



**REGULAR AGENDA
BOARD OF DIRECTORS MEETING
MALAGA COUNTY WATER DISTRICT
3580 SOUTH FRANK STREET
FRESNO, CALIFORNIA 93725
TUESDAY, MARCH 13, 2007, 7:00 P.M.**

In compliance with the Americans with Disabilities Act, if you need special assistance to participate in a District Board meeting, please contact the District Office (559) 485-7353 at least 48 hours prior to the meeting to ensure that reasonable arrangements can be made to provide accessibility to the meeting.

PLEASE SUBMIT ALL CORRESPONDENCE FOR THE DISTRICT BOARD OF DIRECTORS MEETING PRIOR TO THE MEETING WITH A COPY TO THE DISTRICT OFFICE

1. **CALL TO ORDER:**

2. **ROLL CALL:**

President Charles Garabedian, Jr., Vice President John Leyva, Director Irma Castaneda, Director Salvador Cerrillo, Director Frank Soto

3. **CERTIFICATION:**

Certification is made that the agenda was posted 72 hours before the meeting

4. **PUBLIC COMMUNICATIONS:**

Any member of the public may address the Malaga County Water District Board on any item(s) of interest within the jurisdiction of the Board, not appearing on the Agenda. The Board will listen to all communications, however in compliance with the Brown Act; the Board cannot take action on items that are not on the agenda. Public may also address the Board on agenda items at the time they are addressed by the Board. Anyone wishing to speak is requested to wait until recognized by the Board President.

5. **CORRESPONDENCE:**

6. **CONSENT AGENDA:**

6A. **MINUTES:**

Minutes of the Regular Board Meeting of February 27, 2007

6B. **BILLS PAYABLE/FINANCIAL STATEMENT:**

Period of February 1 to February 28, 2007.

(Recommended Action: Approve the Consent Agenda as presented or modified)

Motion by _____, seconded by _____

7. **REGULAR BUSINESS:**

7A. **Public Hearing – Early Detection Program:** Officer Mike Bowman will present information on the Early Detection Program being administered by the County Department of Fire Protection Services.

7B. **Resolution No. 03-13-07(A):** A Resolution of the Malaga County Water District Board of Directors for funding from the 2006/2007 Local Government Waste Tire Cleanup and Amnesty Grant (TCA2 Cycle) under the California Integrated Waste Management Board.

(Recommended Action: Approve Resolution 03-13-07(A) as presented or modified)

Motion by _____, seconded by _____

8. **ENGINEER’S REPORT:**

8A. **CAPITAL IMPROVEMENT PROJECTS:**

1. **Well 7 Standby Power (CDBG):** Bid opening is scheduled for Wednesday, March 21st

(Recommended Action: Informational Only - No Action Required)

2. **Well 1 & 6 Improvements (CDBG):** Anticipated advertisement end of March 2007. Reimbursement request No. 1 for \$2,890.96 was submitted on February 9th.

(Recommended Action: Informational Only – No Action Required)

3. **Wastewater Treatment Plant DAF (CDBG):** Bid opening is scheduled for April 4, 2007.

(Recommended Action: Informational Only – No Action Required)

4. **Wastewater Treatment Plant Sludge Beds (CDBG):** The District submitted the CEQA Notice of Exemption for the Sludge Beds Improvements Project.

(Recommended Action: Informational Only – No Action Required)

5. **North Avenue Water Line:** The Notice of Award, Agreement, and Attachments have been transmitted to Bill Nelson, GEC for execution. Work is anticipated to begin end of March 2007.

(Recommended Action: Informational Only – No Action Required)

8B. **MISCELLANEOUS DEVELOPMENT:**

Resolution No. 03-13-07(B) - APN 330-050-05 (Chamren Touch, 3111 S. Chestnut) (4.23 acres): The District has been asked to be the proponent of annexation for the proposed development. LAFCo requires the District to adopt a resolution requesting the annexation. A Resolution of Application by the Malaga County Water District Requesting the Local Agency Formation Commission to take Proceedings for the Chamren Touch Annexation.

(Recommended Action: Approve Resolution 03-13-07(B), as presented or modified)

Motion by _____, seconded by _____

9. **RECREATION REPORT:**
Recreation Report by Liz Tovar and Lupe Rios

10. **GENERAL MANAGER'S REPORT:**

11. **PRESIDENT'S REPORT:**

12. **DIRECTOR'S REPORT(S):**

13. **LEGAL COUNSEL'S REPORT:**

14. **CLOSED SESSION:**

15. **ADJOURNMENT:**