manager RN/Care Manager RN                |
|    |                    |               |               |               |               |               |               | Case Manager/SDMI Waiver Program-RN            |
|    |                    |               |               |               |               |               |               | Computer Support Specialist-Lead               |
|    |                    |               |               |               |               |               |               | Disaster & Emergency Services Coordinator      |
|    |                    |               |               |               |               |               |               | Elections Division Manager                     |
|    |                    |               |               |               |               |               |               | GIS Analyst                                    |
|    |                    |               |               |               |               |               |               | Human Resources Generalist                     |
|    |                    |               |               |               |               |               |               | Licensed Addiction Counselor                   |
|    |                    |               |               |               |               |               |               | Planner II                                     |
|    |                    |               |               |               |               |               |               | Public Health Nurse                            |
|    |                    |               |               |               |               |               |               | Registered Dietitian                           |
| 20 | 35.49              | 36.54         | 37.58         | 38.62         | 39.67         | 40.71         | 41.76         | Accountant                                     |
|    |                    |               |               |               |               |               |               | Construction Project Coordinator               |
|    |                    |               |               |               |               |               |               | Finance Coordinator                            |
|    |                    |               |               |               |               |               |               | Hydrogeologist/Groundwater Hydrologist         |
|    |                    |               |               |               |               |               |               | Network Administrator                          |
|    |                    |               |               |               |               |               |               | Procurement Officer                            |
|    |                    |               |               |               |               |               |               | RID Construction Coordinator                   |

|      | <b>Entry Level</b> |               |               |               |               |               |               | <b>Position Titles</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
|------|--------------------|---------------|---------------|---------------|---------------|---------------|---------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|      | <b>Step 1</b>      | <b>Step 2</b> | <b>Step 3</b> | <b>Step 4</b> | <b>Step 5</b> | <b>Step 6</b> | <b>Step 7</b> |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
|      | <b>85%</b>         | <b>87.50%</b> | <b>90%</b>    | <b>92.50%</b> | <b>95%</b>    | <b>97.50%</b> | <b>100%</b>   |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
| 21   | 37.27              | 38.36         | 39.46         | 40.56         | 41.65         | 42.75         | 43.84         | Behavioral Health Program Supervisor<br>Bridge Manager<br>Communications Coordinator<br>Court Services Diversion Programs Supervisor<br>Criminal Justice Data Analyst Supervisor<br>Customer Support Supervisor<br>Cybersecurity Analyst<br>Development Services Supervisor<br>Detention Center Nurse-RN<br>Environmental Health Supervisor<br>Epidemiologist<br>Home Visiting Program Supervisor<br>Licensed Establishment Program Supervisor<br>Prevention Program Supervisor<br>Public Health Nurse Supervisor<br>Road Manager<br>Shop Manager<br>Technology Implementation Manager |
|      |                    |               |               | 40.56         | 41.65         | 42.75         | 43.84         |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
| 22   | 39.13              | 40.28         | 41.43         | 42.58         | 43.73         | 44.89         | 46.04         | Accounting Division Supervisor<br>Buildings Maintenance Supervisor<br>Detention Center Nurse-Lead<br>Emergency Management Program Manager<br>GIS Center Manager<br>Planner III<br>Senior Finance Coordinator<br>Senior HR Generalist<br>Senior Network Manager<br>Special Districts Program Coordinator                                                                                                                                                                                                                                                                                |
|      |                    |               |               |               | 43.73         | 44.89         | 46.04         |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
| 23   | 41.09              | 42.30         | 43.50         | 44.71         | 45.92         | 47.13         | 48.34         | Road/Bridge Operations Superintendent                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
| 24   | 43.14              | 44.41         | 45.68         | 46.95         | 48.22         | 49.49         | 50.76         | Deputy Attorney I<br>Grants and Procurement Director<br>IT Operations and Security Manager                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |
| 25   | 45.30              | 46.63         | 47.96         | 49.30         | 50.63         | 51.96         | 53.29         | Accounting Manager<br>Assistant Public Works Director<br>Criminal Justice Services Director<br>County Engineer<br>Fairgrounds Manager<br>Public Health Operations Manager                                                                                                                                                                                                                                                                                                                                                                                                              |
| 26   | 47.56              | 48.96         | 50.36         | 51.76         | 53.16         | 54.56         | 55.96         | Communications System Manager                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
| 27   | 49.94              | 51.41         | 52.88         | 54.35         | 55.82         | 57.29         | 58.76         | Deputy Attorney II                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |
| 28   | 52.44              | 53.98         | 55.52         | 57.07         | 58.61         | 60.15         | 61.69         | Health Officer<br>Human Resources Director                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |
| 29   | 55.06              | 56.68         | 58.30         | 59.92         | 61.54         | 63.16         | 64.78         | Chief Deputy Attorney<br>I T & S Director                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |
|      |                    |               |               |               |               |               | 2.5%          |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
| 30   | 57.81              | 59.51         | 61.22         | 62.92         | 64.62         | 66.32         | 68.02         | Community Development and Planning Director<br>Public Works Director                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
| 30.5 | 59.26              | 61.00         | 62.75         | 64.49         | 66.23         | 67.97         | 69.72         |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
| 31   | 60.74              | 62.53         | 64.31         | 66.10         | 67.89         | 69.67         | 71.46         |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
| 31.5 | 62.26              | 64.09         | 65.92         | 67.75         | 69.58         | 71.42         | 73.25         |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |

|      | <b>Entry Level</b> |               |               |               |               |               |               | <b>Position Titles</b>                                           |
|------|--------------------|---------------|---------------|---------------|---------------|---------------|---------------|------------------------------------------------------------------|
|      | <b>Step 1</b>      | <b>Step 2</b> | <b>Step 3</b> | <b>Step 4</b> | <b>Step 5</b> | <b>Step 6</b> | <b>Step 7</b> |                                                                  |
|      | <b>85%</b>         | <b>87.50%</b> | <b>90%</b>    | <b>92.50%</b> | <b>95%</b>    | <b>97.50%</b> | <b>100%</b>   |                                                                  |
| 32   | 63.82              | 65.69         | 67.57         | 69.45         | 71.32         | 73.20         | 75.08         |                                                                  |
| 32.5 | 65.41              | 67.34         | 69.26         | 71.18         | 73.11         | 75.03         | 76.95         | Chief Financial Officer<br>Director of Public Works and Planning |
| 33   | 67.05              | 69.02         | 70.99         | 72.96         | 74.93         | 76.91         | 78.88         |                                                                  |
| 33.5 | 68.72              | 70.74         | 72.77         | 74.79         | 76.81         | 78.83         | 80.85         |                                                                  |
| 34   | 70.44              | 72.51         | 74.58         | 76.66         | 78.73         | 80.80         | 82.87         |                                                                  |
| 34.5 | 72.20              | 74.33         | 76.45         | 78.57         | 80.70         | 82.82         | 84.94         |                                                                  |
| 35   | 74.01              | 76.18         | 78.36         | 80.54         | 82.71         | 84.89         | 87.07         | Chief Administrative Officer                                     |
| 35.5 | 75.86              | 78.09         | 80.32         | 82.55         | 84.78         | 87.01         | 89.24         |                                                                  |
| 36   | 77.75              | 80.04         | 82.33         | 84.61         | 86.90         | 89.19         | 91.48         |                                                                  |
| 36.5 | 79.70              | 82.04         | 84.39         | 86.73         | 89.07         | 91.42         | 93.76         |                                                                  |
| 37   | 81.69              | 84.09         | 86.50         | 88.90         | 91.30         | 93.70         | 96.11         |                                                                  |
| 37.5 | 83.73              | 86.20         | 88.66         | 91.12         | 93.58         | 96.05         | 98.51         |                                                                  |
| 38   | 85.83              | 88.35         | 90.87         | 93.40         | 95.92         | 98.45         | 100.97        |                                                                  |
| 38.5 | 87.97              | 90.56         | 93.15         | 95.73         | 98.32         | 100.91        | 103.50        |                                                                  |
| 39   | 90.17              | 92.82         | 95.47         | 98.13         | 100.78        | 103.43        | 106.08        |                                                                  |
| 39.5 | 92.42              | 95.14         | 97.86         | 100.58        | 103.30        | 106.02        | 108.74        |                                                                  |
| 40   | 94.74              | 97.52         | 100.31        | 103.09        | 105.88        | 108.67        | 111.45        |                                                                  |
| 40.5 | 97.10              | 99.96         | 102.82        | 105.67        | 108.53        | 111.38        | 114.24        |                                                                  |
| 41   | 99.53              | 102.46        | 105.39        | 108.31        | 111.24        | 114.17        | 117.10        | Physician                                                        |
| 41.5 | 102.02             | 105.02        | 108.02        | 111.02        | 114.02        | 117.02        | 120.02        |                                                                  |
| 42   | 104.57             | 107.65        | 110.72        | 113.80        | 116.87        | 119.95        | 123.02        |                                                                  |
| 42.5 | 107.18             | 110.34        | 113.49        | 116.64        | 119.79        | 122.95        | 126.10        |                                                                  |
| 43   | 109.86             | 113.10        | 116.33        | 119.56        | 122.79        | 126.02        | 129.25        |                                                                  |