

# **CITY OF HIGHLAND REGULAR MEETING OF THE CITY COUNCIL AGENDA**

## **REGULAR MEETING**

October 27, 2020  
6:00 p.m.  
City Hall  
Donahue Council Chambers  
27215 Base Line  
Highland, California

## **CITY COUNCIL MEMBERS**

LARRY McCALLON, MAYOR  
PENNY LILBURN, MAYOR PRO TEM  
JESSE CHAVEZ, COUNCIL MEMBER  
ANAELI SOLANO, COUNCIL MEMBER  
JOHN P. TIMMER, COUNCIL MEMBER

## **STAFF**

Joseph A. Hughes - City Manager  
Chuck Dantuono - Director of Administrative Services/City Treasurer  
Betty Hughes - City Clerk  
Lawrence Mainez - Community Development Director  
Carlos Zamano - Public Works Director/City Engineer  
Maricela Marroquin - City Attorney

## **MISSION STATEMENT**

Highland is dedicated to the betterment of the individual, the family, the neighborhood and the community. The City Council and the staff of Highland are dedicated to providing the quality of public facilities and services that its citizens are willing to fund and will do so as efficiently as possible.

Visit the City's Website at: [www.cityofhighland.org](http://www.cityofhighland.org)

The City of Highland complies with the Americans with Disabilities Act of 1990. If you require special assistance to participate in this meeting, please call the City Clerk's Department at (909) 864-6861, ext. 226, at least 48 hours prior to the meeting.

Pursuant to Government Code Section 54957.5, any disclosable public records related to an open session item on a regular meeting agenda and distributed by the City of Highland to all or a majority of the City Council less than 72 hours prior to that meeting are available for public inspection at City Hall, 27215 Base Line, Highland, CA 92346, during normal business hours.

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### **SPECIAL NOTICE REGARDING COVID-19**

In accordance with Governor Newsom's Executive Order N-25-20 and N-29-20, this meeting is being conducted via teleconference/Zoom. Anyone can join the meeting virtually or by phone.

- Join the Zoom Meeting online: <https://zoom.us/j/94785818531>
- Listen to the meeting by calling:

(669) 900-9128  
Meeting ID: 947 8581 8531#

Toll free phone numbers:  
(877) 853-5247 or (888) 788-0099  
Meeting ID: 947 8581 8531#

*If you encounter problems with the toll free numbers,  
please use the other number listed above.*

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Submission of Public Comments: For those wishing to make public comments at the October 27, 2020 Council meeting, please submit your comments by email to be read aloud at the meeting by the City Clerk. Email comments must be submitted by 5:00 p.m. on October 27, 2020 to the City Clerk at [publiccomment@cityofhighland.org](mailto:publiccomment@cityofhighland.org). If you are making a comment regarding an item on the agenda, please identify the agenda item in the subject line. All email comments shall be subject to the same rules as would otherwise govern speaker comments at the Council meeting.

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**CITY COUNCIL REGULAR MEETING  
OCTOBER 27, 2020 - 6:00 p.m.**

**AGENDA**

**CALL TO ORDER**

**ROLL CALL**

**PUBLIC COMMENT (ITEMS NOT ON THE AGENDA)**

The City Clerk shall read all email comments received before 5:00 p.m., provided that the reading shall not exceed three (3) minutes because this is the time limit for speakers at a Council Meeting. The email comments submitted shall become part of the record of the Council Meeting.

**CITY COUNCIL CONSENT CALENDAR**

1. Waive the Reading of All Ordinances  
RECOMMENDATION: Waive the reading of all Ordinances in their entirety and read by title only.
2. Minutes – September 22, 2020 City Council Regular Meeting  
RECOMMENDATION: Approve the Minutes as submitted.
3. Minutes – September 29, 2020 City Council Special Meeting  
RECOMMENDATION: Approve the Minutes as submitted.
4. Minutes – October 13, 2020 City Council Regular Meeting  
RECOMMENDATION: Approve the Minutes as submitted.
5. Warrant Register  
RECOMMENDATION: Approve Warrant Register No. 711 for October 27, 2020, in the amount of \$2,548,294.88 and Payroll of \$203,009.12.
6. Treasurer's Report for September 2020  
RECOMMENDATION: That the City Council receive and file Treasurer's Report for September 2020.
7. Amendment to Reserve Fund Surety Policy for 2017 Tax Allocation Bonds (2017 Bonds) Issued by the Successor Agency  
RECOMMENDATION: That the City Council authorize payment by wire transfer of an additional premium amount for an increase to the Policy Limit of the Surety Policy for the Debt Service Reserve Fund of the 2017 Bonds.

8. Automatic Aid Agreement between the City of Highland and the City of Redlands  
**RECOMMENDATION:** That the City Council authorize the Mayor to execute the Automatic Aid Agreement and authorize Cal Fire Battalion Chief Sean Landavazo (Highland Fire Chief) to execute the Operating Plan attached to the Agreement.
9. San Bernardino County Municipal Separate Storm Sewer System – National Pollution Discharge Elimination System (NPDES) Permit Renewal Participation and Joint Defense Agreement Modification  
**RECOMMENDATION:** That the City Council authorize the Mayor to execute the San Bernardino County Municipal Separate Storm Sewer System – National Pollution Discharge Elimination System (NPDES) Permit Renewal Participation and Joint Defense Agreement Modification on behalf of the City of Highland.
10. Easement Acceptance Juana Barajas – FY 2018-2019 Community Development Block Grant (CDBG) Pavement Improvements  
**RECOMMENDATION:** That the City Council:
  1. Accept the Grant of Easement for Road and Drainage purposes from Juana Barajas; and
  2. Direct the City Clerk to record the Grants of Easement.
11. Construction Support Services for Two Federal Safe Routes to School Projects (str11005 and str11006)  
**RECOMMENDATION:** That the City Council:
  1. Approve a proposal from Willdan for construction support services in the amount of \$20,680.00 for Projects str11005 (9th Street) and str11006 (McKinley Street), and authorize the City Manager to approve proposal amendments up to 10% of the proposal amount.

## **CITY COUNCIL PUBLIC HEARING**

The order of business for Public Hearings shall be:

- 1) Mayor opens Public Hearing;
- 2) Staff presentation;
- 3) Applicant/Representative presentation;
- 4) Speakers in favor of proposal;
- 5) Speakers in opposition to proposal;
- 6) Applicant rebuttal;
- 7) Mayor closes Public Hearing;
- 8) Council discussion, motion and vote.

**ONCE THE PUBLIC HEARING IS CLOSED NO FURTHER TESTIMONY IS TAKEN.**

No public hearing.

## CITY COUNCIL LEGISLATIVE

12. Use of Coronavirus Relief Funds (CRF) through the CARES Act (County)  
RECOMMENDATION: That the City Council:
1. Authorize the expenditures of the \$683,080 for the CRF funds (County portion) for the programs and amounts described in Attachment #1 and authorize staff to move any unexpended funds to the Public Health & Safety line item;
  2. Authorize budget adjustments in the amount of \$683,080 (accounts listed in Attachment #1) in expenditures and revenues in fund 030-Major Grants Fund; and
  3. Approve the Allocation Agreement in Attachment #2.
13. Cooperative Agreement with SBCTA for Base Line Interchange (Budget Adjustment)  
RECOMMENDATION: That the City Council authorize the Mayor to sign a budget adjustment in the construction phase of the Base Line Interchange Project within Cooperative Agreement C13027 (00-1000791).
14. Planning Commission Appointments  
RECOMMENDATION: That the City Council appoint five members to the Planning Commission and adopt Resolution No. 2020-\_\_\_\_\_ establishing the terms for Planning Commissioners.
15. City Manager Report and Comments (Work Program, Regional/Legislative/Development Issues, Subcommittees, etc.)  
RECOMMENDATION: Discussion and possible action.
16. Council Member Comments (Agency/Committee/AB 1234 Reports, District Updates, etc.)  
RECOMMENDATION: Discussion and possible action.

## ANNOUNCEMENTS

## CLOSED SESSION

### CONFERENCE WITH LEGAL COUNSEL – ANTICIPATED LITIGATION

Significant exposure to litigation pursuant to Government Code Section 54956.9(d)(2) and/or (d)(3):  
One case.

## ADJOURN

Regular Meetings

November 10, 24; December 8, 22 (no meeting December 22)

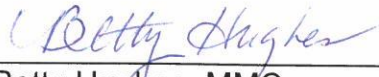
I, Betty Hughes, City Clerk, certify I caused to be posted this Agenda on or before October 22, 2020, by 5:30 p.m., on our website at [www.cityofhighland.org](http://www.cityofhighland.org) and in the following designated areas:

Highland Branch Library  
7863 Central Avenue

Fire Station No. 1  
26974 Base Line

City Hall  
27215 Base Line

Date: October 22, 2020

  
\_\_\_\_\_  
Betty Hughes, MMC  
City Clerk





# STAFF REPORT

## TO THE CITY COUNCIL

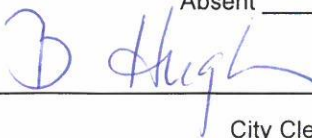
**DATE:** October 27, 2020

**FROM:** Joseph A. Hughes, City Manager

**PREPARED BY:** Betty Hughes, MMC, City Clerk

**SUBJECT:** Waive the Reading of All Ordinances

**RECOMMENDATION:** Waive the reading of all Ordinances in their entirety and read by title only.

|                                                                                                   |               |                                                                                                      |                          |
|---------------------------------------------------------------------------------------------------|---------------|------------------------------------------------------------------------------------------------------|--------------------------|
| Approved _____                                                                                    | Motion _____  | Second _____                                                                                         | Agenda Item No. <u>1</u> |
| Denied _____                                                                                      | Ayes _____    |                                                                                                      |                          |
| Continued _____                                                                                   | Noes _____    |                                                                                                      | File No. _____           |
| Tabled _____                                                                                      | Abstain _____ |                                                                                                      |                          |
|                                                                                                   | Absent _____  |                                                                                                      |                          |
| <br>City Clerk |               | <br>City Manager |                          |



# STAFF REPORT

## TO THE CITY COUNCIL

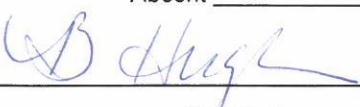
**DATE:** October 27, 2020

**FROM:** Joseph A. Hughes, City Manager

**PREPARED BY:** Betty Hughes, MMC, City Clerk

**SUBJECT:** Minutes – September 22, 2020 Regular Meeting

**RECOMMENDATION:** Approve the minutes as submitted.

|                                                                                                   |               |                                                                                                      |                          |
|---------------------------------------------------------------------------------------------------|---------------|------------------------------------------------------------------------------------------------------|--------------------------|
| Approved _____                                                                                    | Motion _____  | Second _____                                                                                         | Agenda Item No. <u>2</u> |
| Denied _____                                                                                      | Ayes _____    |                                                                                                      |                          |
| Continued _____                                                                                   | Noes _____    |                                                                                                      | File No. _____           |
| Tabled _____                                                                                      | Abstain _____ |                                                                                                      |                          |
|                                                                                                   | Absent _____  |                                                                                                      |                          |
| <br>City Clerk |               | <br>City Manager |                          |

**MINUTES  
CITY COUNCIL REGULAR MEETING  
SEPTEMBER 22, 2020**

This meeting was conducted as a videoconference meeting in the Donahue Council Chambers, 27215 Base Line, Highland, California. All votes during the meeting were conducted by roll call.

**CALL TO ORDER**

The regular meeting of the City Council of the City of Highland was called to order at 6:11 p.m. by Mayor McCallon at the Donahue Council Chambers, 27215 Base Line, Highland, California.

**ROLL CALL**

Present: Chavez, Lilburn, McCallon, Solano, Timmer  
Absent: None

**SPECIAL PRESENTATIONS**

None

**COMMUNITY INPUT (ITEMS NOT ON THE AGENDA)**

None

**CITY COUNCIL CONSENT CALENDAR**

**A MOTION** was made by Council Member Timmer, seconded by Council Member Solano, to approve the consent calendar as submitted and with Council Member Timmer abstaining from Item #2. Motion carried on a roll call vote, 5-0.

1. Waive the Reading of All Ordinances  
Waived the reading of all Ordinances in their entirety and read by title only.
2. Minutes – September 9, 2020 City Council Regular Meeting  
Approved the Minutes as submitted.
3. Warrant Register  
Approved Warrant Register No. 710 for September 22, 2020, in the amount of \$375,249.96 and Payroll of \$100,935.17.
4. Treasurer's Report for August 2020  
Received and filed Treasurer's Report for August 2020.
5. Year-end Budget Adjustments for Fiscal Year 2019/2020  
Approved the year-end budget adjustments for fiscal year 2019/2020.

7. Measure I Capital Project Needs Analysis (2021/2022-2025/26)  
Approved the five-year Capital Project Needs Analysis (2021/22-2025/26) for the Measure I Major Street and Freeway Interchange Programs and adopt Resolution No. 2020-050.

RESOLUTION NO. 2020-050  
A RESOLUTION OF THE CITY COUNCIL OF THE CITY OF HIGHLAND,  
CALIFORNIA, ADOPTING THE MEASURE I FIVE-YEAR  
CAPITAL PROJECT NEEDS ANALYSIS FOR  
FISCAL YEARS 2021/2022 THROUGH 2025/2026

**ITEMS PULLED FROM CONSENT CALENDAR**

6. Conflict of Interest Code

City Attorney Marroquin stated we are pulling this item just to make some minor changes to both the resolution as well as Appendix C. The minor changes to the resolution are just some simple typographical changes to Section 2 that is now going to read halfway through there for the terms of two Cal. Code of Regs. 18730 and any amendments to it and duly adopted by the Fair Political Practices Commission are hereby incorporated by reference and along with the attached Appendices A, B and C which identify the members, employees and consultants that are designated and the disclosure categories constitute the conflict of interest code for the City of Highland which is considered the agency within the purview of this code. The bigger changes are to the Appendix C where we are simply amending the language to clarify that there are different types of consultants. You have consultants that serve in a staff capacity within the City so they are not official employees of the City but they are serving almost as in that role and then you have other consultants that come in usually on a particular project basis. Then they would be performing some of the same duties that staff could be performing. We are breaking those categories just so that it is abundantly clear that both two different types of categories have disclosure requirements under the conflict of interest code. So that is the main change that is being made to this Appendix C.

**A MOTION** was made by Mayor Pro Tem Lilburn, seconded by Council Member Solano, to receive and file, as amended, the 2020 Local Agency Biennial Notice and adopt Resolution No. 2020-048 amending the City's Conflict of Interest Code and rescinding Resolution No. 2018-047. Motion carried on a roll call vote, 5-0.

RESOLUTION NO. 2020-048  
A RESOLUTION OF THE CITY COUNCIL OF THE CITY OF HIGHLAND,  
CALIFORNIA, ADOPTING THE CITY'S CONFLICT OF INTEREST CODE AND  
RESCINDING RESOLUTION NO. 2018-047

## CITY COUNCIL PUBLIC HEARING

8. Specific Plan Revision (SPR 20-001) Proposing an Amendment to the Greenspot Village & Marketplace Specific Plan (SPR 06-001) to Reduce the Minimum Density in Planning Area 3 from 25 Dwelling Units per Acre to 18 Dwelling Units per Acre and Design Review Application (DRA 20-006) Proposing the Construction of a 200-unit Residential Complex at the Northwest Corner of Greenspot Road and Webster Street, Highland Townhome Apartments

Mayor McCallon opened the public hearing.

Associate Planner Syed stated good evening Mayor and good evening Council Members. The project before you is proposed within the Greenspot Village & Marketplace Specific Plan, which was adopted in June of 2013, and is divided into Planning Areas 1, 2 and 3. Within Planning Area 3, which is the 30-acre piece at the southeast corner of the Specific Plan, sits the 10.85 acre parcel on which the 200 unit apartment complex is proposed. Since the density for this development happens to be below the designated minimum for Planning Area 3, a Specific Plan amendment is being presented to the City Council for review. In the process, the accompanying apartment complex is being presented to the Council as well.

Council Member Timmer asked if Associate Planner Syed could reference the number of the slide he is presenting so he can refer to the right page.

Associate Planner Syed stated yes, we are on page three which is at the bottom of your slideshow, at the bottom right corner. Sorry, it should be number two. So now we are moving onto page three. When the Greenspot Village & Marketplace Specific Plan was adopted, the underlying zoning designation for Planning Area 3 was Mixed Use and proposed a variety of retail shops along Greenspot Road with modern live/work arrangements to the north. Additionally, the City's Redevelopment Agency invested approximately \$11 million toward infrastructure improvements along Greenspot Road in the effort to attract future retail tenants. Page four, upon its adoption, the Specific Plan permitted a density range of 25-40 dwellings per acre in Planning Area 3, with a buildout expected between 100 and 300 units. Moving onto page five, by adopting a new Ordinance that amends the minimum density from 25 dwellings per acre down to 18 for Planning Area 3, the applicant will be able to fit 200 units onto the 10.85 acre parcel and provide appropriate communal amenities. This will also accommodate for the future construction of an additional 100 residential units by another land developer within Planning Area 3. Onto page six, the applicant has proposed a unique development that provides the benefits of a single-family home with an attached garage while also offering community amenities such as recreation areas and communal guest parking. Onto page seven, as seen on the site plan, the layout of the 200-unit apartment complex is divided into buildings of four and eight units that range in square footage from 915 for the one bedroom and up to 1,430 for a three bedroom unit. Onto page eight, primary access to the complex will be provided through Calhoun Road with a secondary exit and emergency access though Greenspot Road. The City will be responsible for maintaining Greenspot Road, Webster Street, and the respective sidewalks in the public right-of-way. Meanwhile, the



building management team will be responsible for upkeep of the interior roads, common spaces, recreation areas, as well as Calhoun Road. Onto page nine, the architecture consists of Spanish influence with arched front patios, a light-brown roof, and a two-tone stucco exterior. The front elevations are a light tan around the entrances and doorways while the areas of the building that are set further back are a light brown. Onto page ten, landscaping along Calhoun Road, Greenspot Road and Webster Street, will feature California Sycamores and Brisbane Box trees that match the plants and trees along the rest of the Greenspot Corridor. The Calhoun Road entrance and Greenspot Road exit will be accented with olive trees for aesthetic variety. Onto page eleven, Rexco Development will be required to establish a Landscape Maintenance District, or LMD, with the City for upkeep of the landscaping in the median and frontage along Greenspot Road and Webster Street. The complex residents will be required to cover the costs of maintaining this LMD. Onto page twelve, in compliance with the required parking for multi-family homes, there are 401 total spaces available in this 200-unit development, which translates to about two total spaces per unit. With each unit offering one or two dedicated garage spaces, the parking provided for each of the bedroom configurations satisfies the parking requirement. Onto page thirteen, the apartment complex also features a variety of communal amenities, including a pool, a gym, and a barbeque area adjacent to the pool. There is also an additional picnic area just off the main entrance by Calhoun Road. Lastly, each courtyard within the building clusters will feature picnic tables for outdoor gatherings. Onto page fourteen, the two Environmental Impact Reports from 2013 and 2019 each anticipated the construction of a multi-family development in Planning Area 3. In compliance with the Mitigation Monitoring and Reporting Programs adopted with those two EIRs, a project-specific Noise Study and Biological Resource Study were prepared to provide details on sound levels and the presence of the San Bernardino Kangaroo Rat. For sound mitigation purposes, dual-paned windows have been proposed for all units, and during the small mammal trapping survey, no kangaroo rats were captured. Onto page fifteen, the proposed project complies with the Specific Plan's residential development standards and provides a superior level of community amenities and recreation areas. At the September 1 Planning Commission meeting, the Commissioners provided a list of directives that can be found in the staff report on page 36. Some of their comments included discussion of parkways between sidewalks and public streets, the overall design and color scheme of the leasing office building that needs to more closely match the Spanish architecture of the residential buildings, and the need for a notable entry statement at the corner of Webster Street and Greenspot Road. With that said the Planning Commission recommends that the City Council introduce an ordinance to amend the Greenspot Village & Marketplace Specific Plan, reducing the minimum density in Planning Area 3, and adopt a resolution approving Design Review Application Number 20-006. Staff representatives from each department are available to answer any further questions or concerns, but first, the applicant will provide some background regarding the company.



Patrick Tritz, Rexco Development, stated they are very thankful that they were able to attend tonight to review their project. They are excited to be working in the City of Highland. They feel this will be a very, very good project for all of us. Rexco is a privately held real estate development company that has done multiple apartment projects over the years. Recently they have done three different projects to help the Dos Lagos area which was around a shopping center that needed some bodies. They developed three separate projects out there and have been very successful at it. They are fully occupied. They do a lot of other types of projects, industrial, office and such, and we have gotten some retail but primarily they are not so much in the retail business, they are more in the multi-family and in industrial office. They also do their own in-house general contracting, so they do not have a lot of issues with the construction side of it. Again, they are privately held, manage their own properties and their business policy is to build and hold. They do not typically sell their projects. They are long term holds, they do not build and sell and disappear. They are excited to be a part of the City of Highland.

Mayor McCallon inquired if we have received any public comments.

City Clerk Hughes responded yes, we have two.

City Clerk Hughes read public comment received from Camille Bahri in support of this item.

City Clerk Hughes read public comment received from Tom Robinson in support of this item.

Mayor McCallon inquired if we have received any speakers in opposition to the proposal.

City Clerk Hughes responded we have not.

Mayor McCallon inquired if we have received any comments from the project during the public hearing.

City Clerk Hughes responded we have not.

Mayor McCallon stated with that, he will close the public hearing and bring it back to the Council for questions and discussion.

Mayor McCallon stated he sees from their website that they have built, owned and managed Terrano, Encanto, Montecito Townhome apartments at Dos Lagos as well as Fletcher Woods in Orange and the Frontera Woods in Anaheim. He also noticed that they are advertising this project in Highland as the San Carlo Townhomes apartments. He assumes that they plan on owning and managing this project also, is that correct.

Patrick Tritz stated that is 100% correct. Their plan is to own, manage and they are involved in the day to day management of the project to keep the quality where it needs to be.

Mayor McCallon stated what will be the rent for each apartment?

Patrick Tritz stated you know it is a blended rent. He would say the average rent will be about \$2.00 a square foot. It will be that the three bedrooms might run in the \$1.70 range. The larger one bedroom might be in the \$2.10/\$2.25 range somewhere in there. It is a blended range of about \$2.00 a foot.

Mayor McCallon stated which will be about \$1,900 for the small apartment and \$2,400 something for the larger one. Please confirm that the garage doors will all have automatic openers.

Patrick Tritz stated yes, just a little less than that for the larger one.

Mayor McCallon stated please confirm that the garage doors will all have automatic openers.

Patrick Tritz stated they will have automatic openers and they also have, in the event of a power outage, a way to open them from the outside for the management company.

Mayor McCallon stated okay, at first glance he was concerned about the trash enclosures and their location. However, he understands that there will be a trash valet service that will go around each residence and collect the waste and deposit it into the bins.

Patrick Tritz stated correct. We use a service that is called Valet Waste, like valet parking and they come in the evenings, later in the evening, and pick up the trash bins that the different tenants will leave outside their front door, empty them and bring them back clean. They find this works very well and the tenants like it as they are not walking down the stairs or wherever they need to go to get to the trash. It keeps the place cleaner because tenants have the tendency, they learned before they started this service of them dropping stuff along the way. It is a great service and the tenants really like it.

Mayor McCallon stated very well, and it is part of the rent, right?

Patrick Tritz stated correct.

Mayor McCallon stated the Planning Commission wanted to have pedestrian access gates added. Where will they be located?

Patrick Tritz stated he put a gate on the plan. You really have to look at the plans and because he was involved in the design of it, he knows where it is. Over on Webster Street there will be a pedestrian access to get them out to Webster and Greenspot. They have another one very close to the secondary egress gate there on Greenspot and they may be putting a third one. They have to work on their grades, right there at the entrance near Greenspot and Calhoun. These gates will be fobbed entrances for the security of the tenants. It gives them a way straight out to the street. Now, other kind of activity, of course, you can leave through the main drive and until we see what the further projects are behind them. The way the site plan is designed if we needed to add some type of activity to what gets developed behind them, they can add that later.

Mayor McCallon stated so as you said, the residents will have a fob or key card to open these gates and will they close automatically.

Patrick Tritz stated yes, and they have done that on the other projects.

City Attorney Marroquin stated just for the record, Council Member Timmer, she just wanted to make sure that Council Member Timmer knew we are now on page 28 since he does not have the benefit of being able to view the screen. So, if she could ask the applicant to, if he is going to be moving through slides, if he could just announce what slide he is on so that Council Member Timmer can follow along.

Mayor McCallon stated for staff, do we need a condition about the pedestrian gates and how they are accessed.

Associate Planner Syed stated from his discussion with the applicant he was informed that the three locations along Greenspot Road where the pedestrian gates are proposed, so he does not believe we need a separate condition for it.

Mayor McCallon stated how about the way they are accessed.

Associate Planner Syed stated they are going to be accessed via key fob.

Mayor McCallon stated he understands that. Do we need a condition for that?

Assistant Community Development Director Stater stated what will occur is the applicant will take the directives from the Planning Commission and if there is any from the City Council tonight. Staff will review the final plan set and when all the directives have been met, a stamped set will be part of the project approvals, and on that set will be all the points of access that you are referring to tonight.

Mayor McCallon stated his concern is that he wants to make sure that the residents are the ones that have access through a fob or key card, and they are not open to the general public.

Assistant Community Development Director Stater stated okay, we can add a condition. We will write up some language and have that ready for you before the motion.

Patrick Tritz stated he is fine with that. That is how they do it, so no problem at all.

Mayor McCallon asked will entry to the project be allowed through the second egress road.

Patrick Tritz stated no, it is an exit only. The main entrance will be a gated entrance off Calhoun there by the leasing and the recreation building and that gate monitored for people coming in after hours. The gates, generally when you manage these types of projects, the gates are open during normal business hours, closed at night and only the tenants can get in with their access codes, there is a call box out there for visitors who come after hours who want to ring a tenant to get in. The entrance way, you got two lanes wide so it will not stack up onto Calhoun too wide. It will be where the residents can bypass the call box to get in after hours.

Mayor McCallon stated for staff, the staff report states that the apartment management shall be...

Council Member Timmer stated the two access gates will be left open during business hours, is that normal?

Patrick Tritz stated the main business gate is generally open during business hours on all their projects. The secondary egress gate, onto Greenspot, will always be closed and only open when someone is exiting the property.

Council Member Timmer stated that is why he asked the question, if it was left open people can enter there.

Patrick Tritz stated no, it will be closed all the time.

Mayor McCallon stated for staff, the staff report states that the apartment management shall be responsible for the internal roads, common open spaces, landscaping buffers, and community recreation areas. Calhoun Road, a private street is not mentioned. He is assuming they will be responsible for its maintenance.

Associate Planner Syed stated yes, Calhoun Road will be maintained by the building management team.

Mayor McCallon stated he did not see a condition of approval that addresses the maintenance requirements.

Associate Planner Syed stated yes that will be added to the list of conditions for the public hearing.

Mayor McCallon stated addressing the maintenance of the internal private streets and the landscaping, etc., as well as Calhoun Road.

Associate Planner Syed stated okay.

Assistant Public Works Director Bennett stated their Engineering Condition No. 34 speaks to the establishment of a legal mechanism among the property owners of Planning Areas 1 through 3 for maintenance of the on-site drainage system and project driveways. The project driveway Calhoun would be included, including decorative pavers located within and outside of Greenspot Road right of way.

Mayor McCallon stated so is that going to cover this project while the other parts are being developed.

Assistant Public Works Director Bennett stated it is asking the coordination between the Planning Areas 1 through 3 for the legal mechanism for the maintenance and shared maintenance of Calhoun Road access. So in the interim the Rexco project is contracting the elements of the intersection, the signal intersection, as well as the private project driveway up to the point of their entrance and the maintenance will be under their control and any of the agreements that they have made with the other developments. They will be providing reciprocal access for vehicular and pedestrian access by another condition as well.

Mayor McCallon stated he understands and until those agreements are in place, they are responsible for that maintenance.

Patrick Tritz stated correct.

Mayor McCallon stated and that is spelled out in the conditions.

Assistant Public Works Director Bennett stated the requirement is the establishment of the legal mechanism. It is a private drive that they are constructing. He believes there is an understanding. Patrick if you can comment to that, your understanding of what you are developing and maintaining.

Patrick Tritz stated right, his understanding, and the way he is looking at it, his intent that Calhoun Road is conditioned to construct a private street which they are going to do. It is part of their property. It is within their property limits so the edge of their property line, guess it would be the west side of Calhoun, left of their project and they would be maintaining that as part of the same they are doing to the interior streets and the rest of the project. As other projects come on board they will be working with them because at some point there will be some kind of association set up, or whatever is done, so that everybody gets shared use of it and shares the maintenance going forward. Right now they are, so of course they are going to maintain it, just like the rest of the project.

Mayor McCallon stated he understands that, and he appreciates it. He is just trying to convince staff that there is nothing in the conditions of approval that require you to do that. He would like something added.

Patrick Tritz stated he is fine with that.

Council Member Timmer stated the Mayor covered many of the questions he was going to ask. Also, just for advisement, he met with City staff earlier last week and they answered a lot of his questions so he will not be bringing those up as they were answered satisfactorily for him. However, he still has some issues that he thinks are very important for this project. He can start on those. First looking at this project he was really concerned, and we have already talked a little bit about the access points to the one off Calhoun and the one exit on Greenspot. Both of those are basically in the west half of the project, there is no access anywhere on the east end of the project. Also, people who live on the east end will have to drive all the way through the project and go out the main one or make a right hand turn or left hand turn, whichever the case, and go out to Greenspot. One of the questions he is a little concerned about it is that this project stands alone by itself at this time, and he would think those issues are kind of minor. His concern is the properties to the north and the rest of Planning Area 3 and Planning Area 2 will all access onto Calhoun and he can see a major congestion on Calhoun at the main entrance. So, he is really concerned about having only one way into this project. He talked with staff a little bit and he understands the rest now of why we can't make the Greenspot entrance an entrance and an exit. It would take a loss of units to do that, but he still feels strongly that we need additional exits for emergency purposes. As you know being in the fire service all those years that many units with only one entrance and one and a half exits really bothers him a lot. What he



was going to suggest is on the very east end of the project, on Webster, there are two trails that lead out to Webster and he understands there will be pedestrian gates on there. To him there seems to be sufficient space to put in an emergency exit only for police and fire. For management he would think that they would want to look seriously at creating some sort of gate system there for emergencies only, not for the public or for the tenants but just for emergency access. In the case we have a problem we can get people out. He thinks without moving a lot of things around on the project we can do that and still maintain a trail that would be there because it would be a kind of very passive road out to Greenspot with a curb/cut and so forth. Just for an additional safety aspect of evacuation for this project, if heaven forbid something should happen. He has a concern of limited number of exits and entrances because of the future development that is going to occur around the north and the west of this thing, it's going to be congested. We are talking several hundred more apartments, if not more than that, over the whole project all essentially coming out through Calhoun and probably also through the facilities that are going to be built to the west of that across from Lowe's that maybe some access but he had real concern about the access points in and out of this project.

Patrick Tritz stated if he could comment a little bit on that. A couple of things, egress gate, he understands Council Member Timmer was in the fire department, he would understand that the second egress gate will also have a knox on it, it will activate through a knox key for an emergency to open it up in the event something happened that first responders have to get in there. That's one point. The other point is he reached out to the people behind them because going off onto Webster is kind of tough call for them. He reached out, there is a little building behind them that has a little realty office and he believes it is a gym or sauna or something for the women, to be work on putting crash gates back there. It is a very simple, same grade, so we are going to be working with them to try to come up with a crash gate back there which will be in the northeast end of that parking lot. Additionally, as Project Area 3 develops, there are opportunities that we are looking at and can tell there is another project behind them to add additional crash gates on the end of those drive aisles up there to the north end of their project.

Council Member Timmer stated he understands that. He understands the fire service in there, the knox box and all those things, but that is not his concern. His concern is the residents getting out in a timely manner, not the fire department getting in. If you can provide a plan and an agreement with the property owner to the north, on that east end near Webster, to do that. He would really prefer to have an emergency exit directly onto Webster across from the gas station there and walking paths and the landscaping could still be maintained but enough space is there to get people out in case there is a major disaster. Right now, he does not believe people could get out of this project in a timely manner, so that is his concern.

Patrick Tritz stated well we have the pedestrian gates. To put a vehicle access, we have a couple issues that one is grade issues off onto Webster Street. He believes that could be a challenge, without taking out buildings and they have other projects much larger than this with the proximity of, he understands they are not the complete opposite end with their secondary egress; however, it is close. No one is ever driving half the distance of the project.

Mayor McCallon stated he does not think Council Member Timmer was talking about a vehicle exit onto Webster but a pedestrian exit.

Patrick Tritz stated yes, we have pedestrian gates out there already. We can do additional ones. We have one out there on the right near the Greenspot and Webster corner.

Council Member Timmer stated an emergency event within the project and people need to leave quickly, they are going to use their cars to do that and right now most of the people are on the east end of that project will not be able to get out because of the impacts on the two remaining locations which are essentially on the west end of the project. He thinks whether the grade permits or not he thinks we can put something, some kind of small road which allows people to get out with that gate being controlled by fire, police and the management company. In case something happens that gate can be opened and people can access onto Webster or you have to have another plan that is approved before this project starts that can access that piece of property you were talking about on the north, if that is available, and will be built during the construction of this. Not some future pie in the sky thing. To him this is a really important issue of public safety.

Patrick Tritz stated again, he has reached out to them. He cannot guarantee that they are going to give it him, a couple in Redlands. He can't imagine that they won't. He has a pretty good idea how to fix it for them, but he can't promise that they are going to go along with it. He thinks they will, but he can't guarantee it.

Council Member Timmer stated well he thinks we would really want to look at the property they control on the east end next to Webster to take care of that issue.

Patrick Tritz stated he has an architect looking at it to see what can be done on the site plan, if he can slide the buildings apart a little bit to create, you want at least a fourteen or fifteen foot exit for what you are talking about for vehicles to get through there.

Council Member Timmer stated that's what it is now right?

Patrick Tritz stated it is right in there; it's real close.

Council Member Timmer stated he doesn't see having a major thoroughfare with curbs and gutters. He is just looking at some kind of hard surface where there is an emergency either their staff or police and fire could open that gate so people can safely exit that in a timely manner. That is his concern.

Patrick Tritz stated we may be able to slide it.

Assistant Community Development Director Stater asked would you like staff to propose a condition.

Council Member Timmer stated he would like to have something. His first initial response is that we need to open that Greenspot access to get in and out and across the median so people can turn in there, rather than driving all the way through the project. Again, his concern is the main thoroughfare that goes all the way from the west end to east end is essentially a single lane road each direction with parking lots backing into whole length. He can see that as being a conflict of cars traveling up and down with people backing up. However, the development now includes the stop sign system at that Greenspot point. He thinks that will help a great deal. So, that particularly has diminished a little bit, but he still thinks we need to have some kind of emergency exit. Staff if you can work on that he would appreciate it.

Assistant Community Development Director Stater stated if she could read a draft to Council, number 29 would be the fob condition. Planning Condition 30 an emergency vehicular access shall be provided along the northeast boundary near building number 35 or onto Webster Road.

Council Member Timmer stated yes, an emergency access only.

Assistant Community Development Director Stater stated correct, we will make sure it says emergency.

Patrick Tritz stated he thinks to be fair about it, if he follows through, which he is trying to do, and he is sure he will be able to do, is put the exit into that realty office over there like he discussed when they met last week.

Assistant Community Development Director Stater stated that is what she was trying to refer to. The first part of that, let her read it one more time maybe a little slower, an emergency vehicular access shall be provided along the northeast boundary near building number 35, she thinks that addresses Mr. Tritz, or if that is not possible onto Webster Road.

Patrick Tritz stated right, Webster or Greenspot. See on the bottom there, between 37 and 38, they may be able to come up with a way to get out there. They will come up with some alternate emergency exit on the east end of the project.

Assistant Community Development Director Stater stated, or we could add a statement to or as approved by the City's Fire Marshal.

Council Member Timmer stated if we could accomplish that he thinks it eliminates his concern about that particular issue.

Patrick Tritz stated they will come up with something on that eastern end there some type of emergency egress exit.

Mayor McCallon stated very good, does Council Member Timmer have anything else?

Council Member Timmer stated yes, on page 67, number six, and it says the subject property shall be developed in accordance with the plans and materials approved by the Planning Commission. He thinks since the Council is adding a few conditions as well we should also say and the City Council on file by the Planning Department. Just to make sure that the City Council conditions are also included in the process.

Assistant Community Development Director Stater stated absolutely, we will make sure that it is amended.

Council Member Timmer stated there were several discussions on which he did speak with staff on this, that the pavers that were being talked about, and he asked staff to clarify that and that he was concerned that going with the pavers versus the stamped concrete. Our City has not had much luck or has been very good with the pavers and he asked whether this was going to be pavers or whether it's going to be stamped concrete, staff indicated it was going to be stamped concrete. He would just like to make sure that it is in the conditions somewhere to clarify that is in fact true.

Assistant Community Development Director Stater stated we will take care of that. We will add that as Condition 31.

Council Member Timmer stated another condition we need to talk about, this is a gated community, however, he could not find anywhere in the conditions specifying this is a gated development. He would like to make sure it is somewhere in the conditions that this is a gated community project.

Assistant Community Development Director Stater stated okay, noted.

Council Member Timmer stated the last thing is on page 71 under the engineering conditions, refers to access A and access C. Nowhere does it define, he assumes access C is Calhoun and access A is down by Lowe's somewhere. Is that correct?

Assistant Public Works Director Bennett stated access A directly across from Lowe's, the signalized intersection, access C is future Calhoun signalized intersection.

Council Member Timmer stated he just wanted to make sure because nowhere in here does it say that. It probably says it on your maps, but it doesn't say it in this report anywhere, so he just wanted to make sure it was clear and now he understands that. That is all the questions he has.

Mayor McCallon asked if anyone else from the Council has any questions.



Mayor Pro Tem Lilburn stated she has a few. First, she wanted to say to Mr. Tritz thanks for coming to Highland and wanting to invest in our City, we appreciate that. A couple of us have been on the Council for a long time and she just wanted to remind everyone that we spent \$11 million on infrastructure for the proposed last big project that we had. With that being said, she knows a lot of our residents are expecting commercial, this grandiose plan that we once had but we know that life has taken us in a different direction and we know what we need to do and we know that we need the multi-living units. She likes the project. There are a couple of things that she thought she wished that if she were living there and the residents of the City she thought that the entrance on the Calhoun and Greenspot and then on the Weaver, on the corner, she thought their approaches and their esthetics were mediocre. Personally, she would like to see something more grandiose, something even if it's maybe even a water feature but she thought it was very minimal. She thought this project being the first one, keep in mind this is our first apartment, townhome complex that we have had built since the City incorporated. She thinks our residents are really gun shy of having multi-units coming into the City. She thinks that, personally, if there is any way that we could just improve upon those entries and make them a little more esthetically pleasing and nicer. She remembers when we first proposed this entire specific plan there were several water features that we were hoping for and outside eating areas, and that is something she would like to see. We mentioned that there is going to be olive trees, she thinks that she read that or heard that, and she just wanted to reiterate that she lives on Olive Tree Lane and she knows what olive trees do to streets. That is just a pill for thought. She is not an expert on trees and where we put them and how we put them but that's her feedback. A couple of questions for staff, she just wanted to know when we build a project like this, do we put conditions on it that they must sign the multi-crime unit agreement.

Assistant Community Development Director Stater stated it is not conditioned directly but we can add a condition requiring that.

Mayor Pro Tem Lilburn stated she thinks we should. She thinks that it's a condition we agreed to put in all our multi-living units and then do we have to identify anything in the conditions that they are by an airport?

Assistant Community Development Director Stater stated that will be in the CC&R's that staff will review and approve. It's in the mitigation measures, the environmental mitigation measures.

Mayor Pro Tem Lilburn stated okay, and the parking, she knows it says that you can satisfy the project with 401, if she recalls, parking spaces. There was 1.4 for one and 1.9 for two or something. Anyway, there are a total of 400. Okay, there it is 1.9.

Associate Planner Syed stated Council Member Timmer we are on page twelve if you want to look at the parking standards again.

Council Member Timmer stated okay.



Mayor Pro Tem Lilburn stated and the only reason she brings this up is because she lives in a district that has apartments and she thinks you can put in so many parking spaces and it still wouldn't be enough for nowadays because everyone lives with multi-families in a unit. She read in the conditions that you do have somebody that will go around making sure that people are using their garage for garages to park their cars versus loading additional stuff in there and using it for storage. She appreciates that, she likes that. She just wants to keep in mind that she worries that there isn't enough parking and that they will be parking on the street. They will be parking across the street in the commercial development, running across the street because she's seen that in her district. So that was a concern for her and she knows you can only do so much but she did want to put that on the record that the limited parking and she knows it satisfies our request but she did want to mention that. She thinks her big concern was the gateway into the facility and adding some additional stuff. One question for staff, she read a couple of things from the Planning Commission and she wanted to make sure that we address, it sounds like the Council as well as staff has addressed some of these issues that the Planning Commission brought up. Overall, she is looking forward to the project and for this project she really would like to see us hit it out of the park with this. She has done her homework on checking on the Rexco developer and she hears nothing but good things, so she appreciates it. She is excited that they have chosen to come here. On the gated portion when you come in, is that going to be manned?

Patrick Tritz stated no, it is right adjacent to the leasing office which keeps an eye on it during normal business hours. So, no we do not put a guard out there.

Mayor Pro Tem Lilburn stated okay, thank you.

City Attorney Marroquin stated just to clarify, Mayor Pro Tem Lilburn, are you suggesting a condition be added to address the features at the entrance way?

Mayor Pro Tem Lilburn stated that would be her preference that would be something she is looking for, yes.

City Attorney Marroquin stated so if we could hear from the applicant if there is any movement there in terms of what you can propose.

Patrick Tritz stated yes, his comment is so everyone understands he provides these landscape plans, and he could spend a lot more time, a lot more detail on it. On their other projects we take a lot of pride in the exterior façade because our other projects, our most recent ones are in higher kind of high end, high profile areas. At Planning Commission we talked about you know we are going to have a sign up there announcing where they are at, what the name of the project is, we put trees behind them, trees at the side, color in front. We build a really nice architectural statement; we take a lot of pride in that. You will see the results, these plans are so conceptual they really don't give enough detail for what you are looking for but he can assure Council that when they get done Council will be very happy with the final product. We are doing a final study; we will get all the final plans done. He will submit it to staff before we go forward with it. You will see it; it will give you a lot of pop.

Mayor Pro Tem Lilburn stated for something other than landscaping.

Patrick Tritz stated yes, the way that we do the stone and the different columns and the way that the architecture, the way the sign looks and quite honestly when we did these plans he still hadn't, maybe he's not 100% settled on the name of San Carlo apartment home but we will submit something for review. It will more than satisfy, he can promise that.

Mayor Pro Tem Lilburn stated okay, she is hoping this is a high-end project just like your other projects are.

Patrick Tritz stated it is. You will be proud of it and just so you know, just to comment on the parking, we do have it written in the leases about the garages are used for parking. Also, the managers do audits regularly to be sure that they do not become self-storage units. It's worked really well on his other projects.

Mayor McCallon asked if any other Council Members have any other comments.

Council Member Solano stated no, honestly everything has been answered very well that she could have possibly thought of. No questions or concerns on her end.

Council Member Chavez stated he thinks this is a great project. He thinks it is really cool that we are doing this for East Highland. It's going to definitely boost the economy here in Highland. One question he does have, and he did not see in the staff report is living so close to the San Andreas Fault, he is sure these are earthquake proof, but how earthquake proof are these townhomes? Can they withstand strong earthquakes and are we prepared in case of an emergency to get everyone out?

Patrick Tritz stated structurally, they are very sound, and we have done the latest building code. He has already done some soil samples and the soil out there is very stable. He is still going back and forth if he is going to do a post tension or structural slab, but these things are where you want to be when ground zero.

Council Member Chavez stated perfect, sounds good.

Mayor McCallon stated they are a lot further from San Andreas Fault than from where he lives, about 1,000 feet from it.

Council Member Timmer stated he met probably over a year ago with the owner of this property and they were talking about the uses of this property. He explained he had a little concern with the vision that we had adopted for the Greenspot corridor including the general plan, the specific plan, and we explained to him that if apartments are going to go in anywhere in planning area one, two or three that garages would be mandated and also the two story issue was paramount of importance to him. They adhered to those requests, so he was kind of pleased but as you all know he is not a big fan of high density. However, this particular property is quite a way from the freeway and the change in commercial and the use of commercial and how people use businesses these days online versus brick and mortar is changing. So, maybe a use like this would help some of the other commercial get started as well. He has mixed feelings on this but overall, it looks

like something the City of Highland will be proud of if they address and do all the things they want to do. One of the other things Mayor McCallon brought up on the ownership and maintenance requirements and that was also a concern that he had. On page 69 there is a condition on ownership and maintenance and that very clearly delineates what the responsibility of the property owner will be. He is glad to see that because we have heartburn over Ward/Cunningham when they started splitting all those units off and selling them as condos and people were buying individual buildings and stuff. He does not want to see that he thinks that generally a spiral down of these projects. So overall he has mixed feelings, but he is going to support the project.

Mayor McCallon stated he agrees. Looking at Rexco's track record and what they built and the fact that they construct, they own and they manage and they don't sell them off to somebody in China or somewhere is very important to him and that is why he is pleased with the project, with the builder and the management. He looks forward to the project moving forward.

City Attorney Marroquin stated before we have a vote on the matter, she knows the public hearing has already been closed, but since there was so much discussion with the applicant she just wants to make sure that we haven't gotten any email comment that have come in to the City Clerk during any of that discussion period. If we could just double check with her before we have any vote on the matter.

Mayor McCallon asked City Clerk Hughes if we have received any public comments.

City Clerk Hughes responded we have not.

City Manager Hughes stated what he would like to do is just have staff summarize the changes that were proposed by the City Council just so everyone is aware of exactly what language is going to be proposed in these modified or new conditions.

Assistant Community Development Director Stater stated Associate Planner Syed will be reading into the record planning conditions number 29 through 34 at this time. Then Assistant Public Works Director Bennett will read into the record engineering modification to engineering condition of approval number 12.

Associate Planner Syed stated after condition number 28 on planning, we will begin at condition number 29 which is an electronic fob will be provided to all tenants to access pedestrian gates. Gates will always otherwise remain locked. Condition number 30, an emergency vehicular access shall be provided along the northeast boundary near building number 35 or onto Webster Street or Greenspot Road or as approved by the City's Fire Marshal. Condition number 31, all embellished pavement shall be colored, stamped concrete, not pavers. Condition number 32, the project shall remain a gated community project. Condition number 33 will be entry statements at Calhoun Road and Webster Street and Greenspot Road intersection shall be embellished with water features.

Mayor McCallon stated no, no, no. We do not want to specify water features. He would be opposed to water features because they present other problems.

Mayor Pro Tem Lilburn stated fine but she would like to see some additional embellishments.

Mayor McCallon stated yes, he thinks that's good, but he doesn't want to spell out water features.

Assistant Community Development Director Stater stated how about we say shall be embellished as approved by the City's landscape architect. Is that acceptable?

Mayor Pro Tem Lilburn stated yes and again she really hates to dictate but she feels like we have done so much with our infrastructure and we had high expectations from our original specific plan and general plan that she really would like to see something nice. She sees other places that have something nice and she just wants to make sure we make a great statement.

Assistant Community Development Director Stater stated we will make sure that happens.

Associate Planner Syed stated lastly, condition number 34, all tenants shall be vetted through the crime free multi-family program.

Assistant Public Works Director Bennett stated to answer one of Mayor McCallon's questions about access A and access C, he thinks it will be helpful to revise Engineering Condition 11 to include the description where we reference access A and access C with parentheses, access C Calhoun Road, access A Lowe's Center which is named as such. So that would be the modification proposed to condition number 11. Then condition number 12, the reference to maintenance in this statement we would say construct in accordance with the City's Greenspot Road Master Plan and Greenspot Village and Marketplace Specific Plan – one construct and maintain the private street Calhoun Road improvements northerly to the project boundary including and all the way down to the latter part of the condition access C parentheses Calhoun Road shall be 71 feet wide from Greenspot Road to northern boundary of the project. This would address the condition 12 maintenance at the time of occupancy as condition 12 and again he just wants to point back to condition number 34 which speaks to the legal mechanism among the property owners regarding the maintenance of onsite drainage system and project driveways. Perhaps it would help to suggest project driveways and Calhoun Road. At that point again, in order to clearly identify that condition 34 is speaking to the access road, the project driveway, Calhoun Road and this condition is required prior to grading permit. We are establishing the requirement of the legal mechanism prior to issuance of grading permit for that private drive Calhoun Road.

Mayor McCallon asked the applicant if there are any comments on those condition changes.



Associate Planner Syed stated there is one more addition for change to the conditions. It was number six for planning on page 67. It will be the subject property shall be developed in accordance with plans and materials approved by the Planning Commission and City Council on file with the City of Highland Planning division and shall be in compliance with all conditions of approval contained herein.

Patrick Tritz stated his only comment was putting it off prior to grading. It seems like it should be prior to Certificate of Occupancy (C of O) of the first building or something. Only reason being is to get those agreements done and drafted to his attorneys, city attorney and if they have to go to the other shareholders at the time they kind of know how that works and that might not happen in a timely manner but he has no issue with any other than he doesn't think he should hold up his grading. They are trying to start, trying to fast track once we get approval. Again, prior to first C of O or something seems fair. Gives all the attorneys time to review and do whatever attorneys do which we don't want to touch without a big rush.

Mayor McCallon stated he agrees with Mr. Tritz. He thought prior to grading was a little early but, staff respond.

Assistant Public Works Director Bennett stated we have heard of the discussion ongoing between the property owners. He is not sure at this point if they have come to any preliminary understandings but if simply to look at the prior to grading it is early in the conversation. If we are talking about that we could look at it and say ongoing or to set it at prior to building occupancy as requested by the applicant. Certainly giving them time and also obligating them by modifications condition twelve is to construct and maintain so that allowance, that revision to condition 34 where it states E we would be recommending the modification to say C which is required prior to building occupancy.

Patrick Tritz stated he is good with that.

Mayor McCallon stated he does not want other property owners around this development to be able to, if you will, stop the project before it gets started. So, is that modification acceptable to the applicant?

Patrick Tritz stated yes.

Council Member Timmer stated just one minor point that was not covered in those changes. Mayor Pro Tem Lilburn brought up the issue with the olive trees being messy. He knows the olives come as a fruitless type, could we insert somewhere in the landscape plan...

Mayor McCallon stated it is in there. He specifically looked at that. It says fruitless olive trees. Everyone is clear what the change conditions are, the modified conditions and the added conditions.



**A MOTION** was made by Council Member Timmer, seconded by Mayor Pro Tem Lilburn, to:

1. Introduce Ordinance No. 443 to amend the Greenspot Village & Marketplace Specific Plan (SPR 20-001); and
2. Adopt City Council Resolution No. 2020-049 to approve Design Review Application (DRA 20-006) subject to the Conditions of Approval and Findings of Fact and the recommended actions by staff plus the additional conditions and modifications. Motion carried on a roll call vote, 5-0.

Patrick Tritz stated they have been doing this since 1985 and that he wanted to first thank the Council for taking this on and helping through the process. He would also like to thank the City of Highland. You guys have a great staff working from the very first meeting with Community Development Director Mainez and Assistant Community Development Director Stater, all the way through the process, Associate Planner Syed, all departments, Assistant Public Works Director Bennett has been extremely helpful. They are looking forward to working with the City of Highland.

City Clerk Hughes introduced Ordinance No. 443:

ORDINANCE NO. 443

AN ORDINANCE OF THE CITY COUNCIL OF THE CITY OF HIGHLAND,  
CALIFORNIA, AMENDING THE GREENSPOT VILLAGE & MARKETPLACE  
SPECIFIC PLAN (SPR 06-001) AND MAKING A DETERMINATION THAT THE  
ADOPTION OF THIS ORDINANCE IS EXEMPT FROM FURTHER CEQA  
REVIEW UNDER CEQA GUIDELINES SECTION 15162, PUBLIC RESOURCES  
CODE SECTION 21666 AND GOVERNMENT CODE SECTION 65457

which title was read.

RESOLUTION NO. 2020-049

A RESOLUTION OF THE CITY COUNCIL OF THE CITY OF HIGHLAND,  
CALIFORNIA, TO APPROVE DESIGN REVIEW APPLICATION (DRA 20-006)  
PROPOSING THE CONSTRUCTION OF A 200-UNIT MULTI-FAMILY  
APARTMENT COMPLEX AT THE NORTHWEST CORNER OF GREENSPOT  
ROAD AND WEBSTER STREET IN PLANNING AREA 3 OF THE GREENSPOT  
VILLAGE & MARKETPLACE SPECIFIC PLAN (APN NO. 1200-041-02), AND  
MAKING A DETERMINATION THAT THE ADOPTION OF THIS RESOLUTION  
IS EXEMPT FROM FURTHER CEQA REVIEW UNDER CEQA GUIDELINES  
SECTION 15162, PUBLIC RESOURCES CODE SECTION 21666 AND  
GOVERNMENT CODE SECTION 65457

9. Consideration of an Ordinance to Increase the Penalties for Violating the Fireworks Ordinance (Highland Municipal Code Chapter 8.58, Section 8.58.060, Penalties) [HMC-20-002]

Mayor McCallon opened the public hearing.

Community Development Director Mainez stated at its meeting on June 23 the Public Safety Subcommittee directed staff to look into increasing fines for the use of fireworks in the City. With that directive in mind, staff was curious to know what other communities around us were charging for violating their fireworks regulations. The results are summarized in your staff report. Also included in your staff report for City Council information is a short summary of stats related to the enforcement efforts during this year's Fourth of July holiday. During its review of the existing code, staff discovered that the existing penalties provisions in that code were somewhat confusing and could result in incorrect fines being issued. So, to that point, let him give an example. The penalties provision of the existing fireworks ordinance references two other chapters of the municipal code that must be reviewed before concluding that the first citation should be \$100. You need to then go back to the municipal code chapter 8.58 to understand that a second and subsequent violation is \$1,000. With that brief background staff believes that the subject ordinance amendment addresses the directive of the subcommittee and in fact goes a step further by eliminating the ambiguities as it relates to the first fine amount which staff is recommending being \$1,000, not \$100 as currently required under the municipal code. All subsequent administrative citations will also be in the amount of \$1,000. So, in other words chapter 8.58 the fireworks regulations will now be a stand-alone ordinance with clearly stated fine amounts of \$1,000. Before closing, he would like to ask the City Attorney if there is anything that he may have missed or if she would like to add anything to this presentation.

City Attorney Marroquin stated no, she thinks it is covered. She is happy to answer any questions anyone may have.

Mayor McCallon inquired if we have received any public comments on this item.

City Clerk Hughes responded we have not.

Mayor McCallon with no public comments, he will close the public hearing and bring it back to the Council for discussion and action.

City Manager Hughes stated just a point of clarification. The current language states fines up to \$1,000. This new language makes it just \$1,000 period. So, he wanted to clarify that.

Mayor McCallon stated very good, questions, comments from the City Council.

Mayor Pro Tem Lilburn stated first she just wants to say thanks to the staff for bringing this back. She knows the Public Safety Subcommittee, you know a lot of us, I know our police department were chasing their tails trying to respond to all these phone calls and as elected officials we get the phone calls with people screaming at us as well. So, then we respond by going after staff and police department because we're under attack and then we attack them. She knows it's a little unfair, but she really is glad that we're going to approach this and hopefully when Fourth of July comes next year, we do a few more things that maybe can help be proactive. She was looking at the comparisons of other agencies and she thinks that they probably went through the same thing we did, and they are a little sick of it too. If some of these fines help our City that's fine because she thinks we spend a lot of time and a lot of over time chasing these guys and they need to understand this is so unacceptable for so many reasons. She just wants to say she appreciates the staff taking the time and bringing this back to the Council and for really taking this matter seriously.

Mayor McCallon stated yes, we can see what pyrotechnics have done relative to the recent fire and is still going on.

**A MOTION** was made by Mayor Pro Tem Lilburn, seconded by Council Member Solano, to:

1. Introduce for first reading City Council Ordinance No. 444 amending Chapter 8.58 of the Highland Municipal Code to amend the penalties for violating the city-wide prohibition on fireworks except in limited circumstances; and
2. Direct staff to file a Notice of Exemption with the County Clerk of the Board of Supervisor. Motion carried on a roll call vote, 5-0.

City Clerk Hughes introduced Ordinance No. 444:

ORDINANCE NO. 444  
AN ORDINANCE OF THE CITY COUNCIL OF THE CITY OF HIGHLAND,  
CALIFORNIA, AMENDING CHAPTER 8.58 OF THE HIGHLAND MUNICIPAL  
CODE TO AMEND THE PENALTIES FOR VIOLATING THE CITYWIDE  
PROHIBITION ON FIREWORKS AND MAKING A FINDING OF EXEMPTION  
UNDER SECTION 15378(b)(4) OF THE CALIFORNIA ENVIRONMENTAL  
QUALITY ACT [MCA-20-002]

which title was read.

## CITY COUNCIL LEGISLATIVE

### 10. Use of Coronavirus Relief Funds (CRF) through the CARES Act

Director of Administrative Services Dantuono gave a brief review of the staff report.

**A MOTION** was made by Council Member Timmer, seconded by Council Member Solano, to:

1. Authorize the expenditures of the \$683,080 for the CRF funds for the programs and amounts described in Attachment #1 and authorize staff to move any unexpected funds to the Public Health Safety line item; and
2. Authorize budget adjustments in the amount of \$683,080 (accounts listed in Attachment #1) in expenditures and revenues in fund 0302-Major Grants Fund. Motion carried on a roll call vote, 5-0.

### 11. City Manager Report and Comments (Work Program, Regional/Legislative/Development Issues, Subcommittees, etc.)

City Manager Hughes stated he wanted to bring the Council up to speed on some COVID-19 stats. County-wide there has been 52,873 confirmed cases, in the City of Highland we have had 1,465. Testing county-wide we have had 589,000 residents of the county tested; we have had 14,657 Highland residents tested. Deaths to date in the County have been 908 and the City of Highland there has been 19. We are continuing to operate City Hall with face coverings required and we are continuing to limit five people at a time into our City Hall lobby. We are still encouraging people to do conferencing as much as possible via electronic measures. Parks are still open for passive use only. We did find out today, he sent a San Bernardino County update out to the Council just before the meeting that nail salons can reopen effective today and there has been some clarification regarding the serving of alcoholic beverages at restaurants. That came out today. Numbers county-wide are starting to look better. We are in the red tier now, but we must remain in that tier for several weeks before we can start doing those additional business activities. He is hoping and this is not a for sure thing but sometime in October he would think that if as long as the numbers stay down, we should be able to move into that next tier of businesses reopening. The County is still doing their COVID Compliant Business Program and with the City Council's approval tonight we will be doing matching funds for small businesses in the City of Highland. He would like to remind residents to visit the City of Highland website for links to the County, State and Federal guidelines and to follow the City on Facebook for updates. The County COVID compliant hotline is still operational at (909) 387-3911.

### 12. Council Member Comments (Agency/Committee/AB 1234 Reports, District Updates, etc.)

None

## **ANNOUNCEMENTS**

None

## **CLOSED SESSION**

None

## **ADJOURN**

There being no further business, Mayor McCallon adjourned the meeting at 7:40 p.m. in memory of Robert Amador, James Morris, David Rodriguez, Charles Morton, Ruth Bader Ginsberg and Ray Ballesteros.

Submitted By:

Approved By:

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Betty Hughes, MMC  
City Clerk

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Larry McCallon  
Mayor





# STAFF REPORT

## TO THE CITY COUNCIL

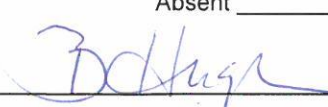
**DATE:** October 27, 2020

**FROM:** Joseph A. Hughes, City Manager

**PREPARED BY:** Betty Hughes, MMC, City Clerk

**SUBJECT:** Minutes – September 29, 2020 Special Meeting

**RECOMMENDATION:** Approve the minutes as submitted.

|                                                                                                   |               |                                                                                                      |                          |
|---------------------------------------------------------------------------------------------------|---------------|------------------------------------------------------------------------------------------------------|--------------------------|
| Approved _____                                                                                    | Motion _____  | Second _____                                                                                         | Agenda Item No. <u>3</u> |
| Denied _____                                                                                      | Ayes _____    |                                                                                                      |                          |
| Continued _____                                                                                   | Noes _____    |                                                                                                      | File No. _____           |
| Tabled _____                                                                                      | Abstain _____ |                                                                                                      |                          |
|                                                                                                   | Absent _____  |                                                                                                      |                          |
| <br>City Clerk |               | <br>City Manager |                          |

**MINUTES  
CITY COUNCIL SPECIAL MEETING  
SEPTEMBER 29, 2020**

The meeting was conducted as a teleconference meeting in City Hall at 27215 Base Line, Highland, California. All votes during the meeting were conducted by roll call.

**CALL TO ORDER**

The special meeting of the City Council of the City of Highland was called to order at 6:00 p.m. by Mayor McCallon.

**PUBLIC COMMENT**

None

**ROLL CALL**

Present: Chavez, Lilburn, McCallon, Solano, Timmer  
Absent: None

**CLOSED SESSION**

At 6:01 p.m., City Manager Hughes read the Council into closed session regarding the following:

**THREAT TO PUBLIC SERVICES OR FACILITIES**

Pursuant to Government Code Section 54956.5(c), the City Council will consider meeting in closed session pursuant to Government Code Section 54957 to consult with the City Attorney regarding a threat to the public's right of access to public services or public facilities.

At 6:39 p.m., the City Council adjourned closed session making no announcements.

**ADJOURN**

There being no further business, Mayor McCallon adjourned the meeting at 6:40 p.m.

Submitted By:

Approved By:

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Betty Hughes, MMC  
City Clerk

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Larry McCallon  
Mayor



# STAFF REPORT

## TO THE CITY COUNCIL

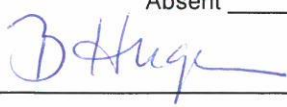
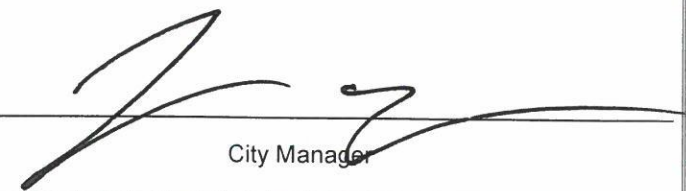
**DATE:** October 27, 2020

**FROM:** Joseph A. Hughes, City Manager

**PREPARED BY:** Betty Hughes, MMC, City Clerk

**SUBJECT:** Minutes – October 13, 2020 Regular Meeting

**RECOMMENDATION:** Approve the minutes as submitted.

|                                                                                                   |               |                                                                                                      |                          |
|---------------------------------------------------------------------------------------------------|---------------|------------------------------------------------------------------------------------------------------|--------------------------|
| Approved _____                                                                                    | Motion _____  | Second _____                                                                                         | Agenda Item No. <u>4</u> |
| Denied _____                                                                                      | Ayes _____    |                                                                                                      |                          |
| Continued _____                                                                                   | Noes _____    |                                                                                                      | File No. _____           |
| Tabled _____                                                                                      | Abstain _____ |                                                                                                      |                          |
|                                                                                                   | Absent _____  |                                                                                                      |                          |
| <br>City Clerk |               | <br>City Manager |                          |

**MINUTES  
CITY COUNCIL REGULAR MEETING  
OCTOBER 13, 2020**

This meeting was conducted as a videoconference meeting in the Donahue Council Chambers, 27215 Base Line, Highland, California. All votes during the meeting were conducted by roll call.

**CALL TO ORDER**

The regular meeting of the City Council of the City of Highland was called to order at 6:00 p.m. by Mayor McCallon at the Donahue Council Chambers, 27215 Base Line, Highland, California.

**ROLL CALL**

Present: Chavez, Lilburn, McCallon, Solano, Timmer  
Absent: None

**SPECIAL PRESENTATIONS**

None

**PUBLIC COMMENT (ITEMS NOT ON THE AGENDA)**

None

**CITY COUNCIL CONSENT CALENDAR**

Mayor McCallon inquired if there were any public comment received regarding the consent calendar.

City Clerk Hughes responded no public comment was received.

**A MOTION** was made by Council Member Timmer, seconded by Mayor Pro Tem Lilburn, to approve the consent calendar as submitted. Motion carried on a roll call vote, 5-0.

1. Waive the Reading of All Ordinances  
Waived the reading of all Ordinances in their entirety and read by title only.
2. Minutes – October 5, 2020 City Council Special Meeting  
Approved the Minutes as submitted.
3. Claim Consideration – Robin Vance  
Rejected claim.

4. Notice of Completion – Bid No. 2019-07, “Warm Springs, Cole and Cypress Elementary Schools Safe Routes to School Improvement, Cycle 10” (Project Nos. str12004 and str12005)
  - 1) Accepted Bid No. 2019-07, “Warm Springs, Cole and Cypress Elementary Schools Safe Routes to School Improvement, Cycle 10” (Project Nos. str12004 and str12005) as completed;
  - 2) Authorized the Mayor to sign the Notice of Completion; and
  - 3) Directed the City Clerk to file the Notice of Completion.
5. Second Reading of Specific Plan Revision (SPR 20-001) – Ordinance No. 443 of the City of Highland Amending the Greenspot Village & Marketplace Specific Plan (SPR 06-001) to Reduce the Minimum Density in Planning Area 3 from 25 Dwelling Units per Acre to 18 Dwelling Units Per Acre

Conducted a second reading of Specific Plan Revision (SPR 20-001), read by title only, and waived further reading of Ordinance No. 443 amending the Greenspot Village & Marketplace Specific Plan (SPR 06-001) to reduce the minimum density in Planning Area 3 from 25 dwelling units per acre to 18 dwelling units per acre.
6. Second Reading of Ordinance No. 444 Amending Chapter 8.58 of the Highland Municipal Code to Amend the Penalties for Violating the City-wide Prohibition on Fireworks, except in Limited Circumstances (HMC-20-002)

Conducted a second reading, read by title only, and waived further reading of Ordinance No. 444 amending Chapter 8.58 of the Highland Municipal Code to amend the penalties for violating the city-wide prohibition on fireworks, except in limited circumstances (HMC-20-002).

City Clerk Hughes introduced Ordinance No. 444:

ORDINANCE NO. 444  
AN ORDINANCE OF THE CITY COUNCIL OF THE CITY OF HIGHLAND,  
CALIFORNIA, AMENDING CHAPTER 8.58 OF THE HIGHLAND MUNICIPAL  
CODE TO AMEND THE PENALTIES FOR VIOLATING THE CITYWIDE  
PROHIBITION ON FIREWORKS AND MAKING A FINDING OF  
EXEMPTION UNDER SECTION 15378(b)(4) OF THE  
CALIFORNIA ENVIRONMENTAL QUALITY ACT [MCA-20-002]

which title was read.



7. Resolution No. 2020-051 Declaring that Pursuant to Government Code Section 54221, the Real Property Owned by the City Located at the Northwest Corner of Victoria Avenue and 6th Street is Surplus Land and Not Necessary for the City's Use

- 1) Approved Resolution No. 2020-051 declaring that pursuant to Government Code Section 54221 the real property known as Assessor's Parcel Number 1192-281-12 is surplus land and not necessary for the City's use; and
- 2) Directed staff to file a Notice of Exemption with the San Bernardino County Clerk of the Board of Supervisors.

RESOLUTION NO. 2020-051

A RESOLUTION OF THE CITY COUNCIL OF THE CITY OF HIGHLAND, CALIFORNIA, DECLARING A 1.13 ACRE PARCEL AT THE NORTHWEST CORNER OF VICTORIA AVENUE AND 6<sup>TH</sup> STREET AS SURPLUS LAND AND FINDING THAT SUCH DECLARATION IS EXEMPT FROM ENVIRONMENTAL REVIEW UNDER THE CALIFORNIA ENVIRONMENTAL QUALITY ACT ASSESSOR'S PARCEL NUMBER 1192-281-12

**CITY COUNCIL PUBLIC HEARING**

No public hearing.

**CITY COUNCIL LEGISLATIVE**

8. TKE Engineering, Inc. – Professional Services Contract Addendum No. 1

Public Works Director/City Engineer Zamano gave a brief review of the staff report.

**A MOTION** was made by Council Member Timmer, seconded by Council Member Solano, to:

- 1) Approve Addendum No. 1 to Professional Services Contract with TKE Engineering, Inc. (TKE), to reflect a change in the billing rate schedule; and
- 2) Authorize the Mayor to sign the Addendum as amended. Motion carried on a roll call vote, 5-0.

9. City Manager Report and Comments (Work Program, Regional/Legislative/Development Issues, Subcommittees, etc.)

City Manager Hughes stated he has two items he would like to cover. The first being the COVID-19 update. The County is no longer publishing the city by city update, they are now just merging everything in county-wide. So, as it stands right now county-wide, we have 59,579 confirmed cases with 694,000 tests being conducted. There have been 986 deaths county-wide. We continue to operate the City Hall lobby and we are continuing to limit the number of people inside the lobby to five people at a time. We ask that once we hit that limit for people to wait outside and then we go out and get them. Parks are still open for passive use only, that has not changed under the state guidelines. We are starting to roll out, hopefully

this week, our funding for businesses that are in compliance with the County COVID Compliance Business Program. We will be rolling out this week the City program as well. The County COVID-19 hotline is still up and operational and that number is (909) 387-3911, for citizens that have any questions regarding COVID-19 related issues. Also, he wanted to let the Council know, as you are aware, we have had some computer issues here at City Hall. Email is back up and our network is back up. We are able to issue business licenses, dog licenses, planning permits, building permits and things of that nature now at the public counter. So, we are pretty much back up and running. There are still a few items that we need to take care of but for the most part, as far as dealing with the citizens, we are back up and going at this point.

10. Council Member Comments (Agency/Committee/AB 1234 Reports, District Updates, etc.)

Council Member Chavez stated he will be attending a Water Advisory Commission meeting via Zoom Thursday, October 15 at 6:30 p.m.

## **ANNOUNCEMENTS**

October 20, 2020 City Council Study Session being held in person in the Council Chambers at City Hall

## **CLOSED SESSION**

None

## **ADJOURN**

There being no further business, Mayor McCallon adjourned the meeting at 6:15 p.m.

Submitted By:

Approved By:

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Betty Hughes, MMC  
City Clerk

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Larry McCallon  
Mayor



# STAFF REPORT

## TO THE CITY COUNCIL

**DATE:** October 27, 2020

**FROM:** Joseph A. Hughes, City Manager

**REVIEWED BY:** Chuck Dantuono, Director of Administrative Services/City Treasurer *CD*

**PREPARED BY:** Leticia Nava-Cruz, Senior Accountant

**SUBJECT:** Warrant Register #711

**RECOMMENDATION:** City Council to approve Warrant Register #711; Warrants in the amount of \$2,548,294.88 and Payroll in the amount of \$203,009.12.

**FISCAL IMPACT:** The total of Cash and Expenditures is \$2,751,304

**PUBLIC NOTICE:** The agenda for this item was posted at the three required locations.

**BACKGROUND:** See Printouts Attached.

|                                   |               |                                    |                          |
|-----------------------------------|---------------|------------------------------------|--------------------------|
| Approved _____                    | Motion _____  | Second _____                       | Agenda Item No. <u>5</u> |
| Denied _____                      | Ayes _____    |                                    |                          |
| Continued _____                   | Noes _____    |                                    | File No. _____           |
| Tabled _____                      | Abstain _____ |                                    |                          |
|                                   | Absent _____  |                                    |                          |
| <i>Betty Hughes</i><br>City Clerk |               | <i>[Signature]</i><br>City Manager |                          |

CITY OF HIGHLAND  
WARRANT REGISTER #711

October 27, 2020

**Warrants:**

|                                                     |              |
|-----------------------------------------------------|--------------|
| 9/22/2020 Ck#81547-81581                            | 1,440,745.51 |
| 9/25/2020 Payroll Wire #507-510 & Ck #81582-81583   | 54,029.56    |
| 10/9/2020 Payroll Wire #511-514 & Ck #81584-81585   | 54,054.46    |
| 10/9/2020 Wire 1001674959 & 1001685352 & 1001685353 | 53,085.36    |
| 10/9/2020 Ck#81586-81650                            | 479,532.90   |
| 10/13/2020 Ck#81651-81709                           | 191,450.59   |
| 10/20/2020 Ck#81710-81731                           | 275,396.50   |

**Total Warrants** \$ 2,548,294.88

**Payroll:**

|                                                     |            |
|-----------------------------------------------------|------------|
| 9/25/2020 Direct Deposits #10037-10076              | 100,936.51 |
| 9/25/2020 Ck #589-590                               | 580.50     |
| 10/9/2020 Direct Deposits #10077-10116/#15001-15041 | 100,911.61 |
| 10/9/2020 Ck #591-592/#15042-15043                  | 580.50     |

**Total Payroll** \$ 203,009.12

**Total Warrants & Payroll** \$ 2,751,304.00

**APPROVED BY:**

\_\_\_\_\_  
Larry McCallon  
Finance Subcommittee

\_\_\_\_\_  
John Timmer  
Finance Subcommittee

\_\_\_\_\_  
Joseph A. Hughes  
City Manager

\_\_\_\_\_  
Chuck Dantuono  
Director of Administrative  
Services/City Treasurer

09/22/2020 3:05:11PM

Voucher List  
CITY OF HIGHLAND

Page: 1

Bank code : wfb

| Voucher | Date      | Vendor                                | Description/Account                                                                                                                                                                                                                                                          | Amount                                                                       |
|---------|-----------|---------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------|
| 81547   | 9/22/2020 | 000030 SAN BERNARDINO COUNTY SHERIFFS | POLICE SERVICES-SEP<br>POLICE SERVICES-SEP<br>001.2000.4560                                                                                                                                                                                                                  | 891,763.00<br><b>Total : 891,763.00</b>                                      |
| 81548   | 9/22/2020 | 000043 BALLARD PLUMBING HEATING & AIR | STATION #3 A/C REPAIRS<br>STATION #3 A/C REPAIRS<br>028.2050.4588<br>STATION #3 A/C REPAIRS<br>029.2100.4588                                                                                                                                                                 | 412.50<br><b>Total : 412.50</b><br><b>825.00</b>                             |
| 81549   | 9/22/2020 | 000085 EAST VALLEY WATER DISTRICT     | LMD'S-SEP<br>LMD'S-SEP<br>012.8500.4030<br>SEELEY PARK-SEP<br>SEELEY PARK-SEP<br>016.8540.4030                                                                                                                                                                               | 2,876.85<br><b>Total : 490.54</b><br><b>3,367.39</b>                         |
| 81550   | 9/22/2020 | 000127 K & L HARDWARE                 | POLICE SUPPLIES<br>POLICE SUPPLIES<br>001.2000.4206<br>PARKS SUPPLIES<br>PARKS SUPPLIES<br>001.6000.4206<br>STATION #3 SUPPLIES<br>STATION #3 SUPPLIES<br>028.2050.4070<br>STATION #3 SUPPLIES<br>029.2100.4070<br>CORP YARD SUPPLIES<br>CORP YARD SUPPLIES<br>004.8310.4206 | 5.38<br><br>9.88<br><br>51.71<br>51.71<br><br>17.20<br><b>Total : 135.88</b> |
| 81551   | 9/22/2020 | 000203 SOUTHERN CALIFORNIA EDISON     | LS#3-SEP                                                                                                                                                                                                                                                                     |                                                                              |



**Voucher List**  
**CITY OF HIGHLAND**

Bank code : wfb

| Voucher | Date      | Vendor                            | Description/Account                  | Amount          |
|---------|-----------|-----------------------------------|--------------------------------------|-----------------|
| 81551   | 9/22/2020 | 000203 SOUTHERN CALIFORNIA EDISON | (Continued)                          |                 |
|         |           |                                   | LS#3-SEP                             |                 |
|         |           |                                   | 013.8510.4011                        | 85.32           |
|         |           |                                   | LMD#76-SEP                           |                 |
|         |           |                                   | LMD#76-SEP                           |                 |
|         |           |                                   | 012.8500.4010                        | 12.38           |
|         |           |                                   | LS3 METER-SEP                        |                 |
|         |           |                                   | LS3 METER-SEP                        |                 |
|         |           |                                   | 013.8510.4011                        | 29.19           |
|         |           |                                   | LS#3-SEP                             |                 |
|         |           |                                   | LS#3-SEP                             |                 |
|         |           |                                   | 013.8510.4011                        | 54.80           |
|         |           |                                   | TRAFFIC SIG PALM/CYPRESS-SEP         |                 |
|         |           |                                   | TRAFFIC SIG PALM/CYPRESS-SEP         |                 |
|         |           |                                   | 013.8510.4011                        | 30.95           |
|         |           |                                   | SMART N FINAL SCE FEES-SEP           |                 |
|         |           |                                   | SMART N FINAL SCE FEES-SEP           |                 |
|         |           |                                   | 013.8510.4011                        | 19.46           |
|         |           |                                   | REAL JOURNEY ACADEMY LMD ZONE 73-SEP |                 |
|         |           |                                   | REAL JOURNEY ACADEMY LMD ZONE 73-SEP |                 |
|         |           |                                   | 012.8500.4010                        | 11.43           |
|         |           |                                   | <b>Total :</b>                       | <b>243.53</b>   |
| 81552   | 9/22/2020 | 000204 SOCALGAS                   | STATION #3-SEP                       |                 |
|         |           |                                   | STATION #3-SEP                       |                 |
|         |           |                                   | 029.2100.4020                        | 26.46           |
|         |           |                                   | STATION #3-SEP                       |                 |
|         |           |                                   | 028.2050.4020                        | 26.45           |
|         |           |                                   | <b>Total :</b>                       | <b>52.91</b>    |
| 81553   | 9/22/2020 | 000207 KONICA MINOLTA             | COPIER LEASE-OCT                     |                 |
|         |           |                                   | COPIER LEASE-OCT                     |                 |
|         |           |                                   | 042.9510.4205                        | 1,054.54        |
|         |           |                                   | COPIER LEASE-OCT                     |                 |
|         |           |                                   | 001.2000.4205                        | 625.29          |
|         |           |                                   | <b>Total :</b>                       | <b>1,679.83</b> |
| 81554   | 9/22/2020 | 000233 WAXIE SANITARY SUPPLY      | FS#3: JANITORIAL SUPPLIES            |                 |

**Voucher List**  
**CITY OF HIGHLAND**

Bank code : wfb

| Voucher | Date      | Vendor                       | Description/Account                      | Amount           |
|---------|-----------|------------------------------|------------------------------------------|------------------|
| 81554   | 9/22/2020 | 000233 WAXIE SANITARY SUPPLY | (Continued)                              |                  |
|         |           |                              | FS#3: JANITORIAL SUPPLIES                |                  |
|         |           |                              | 029.2100.4055                            | 109.92           |
|         |           |                              | FS#3: JANITORIAL SUPPLIES                |                  |
|         |           |                              | 028.2050.4055                            | 109.91           |
|         |           |                              | FS#3: JANITORIAL SUPPLIES                |                  |
|         |           |                              | FS#3: JANITORIAL SUPPLIES                |                  |
|         |           |                              | 029.2100.4055                            | 26.62            |
|         |           |                              | FS#3: JANITORIAL SUPPLIES                |                  |
|         |           |                              | 028.2050.4055                            | 26.62            |
|         |           |                              | <b>Total :</b>                           | <b>273.07</b>    |
| 81555   | 9/22/2020 | 000237 WILL DAN ASSOCIATES   | BUILDING AND SAFETY PLAN CHECK-AUG       |                  |
|         |           |                              | BUILDING AND SAFETY PLAN CHECK-AUG       |                  |
|         |           |                              | 001.4500.4540                            | 3,365.00         |
|         |           |                              | BUILDING AND SAFETY INSP/BO/CODE ENFORCE |                  |
|         |           |                              | INSPECTION/BO SERVICES-AUG               |                  |
|         |           |                              | 001.4500.4540                            | 13,335.00        |
|         |           |                              | CODE ENFORCEMENT SERVICES-AUG            |                  |
|         |           |                              | 001.4600.4538                            | 9,880.00         |
|         |           |                              | <b>Total :</b>                           | <b>26,580.00</b> |
| 81556   | 9/22/2020 | 000461 JON'S FLAGS & POLES   | FS#2: FLAG POLE ROPE                     |                  |
|         |           |                              | FS#2: FLAG POLE ROPE                     |                  |
|         |           |                              | 029.2100.4070                            | 52.75            |
|         |           |                              | FS#2: FLAG POLE ROPE                     |                  |
|         |           |                              | 028.2050.4070                            | 52.74            |
|         |           |                              | <b>Total :</b>                           | <b>105.49</b>    |
| 81557   | 9/22/2020 | 001072 AUTO ZONE             | TRUCK #116 WIPER BLADES                  |                  |
|         |           |                              | TRUCK #116 WIPER BLADES                  |                  |
|         |           |                              | 001.6010.4240                            | 4.83             |
|         |           |                              | VEH#116 SUPPLIES                         |                  |
|         |           |                              | VEH#116 SUPPLIES                         |                  |
|         |           |                              | 001.6010.4240                            | 194.39           |
|         |           |                              | VEH#116 SUPPLIES CREDIT                  |                  |
|         |           |                              | VEH#116 SUPPLIES CREDIT                  |                  |
|         |           |                              | 001.6010.4240                            | -18.00           |

**Voucher List**  
**CITY OF HIGHLAND**

Bank code : wfb

| Voucher | Date      | Vendor | Description/Account                                                                                                                                                                                                                                                                                                                               | Amount                                                                                                                             |
|---------|-----------|--------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------|
| 81557   | 9/22/2020 | 001072 | 001072 AUTO ZONE<br>(Continued)                                                                                                                                                                                                                                                                                                                   | Total : 181.22                                                                                                                     |
| 81558   | 9/22/2020 | 001320 | HIGHLAND SENIOR CENTER<br>MONTHLY REIMBURSEMENT-JUL<br>MONTHLY REIMBURSEMENT-JUL<br>006.8400.4348<br>CDBG CV SENIOR CENTER MEAL PROGRAM<br>CDBG CV SENIOR CENTER MEAL PROGRAM<br>006.8400.4353                                                                                                                                                    | 2,019.50<br><br><br><br><br><br>10,247.74<br>Total : 12,267.24                                                                     |
| 81559   | 9/22/2020 | 001439 | OFFICE SOLUTIONS<br>OFFICE SUPPLIES<br>OFFICE SUPPLIES<br>001.1200.4200<br>HP 58A TONER<br>HP 58A TONER<br>001.1700.4200<br>OFFICE SUPPLIES<br>OFFICE SUPPLIES<br>001.1200.4200<br>RECYCLED COPY PAPER<br>RECYCLED COPY PAPER<br>042.9510.4200<br>OFFICE SUPPLIES CREDIT INV I-01793090<br>OFFICE SUPPLIES CREDIT INV I-01793090<br>001.1200.4200 | 54.97<br><br><br><br><br><br>242.11<br><br><br><br><br><br>17.41<br><br><br><br><br><br>319.50<br><br><br>-15.83<br>Total : 618.16 |
| 81560   | 9/22/2020 | 001476 | TIME WARNER CABLE<br>STATION #1 TELE/INT-SEP<br>STATION #1 TELE/INT-SEP<br>028.2050.4065<br>STATION #1 TELE/INT-SEP<br>029.2100.4065<br>STATION #2 TELE/INT-SEP<br>STATION #2 TELE/INT-SEP<br>028.2050.4065<br>STATION #2 TELE/INT-SEP<br>029.2100.4065<br>STATION #3 TELE/INT-SEP                                                                | 158.53<br><br><br><br><br><br>158.52<br><br><br><br><br><br>194.82<br><br>194.82                                                   |

**Voucher List**  
**CITY OF HIGHLAND**

Bank code : wfb

| Voucher | Date      | Vendor                                | Description/Account                                                                                                                                                                 | Amount                                                                       |
|---------|-----------|---------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------|
| 81560   | 9/22/2020 | 001476 TIME WARNER CABLE              | (Continued)<br>STATION #3 TELE/INT-SEP<br>028.2050.4065<br>STATION #3 TELE/INT-SEP<br>029.2100.4065                                                                                 | 98.71<br><br><br><br>98.70<br><b>Total : 904.10</b>                          |
| 81561   | 9/22/2020 | 001527 SHRED-IT, C/O STERICYLCE INC.  | SHREDDING SERVICES-SEP<br>SHREDDING SERVICES-SEP<br>001.1200.4626                                                                                                                   | 89.34<br><br><b>Total : 89.34</b>                                            |
| 81562   | 9/22/2020 | 001764 DEPENDABLE COFFEE & WATER SVC. | BREAKROOM SUPPLIES<br>BREAKROOM SUPPLIES<br>042.9510.4200<br>BREAKROOM SUPPLIES<br>BREAKROOM SUPPLIES<br>042.9510.4200<br>BREAKROOM SUPPLIES<br>BREAKROOM SUPPLIES<br>042.9510.4200 | 13.44<br><br><br><br><br>13.44<br><br><br><br>77.32<br><b>Total : 104.20</b> |
| 81563   | 9/22/2020 | 001848 SB CO ASSESSORS OFFICE         | PARCEL MAP REVISIONS-SEP<br>PARCEL MAP REVISIONS-SEP<br>001.4100.4310                                                                                                               | 4.00<br><br><b>Total : 4.00</b>                                              |
| 81564   | 9/22/2020 | 002037 RDO EQUIPMENT CO               | PD: EMERGENCY GENERATOR REPAIRS<br>PD: EMERGENCY GENERATOR REPAIRS<br>001.2000.4222                                                                                                 | 7,417.87<br><br><b>Total : 7,417.87</b>                                      |
| 81565   | 9/22/2020 | 002190 ENGINEERING RESOURCES OF SO CA | TCP20001-JUL<br>TCP20001-JUL<br>001.3200.4551<br>ENC20001-JUL<br>ENC20001-JUL<br>001.3200.4551                                                                                      | 1,264.90<br><br><br><br><br>100.10                                           |

**Voucher List**  
**CITY OF HIGHLAND**

Bank code : wfb

| Voucher        | Date      | Vendor                                | Description/Account                                                                                                                                                                                                                                                                                                                    | Amount                                                                                         |
|----------------|-----------|---------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------|
| 81565          | 9/22/2020 | 002190 ENGINEERING RESOURCES OF SO CA | (Continued)<br>EVWD'S STERLING NATURAL RESOUC<br>EVWD'S STERLING NATURAL RESOUC<br>001.3200.4551<br>VARIOUS UG SEWAGE, WATER & ELECT XING<br>VARIOUS UG SEWAGE, WATER & ELECT XING<br>001.3200.4551<br>PLAN CHECKS/INSP/PERMIT-JUL<br>PLAN CHECKS/INSP/PERMIT-JUL<br>001.3200.4551                                                     | 400.40<br><br><br><br><br>273.00<br><br><br>9,665.20                                           |
| <b>Total :</b> |           |                                       |                                                                                                                                                                                                                                                                                                                                        | <b>11,703.60</b>                                                                               |
| 81566          | 9/22/2020 | 002480 CASC ENGINEERING & CONSULTING  | TCP20001-JUL<br>TCP20001-JUL<br>001.3200.4551<br>BALFOUR DEL ROSA UTILITIES-JUL<br>BALFOUR DEL ROSA UTILITIES-JUL<br>001.3200.4551<br>ENC20001-JUL<br>ENC20001-JUL<br>001.3200.4551<br>FWQ19002-JUL<br>FWQ19002-JUL<br>001.3200.4551<br>CWQ20002-JUL<br>CWQ20002-JUL<br>001.3200.4551<br>CWQ20003-JUL<br>CWQ20003-JUL<br>001.3200.4551 | 280.00<br><br>280.00<br><br><br>280.00<br><br>280.00<br><br>140.00<br><br><br><br><br>1,812.50 |
| <b>Total :</b> |           |                                       |                                                                                                                                                                                                                                                                                                                                        | <b>3,267.50</b>                                                                                |
| 81567          | 9/22/2020 | 002527 LILBURN, PENNY                 | CANDIDATE STATEMENT REFUND<br>CANDIDATE STATEMENT REFUND<br>001.1450.9550                                                                                                                                                                                                                                                              | 378.00                                                                                         |
| <b>Total :</b> |           |                                       |                                                                                                                                                                                                                                                                                                                                        | <b>378.00</b>                                                                                  |
| 81568          | 9/22/2020 | 003324 NEWEGG BUSINESS, INC.          | 27" ASUS MONITOR                                                                                                                                                                                                                                                                                                                       |                                                                                                |



Bank code : wfb

| Voucher | Date      | Vendor                                | Description/Account                                                                                                                        | Amount   |
|---------|-----------|---------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------|----------|
| 81568   | 9/22/2020 | 003324 NEWEGG BUSINESS, INC.          | (Continued)<br>27" ASUS MONITOR<br>001.1200.4200                                                                                           | 906.23   |
| Total : |           |                                       |                                                                                                                                            | 906.23   |
| 81569   | 9/22/2020 | 003360 DIRECTV                        | POLICE SATELLITE CABLE-SEP<br>POLICE SATELLITE CABLE-SEP<br>001.2000.4065                                                                  | 78.00    |
| Total : |           |                                       |                                                                                                                                            | 78.00    |
| 81570   | 9/22/2020 | 003673 JOHNSON CONTROLS, INC          | YMCA: HVAC MAINTENANCE AGREEMENT<br>YMCA: HVAC MAINTENANCE AGREEMENT<br>001.6000.4588                                                      | 7,630.00 |
| Total : |           |                                       |                                                                                                                                            | 7,630.00 |
| 81571   | 9/22/2020 | 003940 SHAWN'S ELECTRIC               | CITY HALL: RECEPTACLES FOR COMPUTER SERV<br>CITY HALL: RECEPTACLES FOR COMPUTER<br>042.9510.4070                                           | 448.00   |
| Total : |           |                                       |                                                                                                                                            | 448.00   |
| 81572   | 9/22/2020 | 005324 CHARLES ABBOTT ASSOCIATES, INC | FIRE MARSHALL SERVICES-AUG<br>FIRE MARSHALL SERVICES-AUG<br>029.2100.4540<br>FIRE PLAN REVIEW-AUG<br>FIRE PLAN REVIEW-AUG<br>001.4500.4540 | 4,377.50 |
| Total : |           |                                       |                                                                                                                                            | 570.00   |
| Total : |           |                                       |                                                                                                                                            | 4,947.50 |
| 81573   | 9/22/2020 | 005326 RP LANDSCAPE & IRRIGATION      | LMD LANDSCAPE REMOVAL & REPLACEMENT<br>LMD LANDSCAPE REMOVAL & REPLACEMENT<br>012.8500.4585                                                | 4,560.00 |
| Total : |           |                                       |                                                                                                                                            | 4,560.00 |
| 81574   | 9/22/2020 | 005394 DATA TICKET, INC.              | PARKING CITATIONS-AUG<br>PARKING CITATIONS-AUG<br>001.1700.4516                                                                            | 49.70    |
| Total : |           |                                       |                                                                                                                                            | 49.70    |
| 81575   | 9/22/2020 | 005538 REAL JOURNEY ACADEMIES         | SIG18001 DEPOSIT BALANCE                                                                                                                   |          |

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**Voucher List**  
**CITY OF HIGHLAND**

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Bank code : wfb

| Voucher | Date      | Vendor                                | Description/Account                                                                                                                                                | Amount     |
|---------|-----------|---------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------|
| 81575   | 9/22/2020 | 005538 REAL JOURNEY ACADEMIES         | (Continued)<br>SIG18001 DEPOSIT BALANCE<br>027.8490.4450                                                                                                           | 70,884.48  |
| Total : |           |                                       |                                                                                                                                                                    | 70,884.48  |
| 81576   | 9/22/2020 | 005553 CLARK PEST CONTROL OF STOCKTON | PEST CONTROL ATHLETIC/YMCA<br>PEST CONTROL ATHLETIC/YMCA<br>001.6000.4589                                                                                          | 200.00     |
| Total : |           |                                       |                                                                                                                                                                    | 200.00     |
| 81577   | 9/22/2020 | 005554 IMPERIAL SPRINKLER SUPPLY      | LMD SUPPLIES<br>LMD SUPPLIES<br>012.8500.4206<br>CORP YARD SUPPLIES<br>CORP YARD SUPPLIES<br>004.8310.4206                                                         | 248.53     |
| Total : |           |                                       |                                                                                                                                                                    | 185.30     |
| 81578   | 9/22/2020 | 005599 DM CONTRACTING, INC.           | STR12004 PPE#7-CON DIF-LOC NON PART<br>STR12004 PPE#7-CON DIF-LOC NON PART<br>007.8330.6530<br>STR12005 PPE#7-CON MSRI<br>STR12005 PPE#7-CON MSRI<br>017.8350.6530 | -861.08    |
| Total : |           |                                       |                                                                                                                                                                    | 386,341.02 |
| 81579   | 9/22/2020 | 005749 SELECT HOME IMPROVEMENTS       | BUS LIC #012901 REFUND<br>BUS LIC #012901 REFUND<br>001.1450.7450<br>BUS LIC #012901 REFUND<br>051.1493                                                            | 155.00     |
| Total : |           |                                       |                                                                                                                                                                    | 4.00       |
| 81580   | 9/22/2020 | 005750 COMPLETE SOLAR INC             | BP#20200738 REIMB<br>BP#20200738 REIMB<br>001.1450.7610                                                                                                            | 190.00     |
| Total : |           |                                       |                                                                                                                                                                    | 190.00     |
| 81581   | 9/22/2020 | 005751 PENNY LILBURN FOR HIGHLAND     | CANDIDATE STATEMENT REFUND                                                                                                                                         |            |

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Voucher List  
CITY OF HIGHLAND

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Bank code : wfb

| Voucher | Date      | Vendor | Description/Account                                                                      | Amount |
|---------|-----------|--------|------------------------------------------------------------------------------------------|--------|
| 81581   | 9/22/2020 | 005751 | PENNY LILBURN FOR HIGHLAND<br>(Continued)<br>CANDIDATE STATEMENT REFUND<br>001.1450.9550 | 25.00  |

Total : 25.00

35 Vouchers for bank code : wfb

Bank total : 1,440,745.51

35 Vouchers in this report

Total vouchers : 1,440,745.51

**Voucher List**  
**CITY OF HIGHLAND**

Bank code : wfb

| Voucher | Date      | Vendor                                | Description/Account             | Amount          |
|---------|-----------|---------------------------------------|---------------------------------|-----------------|
| 507     | 9/25/2020 | 000003 ICMA RETIREMENT TRUST-457      | ICMA DEFERRED COMP 457: PAYMENT |                 |
|         |           |                                       | ICMA DEFERRED COMP 457: Payment |                 |
|         |           |                                       | 001.1170                        | 6,564.95        |
|         |           |                                       | ICMA DEFERRED COMP 457: Payment |                 |
|         |           |                                       | 004.1170                        | 430.10          |
|         |           |                                       | ICMA DEFERRED COMP 457: Payment |                 |
|         |           |                                       | 010.1170                        | 294.01          |
|         |           |                                       | ICMA DEFERRED COMP 457: Payment |                 |
|         |           |                                       | 012.1170                        | 12.50           |
|         |           |                                       | ICMA DEFERRED COMP 457: Payment |                 |
|         |           |                                       | 016.1170                        | 12.50           |
|         |           |                                       | ICMA DEFERRED COMP 457: Payment |                 |
|         |           |                                       | 041.1170                        | 316.34          |
|         |           |                                       | ICMA DEFERRED COMP 457: Payment |                 |
|         |           |                                       | 070.1170                        | 237.05          |
|         |           |                                       | <b>Total :</b>                  | <b>7,867.45</b> |
| 508     | 9/25/2020 | 000004 PUBLIC EMPLOYEE RETIREMENT SYS | EPMC: PAYMENT                   |                 |
|         |           |                                       | EPMC: Payment                   |                 |
|         |           |                                       | 001.1145                        | 632.51          |
|         |           |                                       | EPMC: Payment                   |                 |
|         |           |                                       | 004.1145                        | 93.10           |
|         |           |                                       | EPMC: Payment                   |                 |
|         |           |                                       | 006.1145                        | 19.54           |
|         |           |                                       | EPMC: Payment                   |                 |
|         |           |                                       | 010.1145                        | 22.62           |
|         |           |                                       | EPMC: Payment                   |                 |
|         |           |                                       | 012.1145                        | 2.35            |
|         |           |                                       | EPMC: Payment                   |                 |
|         |           |                                       | 016.1145                        | 2.35            |
|         |           |                                       | EPMC: Payment                   |                 |
|         |           |                                       | 023.1145                        | 6.55            |
|         |           |                                       | EPMC: Payment                   |                 |
|         |           |                                       | 024.1145                        | 0.55            |
|         |           |                                       | EPMC: Payment                   |                 |
|         |           |                                       | 041.1145                        | 31.22           |

**Voucher List**  
**CITY OF HIGHLAND**

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| Voucher | Date      | Vendor | Description/Account                        | Amount    |
|---------|-----------|--------|--------------------------------------------|-----------|
| 508     | 9/25/2020 | 000004 | PUBLIC EMPLOYEE RETIREMENT SYS (Continued) |           |
|         |           |        | EPMC: Payment                              |           |
|         |           |        | 042.1145                                   | 11.36     |
|         |           |        | EPMC: Payment                              |           |
|         |           |        | 070.1145                                   | 51.36     |
|         |           |        | PERS: Payment                              |           |
|         |           |        | 001.1145                                   | 14,045.08 |
|         |           |        | PERS: Payment                              |           |
|         |           |        | 004.1145                                   | 2,307.40  |
|         |           |        | PERS: Payment                              |           |
|         |           |        | 006.1145                                   | 403.39    |
|         |           |        | PERS: Payment                              |           |
|         |           |        | 010.1145                                   | 816.12    |
|         |           |        | PERS: Payment                              |           |
|         |           |        | 012.1145                                   | 169.04    |
|         |           |        | PERS: Payment                              |           |
|         |           |        | 016.1145                                   | 169.03    |
|         |           |        | PERS: Payment                              |           |
|         |           |        | 023.1145                                   | 93.53     |
|         |           |        | PERS: Payment                              |           |
|         |           |        | 024.1145                                   | 18.80     |
|         |           |        | PERS: Payment                              |           |
|         |           |        | 041.1145                                   | 445.94    |
|         |           |        | PERS: Payment                              |           |
|         |           |        | 042.1145                                   | 311.49    |
|         |           |        | PERS: Payment                              |           |
|         |           |        | 070.1145                                   | 734.10    |
|         |           |        | PERS SURVIVOR: Payment                     |           |
|         |           |        | 001.1145                                   | 25.55     |
|         |           |        | PERS SURVIVOR: Payment                     |           |
|         |           |        | 004.1145                                   | 4.06      |
|         |           |        | PERS SURVIVOR: Payment                     |           |
|         |           |        | 006.1145                                   | 0.61      |
|         |           |        | PERS SURVIVOR: Payment                     |           |
|         |           |        | 010.1145                                   | 1.06      |
|         |           |        | PERS SURVIVOR: Payment                     |           |
|         |           |        | 012.1145                                   | 0.57      |

**Voucher List**  
**CITY OF HIGHLAND**

Bank code : wfb

| Voucher | Date      | Vendor                                | Description/Account    | Amount           |
|---------|-----------|---------------------------------------|------------------------|------------------|
| 508     | 9/25/2020 | 000004 PUBLIC EMPLOYEE RETIREMENT SYS | (Continued)            |                  |
|         |           |                                       | PERS SURVIVOR: Payment |                  |
|         |           |                                       | 016.1145               | 0.57             |
|         |           |                                       | PERS SURVIVOR: Payment |                  |
|         |           |                                       | 023.1145               | 0.24             |
|         |           |                                       | PERS SURVIVOR: Payment |                  |
|         |           |                                       | 024.1145               | 0.05             |
|         |           |                                       | PERS SURVIVOR: Payment |                  |
|         |           |                                       | 041.1145               | 0.33             |
|         |           |                                       | PERS SURVIVOR: Payment |                  |
|         |           |                                       | 042.1145               | 0.74             |
|         |           |                                       | PERS SURVIVOR: Payment |                  |
|         |           |                                       | 070.1145               | 0.63             |
|         |           |                                       | <b>Total :</b>         | <b>20,421.84</b> |
| 509     | 9/25/2020 | 000119 INTERNAL REVENUE SERVICE       | FEDERAL TAXES: PAYMENT |                  |
|         |           |                                       | FEDERAL TAXES: Payment |                  |
|         |           |                                       | 001.1120               | 10,952.24        |
|         |           |                                       | FEDERAL TAXES: Payment |                  |
|         |           |                                       | 004.1120               | 1,773.92         |
|         |           |                                       | FEDERAL TAXES: Payment |                  |
|         |           |                                       | 006.1120               | 234.55           |
|         |           |                                       | FEDERAL TAXES: Payment |                  |
|         |           |                                       | 010.1120               | 605.20           |
|         |           |                                       | FEDERAL TAXES: Payment |                  |
|         |           |                                       | 012.1120               | 32.87            |
|         |           |                                       | FEDERAL TAXES: Payment |                  |
|         |           |                                       | 016.1120               | 32.87            |
|         |           |                                       | FEDERAL TAXES: Payment |                  |
|         |           |                                       | 023.1120               | 55.75            |
|         |           |                                       | FEDERAL TAXES: Payment |                  |
|         |           |                                       | 024.1120               | 15.45            |
|         |           |                                       | FEDERAL TAXES: Payment |                  |
|         |           |                                       | 041.1120               | 406.06           |
|         |           |                                       | FEDERAL TAXES: Payment |                  |
|         |           |                                       | 042.1120               | 202.64           |
|         |           |                                       | FEDERAL TAXES: Payment |                  |



**Voucher List**  
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| Voucher | Date      | Vendor                          | Description/Account      | Amount           |
|---------|-----------|---------------------------------|--------------------------|------------------|
| 509     | 9/25/2020 | 000119 INTERNAL REVENUE SERVICE | (Continued)              |                  |
|         |           |                                 | 070.1120                 | 549.46           |
|         |           |                                 | SOCIAL SECURITY: Payment |                  |
|         |           |                                 | 001.1140                 | 553.80           |
|         |           |                                 | MEDICARE: Payment        |                  |
|         |           |                                 | 001.1140                 | 2,876.50         |
|         |           |                                 | MEDICARE: Payment        |                  |
|         |           |                                 | 004.1140                 | 471.04           |
|         |           |                                 | MEDICARE: Payment        |                  |
|         |           |                                 | 006.1140                 | 70.88            |
|         |           |                                 | MEDICARE: Payment        |                  |
|         |           |                                 | 010.1140                 | 161.10           |
|         |           |                                 | MEDICARE: Payment        |                  |
|         |           |                                 | 012.1140                 | 40.68            |
|         |           |                                 | MEDICARE: Payment        |                  |
|         |           |                                 | 016.1140                 | 40.68            |
|         |           |                                 | MEDICARE: Payment        |                  |
|         |           |                                 | 023.1140                 | 18.92            |
|         |           |                                 | MEDICARE: Payment        |                  |
|         |           |                                 | 024.1140                 | 4.46             |
|         |           |                                 | MEDICARE: Payment        |                  |
|         |           |                                 | 041.1140                 | 74.00            |
|         |           |                                 | MEDICARE: Payment        |                  |
|         |           |                                 | 042.1140                 | 71.46            |
|         |           |                                 | MEDICARE: Payment        |                  |
|         |           |                                 | 070.1140                 | 124.66           |
|         |           |                                 | <b>Total :</b>           | <b>19,369.19</b> |
| 510     | 9/25/2020 | 000001 CALIF STATE EMPLOYMENT   | STATE TAXES: PAYMENT     |                  |
|         |           |                                 | STATE TAXES: Payment     |                  |
|         |           |                                 | 001.1130                 | 4,150.91         |
|         |           |                                 | STATE TAXES: Payment     |                  |
|         |           |                                 | 004.1130                 | 744.20           |
|         |           |                                 | STATE TAXES: Payment     |                  |
|         |           |                                 | 006.1130                 | 90.34            |
|         |           |                                 | STATE TAXES: Payment     |                  |
|         |           |                                 | 010.1130                 | 295.96           |

**Voucher List**  
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| Voucher | Date      | Vendor                        | Description/Account               | Amount          |
|---------|-----------|-------------------------------|-----------------------------------|-----------------|
| 510     | 9/25/2020 | 000001 CALIF STATE EMPLOYMENT | (Continued)                       |                 |
|         |           |                               | STATE TAXES: Payment              |                 |
|         |           |                               | 012.1130                          | 23.75           |
|         |           |                               | STATE TAXES: Payment              |                 |
|         |           |                               | 016.1130                          | 23.75           |
|         |           |                               | STATE TAXES: Payment              |                 |
|         |           |                               | 023.1130                          | 14.73           |
|         |           |                               | STATE TAXES: Payment              |                 |
|         |           |                               | 024.1130                          | 5.11            |
|         |           |                               | STATE TAXES: Payment              |                 |
|         |           |                               | 041.1130                          | 165.32          |
|         |           |                               | STATE TAXES: Payment              |                 |
|         |           |                               | 042.1130                          | 72.37           |
|         |           |                               | STATE TAXES: Payment              |                 |
|         |           |                               | 070.1130                          | 242.33          |
|         |           |                               | <b>Total :</b>                    | <b>5,828.77</b> |
| 81582   | 9/25/2020 | 000433 ARROWHEAD UNITED WAY   | ARROWHEAD UNITED WAY: PAYMENT     |                 |
|         |           |                               | ARROWHEAD UNITED WAY: Payment     |                 |
|         |           |                               | 001.1180                          | 11.26           |
|         |           |                               | ARROWHEAD UNITED WAY: Payment     |                 |
|         |           |                               | 004.1180                          | 0.77            |
|         |           |                               | ARROWHEAD UNITED WAY: Payment     |                 |
|         |           |                               | 041.1180                          | 2.26            |
|         |           |                               | ARROWHEAD UNITED WAY: Payment     |                 |
|         |           |                               | 070.1180                          | 0.71            |
|         |           |                               | <b>Total :</b>                    | <b>15.00</b>    |
| 81583   | 9/25/2020 | 003804 AFLAC WWHQ             | AFLAC ACCIDENT INSURANCE: PAYMENT |                 |
|         |           |                               | AFLAC ACCIDENT INSURANCE: Payment |                 |
|         |           |                               | 001.1181                          | 109.95          |
|         |           |                               | AFLAC ACCIDENT INSURANCE: Payment |                 |
|         |           |                               | 004.1181                          | 12.82           |
|         |           |                               | AFLAC ACCIDENT INSURANCE: Payment |                 |
|         |           |                               | 012.1181                          | 3.57            |
|         |           |                               | AFLAC ACCIDENT INSURANCE: Payment |                 |
|         |           |                               | 016.1181                          | 3.56            |
|         |           |                               | AFLAC ACCIDENT INSURANCE: Payment |                 |

**Voucher List**  
**CITY OF HIGHLAND**

Bank code : wfb

| Voucher | Date      | Vendor            | Description/Account                 | Amount        |
|---------|-----------|-------------------|-------------------------------------|---------------|
| 81583   | 9/25/2020 | 003804 AFLAC WWHQ | (Continued)                         |               |
|         |           |                   | 023.1181                            | 5.80          |
|         |           |                   | AFLAC ACCIDENT INSURANCE: Payment   |               |
|         |           |                   | 024.1181                            | 0.26          |
|         |           |                   | AFLAC CANCER INSURANCE: Payment     |               |
|         |           |                   | 001.1181                            | 18.63         |
|         |           |                   | AFLAC DISABILITY INSURANCE: Payment |               |
|         |           |                   | 001.1181                            | 211.30        |
|         |           |                   | AFLAC DISABILITY INSURANCE: Payment |               |
|         |           |                   | 004.1181                            | 24.70         |
|         |           |                   | AFLAC DISABILITY INSURANCE: Payment |               |
|         |           |                   | 012.1181                            | 6.31          |
|         |           |                   | AFLAC DISABILITY INSURANCE: Payment |               |
|         |           |                   | 016.1181                            | 6.31          |
|         |           |                   | AFLAC DISABILITY INSURANCE: Payment |               |
|         |           |                   | 024.1181                            | 0.50          |
|         |           |                   | AFLAC HOSPITAL INSURANCE: Payment   |               |
|         |           |                   | 001.1181                            | 73.60         |
|         |           |                   | AFLAC HOSPITAL INSURANCE: Payment   |               |
|         |           |                   | 012.1181                            | 6.70          |
|         |           |                   | AFLAC HOSPITAL INSURANCE: Payment   |               |
|         |           |                   | 016.1181                            | 6.70          |
|         |           |                   | AFLAC DENTAL: Payment               |               |
|         |           |                   | 001.1181                            | 27.88         |
|         |           |                   | AFLAC DENTAL: Payment               |               |
|         |           |                   | 004.1181                            | 0.56          |
|         |           |                   | AFLAC DENTAL: Payment               |               |
|         |           |                   | 041.1181                            | 1.66          |
|         |           |                   | AFLAC DENTAL: Payment               |               |
|         |           |                   | 070.1181                            | 0.56          |
|         |           |                   | AFLAC SPECIFIED HEALTH INS: Payment |               |
|         |           |                   | 001.1181                            | 2.96          |
|         |           |                   | AFLAC SPECIFIED HEALTH INS: Payment |               |
|         |           |                   | 012.1181                            | 1.49          |
|         |           |                   | AFLAC SPECIFIED HEALTH INS: Payment |               |
|         |           |                   | 016.1181                            | 1.49          |
|         |           |                   | <b>Total :</b>                      | <b>527.31</b> |

Bank code : wfb

| Voucher | Date | Vendor                       | Description/Account | Amount                     |
|---------|------|------------------------------|---------------------|----------------------------|
| 6       |      | Vouchers for bank code : wfb |                     | Bank total : 54,029.56     |
| 6       |      | Vouchers in this report      |                     | Total vouchers : 54,029.56 |

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Voucher List  
CITY OF HIGHLAND

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Bank code : wfb

| Voucher | Date      | Vendor                                | Description/Account             | Amount   |
|---------|-----------|---------------------------------------|---------------------------------|----------|
| 511     | 10/9/2020 | 000003 ICMA RETIREMENT TRUST-457      | ICMA DEFERRED COMP 457: PAYMENT |          |
|         |           |                                       | ICMA DEFERRED COMP 457: Payment |          |
|         |           |                                       | 012.1170                        | 12.50    |
|         |           |                                       | ICMA DEFERRED COMP 457: Payment |          |
|         |           |                                       | 016.1170                        | 12.50    |
|         |           |                                       | ICMA DEFERRED COMP 457: Payment |          |
|         |           |                                       | 041.1170                        | 316.34   |
|         |           |                                       | ICMA DEFERRED COMP 457: Payment |          |
|         |           |                                       | 070.1170                        | 237.05   |
|         |           |                                       | ICMA DEFERRED COMP 457: Payment |          |
|         |           |                                       | 001.1170                        | 6,564.95 |
|         |           |                                       | ICMA DEFERRED COMP 457: Payment |          |
|         |           |                                       | 004.1170                        | 430.10   |
|         |           |                                       | ICMA DEFERRED COMP 457: Payment |          |
|         |           |                                       | 010.1170                        | 294.01   |
|         |           |                                       | Total :                         | 7,867.45 |
| 512     | 10/9/2020 | 000004 PUBLIC EMPLOYEE RETIREMENT SYS | EPMC: PAYMENT                   |          |
|         |           |                                       | EPMC: Payment                   |          |
|         |           |                                       | 001.1145                        | 632.51   |
|         |           |                                       | EPMC: Payment                   |          |
|         |           |                                       | 004.1145                        | 93.10    |
|         |           |                                       | EPMC: Payment                   |          |
|         |           |                                       | 006.1145                        | 19.54    |
|         |           |                                       | EPMC: Payment                   |          |
|         |           |                                       | 010.1145                        | 22.62    |
|         |           |                                       | EPMC: Payment                   |          |
|         |           |                                       | 012.1145                        | 2.35     |
|         |           |                                       | EPMC: Payment                   |          |
|         |           |                                       | 016.1145                        | 2.35     |
|         |           |                                       | EPMC: Payment                   |          |
|         |           |                                       | 023.1145                        | 6.55     |
|         |           |                                       | EPMC: Payment                   |          |
|         |           |                                       | 024.1145                        | 0.55     |
|         |           |                                       | EPMC: Payment                   |          |
|         |           |                                       | 041.1145                        | 31.22    |

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Voucher List  
CITY OF HIGHLAND

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Bank code : wfb

| Voucher | Date      | Vendor | Description/Account                        | Amount    |
|---------|-----------|--------|--------------------------------------------|-----------|
| 512     | 10/9/2020 | 000004 | PUBLIC EMPLOYEE RETIREMENT SYS (Continued) |           |
|         |           |        | EPMC: Payment                              |           |
|         |           |        | 042.1145                                   | 11.36     |
|         |           |        | PERS SURVIVOR: Payment                     |           |
|         |           |        | 042.1145                                   | 0.74      |
|         |           |        | PERS SURVIVOR: Payment                     |           |
|         |           |        | 070.1145                                   | 0.63      |
|         |           |        | EPMC: Payment                              |           |
|         |           |        | 070.1145                                   | 51.36     |
|         |           |        | PERS: Payment                              |           |
|         |           |        | 001.1145                                   | 14,045.08 |
|         |           |        | PERS: Payment                              |           |
|         |           |        | 004.1145                                   | 2,307.40  |
|         |           |        | PERS: Payment                              |           |
|         |           |        | 006.1145                                   | 403.39    |
|         |           |        | PERS: Payment                              |           |
|         |           |        | 010.1145                                   | 816.12    |
|         |           |        | PERS: Payment                              |           |
|         |           |        | 012.1145                                   | 169.04    |
|         |           |        | PERS: Payment                              |           |
|         |           |        | 016.1145                                   | 169.03    |
|         |           |        | PERS: Payment                              |           |
|         |           |        | 023.1145                                   | 93.53     |
|         |           |        | PERS: Payment                              |           |
|         |           |        | 024.1145                                   | 18.80     |
|         |           |        | PERS: Payment                              |           |
|         |           |        | 041.1145                                   | 445.94    |
|         |           |        | PERS: Payment                              |           |
|         |           |        | 042.1145                                   | 311.49    |
|         |           |        | PERS: Payment                              |           |
|         |           |        | 070.1145                                   | 734.10    |
|         |           |        | PERS SURVIVOR: Payment                     |           |
|         |           |        | 001.1145                                   | 25.55     |
|         |           |        | PERS SURVIVOR: Payment                     |           |
|         |           |        | 004.1145                                   | 4.06      |
|         |           |        | PERS SURVIVOR: Payment                     |           |
|         |           |        | 006.1145                                   | 0.61      |



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Voucher List  
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Bank code : wfb

| Voucher | Date      | Vendor                                | Description/Account    | Amount    |
|---------|-----------|---------------------------------------|------------------------|-----------|
| 512     | 10/9/2020 | 000004 PUBLIC EMPLOYEE RETIREMENT SYS | (Continued)            |           |
|         |           |                                       | PERS SURVIVOR: Payment |           |
|         |           |                                       | 010.1145               | 1.06      |
|         |           |                                       | PERS SURVIVOR: Payment |           |
|         |           |                                       | 012.1145               | 0.57      |
|         |           |                                       | PERS SURVIVOR: Payment |           |
|         |           |                                       | 016.1145               | 0.57      |
|         |           |                                       | PERS SURVIVOR: Payment |           |
|         |           |                                       | 023.1145               | 0.24      |
|         |           |                                       | PERS SURVIVOR: Payment |           |
|         |           |                                       | 024.1145               | 0.05      |
|         |           |                                       | PERS SURVIVOR: Payment |           |
|         |           |                                       | 041.1145               | 0.33      |
|         |           |                                       | Total :                | 20,421.84 |
| 513     | 10/9/2020 | 000119 INTERNAL REVENUE SERVICE       | FEDERAL TAXES: PAYMENT |           |
|         |           |                                       | MEDICARE: Payment      |           |
|         |           |                                       | 016.1140               | 40.68     |
|         |           |                                       | MEDICARE: Payment      |           |
|         |           |                                       | 023.1140               | 18.92     |
|         |           |                                       | MEDICARE: Payment      |           |
|         |           |                                       | 024.1140               | 4.46      |
|         |           |                                       | MEDICARE: Payment      |           |
|         |           |                                       | 041.1140               | 77.74     |
|         |           |                                       | MEDICARE: Payment      |           |
|         |           |                                       | 042.1140               | 71.46     |
|         |           |                                       | MEDICARE: Payment      |           |
|         |           |                                       | 070.1140               | 125.91    |
|         |           |                                       | FEDERAL TAXES: Payment |           |
|         |           |                                       | 001.1120               | 10,952.24 |
|         |           |                                       | FEDERAL TAXES: Payment |           |
|         |           |                                       | 004.1120               | 1,773.92  |
|         |           |                                       | FEDERAL TAXES: Payment |           |
|         |           |                                       | 006.1120               | 234.55    |
|         |           |                                       | FEDERAL TAXES: Payment |           |
|         |           |                                       | 010.1120               | 605.20    |
|         |           |                                       | FEDERAL TAXES: Payment |           |

Bank code : wfb

| Voucher | Date      | Vendor | Description/Account      | Amount    |
|---------|-----------|--------|--------------------------|-----------|
| 513     | 10/9/2020 | 000119 | INTERNAL REVENUE SERVICE |           |
|         |           |        | (Continued)              |           |
|         |           |        | 012.1120                 | 32.87     |
|         |           |        | FEDERAL TAXES: Payment   |           |
|         |           |        | 016.1120                 | 32.87     |
|         |           |        | FEDERAL TAXES: Payment   |           |
|         |           |        | 023.1120                 | 55.75     |
|         |           |        | FEDERAL TAXES: Payment   |           |
|         |           |        | 024.1120                 | 15.45     |
|         |           |        | FEDERAL TAXES: Payment   |           |
|         |           |        | 041.1120                 | 406.06    |
|         |           |        | FEDERAL TAXES: Payment   |           |
|         |           |        | 042.1120                 | 202.64    |
|         |           |        | FEDERAL TAXES: Payment   |           |
|         |           |        | 070.1120                 | 549.46    |
|         |           |        | SOCIAL SECURITY: Payment |           |
|         |           |        | 001.1140                 | 553.80    |
|         |           |        | MEDICARE: Payment        |           |
|         |           |        | 001.1140                 | 2,895.17  |
|         |           |        | MEDICARE: Payment        |           |
|         |           |        | 004.1140                 | 472.28    |
|         |           |        | MEDICARE: Payment        |           |
|         |           |        | 006.1140                 | 70.88     |
|         |           |        | MEDICARE: Payment        |           |
|         |           |        | 010.1140                 | 161.10    |
|         |           |        | MEDICARE: Payment        |           |
|         |           |        | 012.1140                 | 40.68     |
|         |           |        | Total :                  | 19,394.09 |
| 514     | 10/9/2020 | 000001 | CALIF STATE EMPLOYMENT   |           |
|         |           |        | STATE TAXES: PAYMENT     |           |
|         |           |        | STATE TAXES: Payment     |           |
|         |           |        | 001.1130                 | 4,150.91  |
|         |           |        | STATE TAXES: Payment     |           |
|         |           |        | 004.1130                 | 744.20    |
|         |           |        | STATE TAXES: Payment     |           |
|         |           |        | 006.1130                 | 90.34     |
|         |           |        | STATE TAXES: Payment     |           |
|         |           |        | 010.1130                 | 295.96    |

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Bank code : wfb

| Voucher | Date      | Vendor                        | Description/Account                 | Amount   |
|---------|-----------|-------------------------------|-------------------------------------|----------|
| 514     | 10/9/2020 | 000001 CALIF STATE EMPLOYMENT | (Continued)                         |          |
|         |           |                               | STATE TAXES: Payment                |          |
|         |           |                               | 012.1130                            | 23.75    |
|         |           |                               | STATE TAXES: Payment                |          |
|         |           |                               | 016.1130                            | 23.75    |
|         |           |                               | STATE TAXES: Payment                |          |
|         |           |                               | 023.1130                            | 14.73    |
|         |           |                               | STATE TAXES: Payment                |          |
|         |           |                               | 024.1130                            | 5.11     |
|         |           |                               | STATE TAXES: Payment                |          |
|         |           |                               | 041.1130                            | 165.32   |
|         |           |                               | STATE TAXES: Payment                |          |
|         |           |                               | 042.1130                            | 72.37    |
|         |           |                               | STATE TAXES: Payment                |          |
|         |           |                               | 070.1130                            | 242.33   |
|         |           |                               | Total :                             | 5,828.77 |
| 81584   | 10/9/2020 | 003804 AFLAC WWHQ             | AFLAC ACCIDENT INSURANCE: PAYMENT   |          |
|         |           |                               | AFLAC SPECIFIED HEALTH INS: Payment |          |
|         |           |                               | 012.1181                            | 1.49     |
|         |           |                               | AFLAC SPECIFIED HEALTH INS: Payment |          |
|         |           |                               | 016.1181                            | 1.49     |
|         |           |                               | AFLAC ACCIDENT INSURANCE: Payment   |          |
|         |           |                               | 001.1181                            | 109.95   |
|         |           |                               | AFLAC ACCIDENT INSURANCE: Payment   |          |
|         |           |                               | 004.1181                            | 12.82    |
|         |           |                               | AFLAC ACCIDENT INSURANCE: Payment   |          |
|         |           |                               | 012.1181                            | 3.57     |
|         |           |                               | AFLAC ACCIDENT INSURANCE: Payment   |          |
|         |           |                               | 016.1181                            | 3.56     |
|         |           |                               | AFLAC ACCIDENT INSURANCE: Payment   |          |
|         |           |                               | 023.1181                            | 5.80     |
|         |           |                               | AFLAC ACCIDENT INSURANCE: Payment   |          |
|         |           |                               | 024.1181                            | 0.26     |
|         |           |                               | AFLAC CANCER INSURANCE: Payment     |          |
|         |           |                               | 001.1181                            | 18.63    |
|         |           |                               | AFLAC DISABILITY INSURANCE: Payment |          |

Bank code : wfb

| Voucher | Date      | Vendor                      | Description/Account                 | Amount        |
|---------|-----------|-----------------------------|-------------------------------------|---------------|
| 81584   | 10/9/2020 | 003804 AFLAC WWHQ           | (Continued)                         |               |
|         |           |                             | 001.1181                            | 211.30        |
|         |           |                             | AFLAC DISABILITY INSURANCE: Payment |               |
|         |           |                             | 004.1181                            | 24.70         |
|         |           |                             | AFLAC DISABILITY INSURANCE: Payment |               |
|         |           |                             | 012.1181                            | 6.31          |
|         |           |                             | AFLAC DISABILITY INSURANCE: Payment |               |
|         |           |                             | 016.1181                            | 6.31          |
|         |           |                             | AFLAC DISABILITY INSURANCE: Payment |               |
|         |           |                             | 024.1181                            | 0.50          |
|         |           |                             | AFLAC HOSPITAL INSURANCE: Payment   |               |
|         |           |                             | 001.1181                            | 73.60         |
|         |           |                             | AFLAC HOSPITAL INSURANCE: Payment   |               |
|         |           |                             | 012.1181                            | 6.70          |
|         |           |                             | AFLAC HOSPITAL INSURANCE: Payment   |               |
|         |           |                             | 016.1181                            | 6.70          |
|         |           |                             | AFLAC DENTAL: Payment               |               |
|         |           |                             | 001.1181                            | 27.88         |
|         |           |                             | AFLAC DENTAL: Payment               |               |
|         |           |                             | 004.1181                            | 0.56          |
|         |           |                             | AFLAC DENTAL: Payment               |               |
|         |           |                             | 041.1181                            | 1.66          |
|         |           |                             | AFLAC DENTAL: Payment               |               |
|         |           |                             | 070.1181                            | 0.56          |
|         |           |                             | AFLAC SPECIFIED HEALTH INS: Payment |               |
|         |           |                             | 001.1181                            | 2.96          |
|         |           |                             | <b>Total :</b>                      | <b>527.31</b> |
| 81585   | 10/9/2020 | 000433 ARROWHEAD UNITED WAY | ARROWHEAD UNITED WAY: PAYMENT       |               |
|         |           |                             | ARROWHEAD UNITED WAY: Payment       |               |
|         |           |                             | 001.1180                            | 11.26         |
|         |           |                             | ARROWHEAD UNITED WAY: Payment       |               |
|         |           |                             | 004.1180                            | 0.77          |
|         |           |                             | ARROWHEAD UNITED WAY: Payment       |               |
|         |           |                             | 041.1180                            | 2.26          |
|         |           |                             | ARROWHEAD UNITED WAY: Payment       |               |
|         |           |                             | 070.1180                            | 0.71          |

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Bank code : wfb

| Voucher                        | Date      | Vendor | Description/Account                     | Amount                     |
|--------------------------------|-----------|--------|-----------------------------------------|----------------------------|
| 81585                          | 10/9/2020 | 000433 | 000433 ARROWHEAD UNITED WAY (Continued) | Total : 15.00              |
| 6 Vouchers for bank code : wfb |           |        |                                         | Bank total : 54,054.46     |
| 6 Vouchers in this report      |           |        |                                         | Total vouchers : 54,054.46 |

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Bank code : wfb

| Voucher    | Date      | Vendor                                | Description/Account | Amount    |
|------------|-----------|---------------------------------------|---------------------|-----------|
| 1001674959 | 10/9/2020 | 000004 PUBLIC EMPLOYEE RETIREMENT SYS | PERS HEALTH-OCT     |           |
|            |           |                                       | PERS HEALTH-OCT     |           |
|            |           |                                       | 001.1150            | 12,708.72 |
|            |           |                                       | PERS HEALTH-OCT     |           |
|            |           |                                       | 004.1150            | 1,115.78  |
|            |           |                                       | PERS HEALTH-OCT     |           |
|            |           |                                       | 006.1150            | 700.16    |
|            |           |                                       | PERS HEALTH-OCT     |           |
|            |           |                                       | 010.1150            | 716.08    |
|            |           |                                       | PERS HEALTH-OCT     |           |
|            |           |                                       | 012.1150            | 167.08    |
|            |           |                                       | PERS HEALTH-OCT     |           |
|            |           |                                       | 016.1150            | 167.08    |
|            |           |                                       | PERS HEALTH-OCT     |           |
|            |           |                                       | 041.1150            | 359.36    |
|            |           |                                       | PERS HEALTH-OCT     |           |
|            |           |                                       | 070.1150            | 293.55    |
|            |           |                                       | PERS HEALTH-OCT     |           |
|            |           |                                       | 001.1450.3511       | 55.12     |
|            |           |                                       | PERS HEALTH-OCT     |           |
|            |           |                                       | 041.9500.3515       | 2,400.00  |
| Total :    |           |                                       |                     | 18,682.93 |
| 1001685352 | 10/9/2020 | 000004 PUBLIC EMPLOYEE RETIREMENT SYS | PERS RETIREMENT-OCT |           |
|            |           |                                       | PERS RETIREMENT-OCT |           |
|            |           |                                       | 001.1200.3560       | 1,765.37  |
|            |           |                                       | PERS RETIREMENT-OCT |           |
|            |           |                                       | 001.1450.3560       | 3,103.29  |
|            |           |                                       | PERS RETIREMENT-OCT |           |
|            |           |                                       | 001.1600.3560       | 226.33    |
|            |           |                                       | PERS RETIREMENT-OCT |           |
|            |           |                                       | 001.1700.3560       | 4,073.97  |
|            |           |                                       | PERS RETIREMENT-OCT |           |
|            |           |                                       | 001.3200.3560       | 1,222.19  |
|            |           |                                       | PERS RETIREMENT-OCT |           |
|            |           |                                       | 001.4100.3560       | 4,571.90  |

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Bank code : wfb

| Voucher    | Date      | Vendor                                | Description/Account | Amount           |
|------------|-----------|---------------------------------------|---------------------|------------------|
| 1001685352 | 10/9/2020 | 000004 PUBLIC EMPLOYEE RETIREMENT SYS | (Continued)         |                  |
|            |           |                                       | PERS RETIREMENT-OCT |                  |
|            |           |                                       | 001.4200.3560       | 2,715.98         |
|            |           |                                       | PERS RETIREMENT-OCT |                  |
|            |           |                                       | 001.4500.3560       | 1,855.92         |
|            |           |                                       | PERS RETIREMENT-OCT |                  |
|            |           |                                       | 001.4600.3560       | 2,625.45         |
|            |           |                                       | PERS RETIREMENT-OCT |                  |
|            |           |                                       | 001.6000.3560       | 1,041.13         |
|            |           |                                       | PERS RETIREMENT-OCT |                  |
|            |           |                                       | 001.6010.3560       | 905.33           |
|            |           |                                       | PERS RETIREMENT-OCT |                  |
|            |           |                                       | 001.6020.3560       | 679.00           |
|            |           |                                       | PERS RETIREMENT-OCT |                  |
|            |           |                                       | 004.8310.3560       | 3,938.17         |
|            |           |                                       | PERS RETIREMENT-OCT |                  |
|            |           |                                       | 006.8400.3560       | 1,267.46         |
|            |           |                                       | PERS RETIREMENT-OCT |                  |
|            |           |                                       | 012.8500.3560       | 543.20           |
|            |           |                                       | PERS RETIREMENT-OCT |                  |
|            |           |                                       | 016.8540.3560       | 543.20           |
|            |           |                                       | PERS RETIREMENT-OCT |                  |
|            |           |                                       | 023.3890.3560       | 226.33           |
|            |           |                                       | PERS RETIREMENT-OCT |                  |
|            |           |                                       | 041.9500.3560       | 316.86           |
|            |           |                                       | PERS RETIREMENT-OCT |                  |
|            |           |                                       | 042.9510.3560       | 769.53           |
|            |           |                                       | PERS RETIREMENT-OCT |                  |
|            |           |                                       | 070.7000.3560       | 633.73           |
|            |           |                                       | PERS RETIREMENT-OCT |                  |
|            |           |                                       | 024.8470.3560       | 45.27            |
|            |           |                                       | PERS RETIREMENT-OCT |                  |
|            |           |                                       | 010.3830.3560       | 1,041.13         |
|            |           |                                       | <b>Total :</b>      | <b>34,110.74</b> |
| 1001685353 | 10/9/2020 | 000004 PUBLIC EMPLOYEE RETIREMENT SYS | PERS RETIREMENT-OCT |                  |
|            |           |                                       | PERS RETIREMENT-OCT |                  |



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| Voucher    | Date      | Vendor | Description/Account                                         | Amount |
|------------|-----------|--------|-------------------------------------------------------------|--------|
| 1001685353 | 10/9/2020 | 000004 | PUBLIC EMPLOYEE RETIREMENT SYS (Continued)<br>001.1450.3560 | 291.69 |

Total : 291.69

3 Vouchers for bank code : wfb

Bank total : 53,085.36

3 Vouchers in this report

Total vouchers : 53,085.36

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| Voucher        | Date      | Vendor                            | Description/Account                                                                                                                                                                                                                                                                                                                                                          | Amount          |
|----------------|-----------|-----------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------|
| 81586          | 10/9/2020 | 000011 ADVANCE TELECO USA         | EOC PHONE LINES<br>EOC PHONE LINES<br>001.2000.4245                                                                                                                                                                                                                                                                                                                          | 100.00          |
| <b>Total :</b> |           |                                   |                                                                                                                                                                                                                                                                                                                                                                              | <b>100.00</b>   |
| 81587          | 10/9/2020 | 004193 AECOM USA INC.             | BRG07001 DES HBP JUL-AUG<br>BRG07001 DES HBP JUL-AUG<br>030.8495.6813<br>BRG07001 DES RDA07 JUL-AUG<br>BRG07001 DES RDA07 JUL-AUG<br>010.3830.6813                                                                                                                                                                                                                           | 38,643.71       |
| <b>Total :</b> |           |                                   |                                                                                                                                                                                                                                                                                                                                                                              | <b>5,006.70</b> |
| 81588          | 10/9/2020 | 002032 ALBERT GROVER & ASSOCIATES | ON CALL SIGNAL MONITORING-MAY<br>ON CALL SIGNAL MONITORING-MAY<br>020.8440.4550<br>TRAFFIC SIGNAL MONITORING SERVICES-MAY<br>TRAFFIC SIGNAL MONITORING SERVICES-MAY<br>020.8440.4550<br>ON CALL SIGNAL MONITORING-JUN<br>ON CALL SIGNAL MONITORING-JUN<br>020.8440.4550<br>TRAFFIC SIGNAL MONITORING SERVICES-JUN<br>TRAFFIC SIGNAL MONITORING SERVICES-JUN<br>020.8440.4550 | 1,995.00        |
| <b>Total :</b> |           |                                   |                                                                                                                                                                                                                                                                                                                                                                              | <b>3,200.00</b> |
| <b>Total :</b> |           |                                   |                                                                                                                                                                                                                                                                                                                                                                              | <b>8,695.00</b> |
| 81589          | 10/9/2020 | 000165 AT&T                       | POLICE ALARM-SEP<br>POLICE ALARM-SEP<br>001.2000.4060                                                                                                                                                                                                                                                                                                                        | 640.49          |
| <b>Total :</b> |           |                                   |                                                                                                                                                                                                                                                                                                                                                                              | <b>640.49</b>   |
| 81590          | 10/9/2020 | 000165 AT&T                       | CORP YARD-SEP<br>CORP YARD-SEP<br>004.8310.4060                                                                                                                                                                                                                                                                                                                              | 464.10          |
| <b>Total :</b> |           |                                   |                                                                                                                                                                                                                                                                                                                                                                              | <b>464.10</b>   |
| 81591          | 10/9/2020 | 000165 AT&T                       | CITY HALL-SEP                                                                                                                                                                                                                                                                                                                                                                |                 |

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**Voucher List**  
**CITY OF HIGHLAND**

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| Voucher | Date      | Vendor                                | Description/Account                                                                                                                                        | Amount                         |
|---------|-----------|---------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------|
| 81591   | 10/9/2020 | 000165 AT&T                           | (Continued)<br>CITY HALL-SEP<br>042.9510.4060                                                                                                              | 377.13                         |
| Total : |           |                                       |                                                                                                                                                            | 377.13                         |
| 81592   | 10/9/2020 | 000165 AT&T                           | CITY HALL-SEP<br>CITY HALL-SEP<br>042.9510.4060                                                                                                            | 307.13                         |
| Total : |           |                                       |                                                                                                                                                            | 307.13                         |
| 81593   | 10/9/2020 | 000165 AT&T                           | BASELINE LITTLE LEAGUE-SEP<br>BASELINE LITTLE LEAGUE-SEP<br>001.6000.4060                                                                                  | 307.13                         |
| Total : |           |                                       |                                                                                                                                                            | 307.13                         |
| 81594   | 10/9/2020 | 001072 AUTO ZONE                      | CORP YARD SUPPLIES<br>CORP YARD SUPPLIES<br>004.8310.4240<br>E541A MAINTENANCE<br>E541A MAINTENANCE<br>028.2050.4240<br>E541A MAINTENANCE<br>029.2100.4240 | 25.53<br>9.98<br>9.98          |
| Total : |           |                                       |                                                                                                                                                            | 45.49                          |
| 81595   | 10/9/2020 | 000043 BALLARD PLUMBING HEATING & AIR | FS#2: WATER HEATER<br>FS#2: WATER HEATER<br>028.2050.4070<br>FS#2: WATER HEATER<br>029.2100.4070                                                           | 2,342.50<br>2,342.50           |
| Total : |           |                                       |                                                                                                                                                            | 4,685.00                       |
| 81596   | 10/9/2020 | 005516 BASE HILL INC., DBA JAN POINT  | MONTHLY JANITORIAL SERVICES-SEP<br>CITY HALL-SEP<br>042.9510.4504<br>COUNCIL CHAMBERS-SEP<br>042.9510.4504<br>AURANTIA PARK-SEP<br>001.6000.4504           | 1,562.00<br>311.00<br>1,454.00 |

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| Voucher | Date      | Vendor                               | Description/Account                | Amount           |
|---------|-----------|--------------------------------------|------------------------------------|------------------|
| 81596   | 10/9/2020 | 005516 BASE HILL INC., DBA JAN POINT | (Continued)                        |                  |
|         |           |                                      | COMMUNITY PARK-SEP                 |                  |
|         |           |                                      | 001.6000.4504                      | 1,950.00         |
|         |           |                                      | POLICE DEPT-SEP                    |                  |
|         |           |                                      | 001.2000.4504                      | 1,080.00         |
|         |           |                                      | <b>Total :</b>                     | <b>6,357.00</b>  |
| 81597   | 10/9/2020 | 000047 BEST COMPUTER                 | 4 WORK STATIONS                    |                  |
|         |           |                                      | 4 WORK STATIONS                    |                  |
|         |           |                                      | 042.9510.4203                      | 5,076.00         |
|         |           |                                      | 3 WORK STATIONS                    |                  |
|         |           |                                      | 3 WORK STATIONS                    |                  |
|         |           |                                      | 042.9510.4203                      | 2,916.00         |
|         |           |                                      | 6 WORK STATIONS                    |                  |
|         |           |                                      | 6 WORK STATIONS                    |                  |
|         |           |                                      | 042.9510.4203                      | 5,832.00         |
|         |           |                                      | 9 WORK STATIONS                    |                  |
|         |           |                                      | 9 WORK STATIONS                    |                  |
|         |           |                                      | 042.9510.4203                      | 8,748.00         |
|         |           |                                      | <b>Total :</b>                     | <b>22,572.00</b> |
| 81598   | 10/9/2020 | 005402 BORDIN SEMMER LLP             | VAUGHN FEB-MAR                     |                  |
|         |           |                                      | VAUGHN FEB-MAR                     |                  |
|         |           |                                      | 041.9500.4390                      | 1,406.00         |
|         |           |                                      | VAUGHN APR-JUN                     |                  |
|         |           |                                      | VAUGHN APR-JUN                     |                  |
|         |           |                                      | 041.9500.4390                      | 351.50           |
|         |           |                                      | VAUGHN-JUL                         |                  |
|         |           |                                      | VAUGHN-JUL                         |                  |
|         |           |                                      | 041.9500.4390                      | 538.45           |
|         |           |                                      | <b>Total :</b>                     | <b>2,295.95</b>  |
| 81599   | 10/9/2020 | 004256 CALBO                         | 2020/2021 MEMBERSHIP-WIRZ          |                  |
|         |           |                                      | 2020/2021 MEMBERSHIP-WIRZ          |                  |
|         |           |                                      | 001.4500.4310                      | 295.00           |
|         |           |                                      | <b>Total :</b>                     | <b>295.00</b>    |
| 81600   | 10/9/2020 | 004697 CHEMCO PRODUCTS COMPANY       | WATER TREATMENT MONTHLY CHARGE-SEP |                  |

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| Voucher | Date      | Vendor                                | Description/Account                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | Amount                                                                                                                                                       |
|---------|-----------|---------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 81600   | 10/9/2020 | 004697 CHEMCO PRODUCTS COMPANY        | (Continued)<br>WATER TREATMENT MONTHLY CHARGE-SEP<br>001.6000.4588                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | 423.23<br><b>Total : 423.23</b>                                                                                                                              |
| 81601   | 10/9/2020 | 005748 CL PETTY FLOOR COVERING        | CITY HALL: COMPUTER ROOM FLOORING<br>CITY HALL: COMPUTER ROOM FLOORING<br>042.9510.4070                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | 1,200.00<br><b>Total : 1,200.00</b>                                                                                                                          |
| 81602   | 10/9/2020 | 005553 CLARK PEST CONTROL OF STOCKTON | PEST CONTROL FIRE STATION #2<br>PEST CONTROL FIRE STATION #2<br>028.2050.4589<br>PEST CONTROL FIRE STATION #2<br>029.2100.4589<br>PEST CONTROL FIRE STATION #3<br>PEST CONTROL FIRE STATION #3<br>028.2050.4589<br>PEST CONTROL FIRE STATION #3<br>029.2100.4589<br>PEST CONTROL FIRE STATION #2<br>PEST CONTROL FIRE STATION #2<br>028.2050.4589<br>PEST CONTROL FIRE STATION #2<br>029.2100.4589<br>PEST CONTROL ATHLETIC CENTER/YMCA<br>PEST CONTROL ATHLETIC CENTER/YMCA<br>001.6000.4589<br>PEST CONTROL CITY HALL<br>PEST CONTROL CITY HALL<br>042.9510.4589 | 20.00<br>20.00<br>20.00<br>20.00<br>20.00<br>20.00<br>20.00<br>20.00<br>20.00<br>20.00<br>20.00<br>20.00<br>20.00<br>89.00<br>60.00<br><b>Total : 269.00</b> |
| 81603   | 10/9/2020 | 001473 COUNTY OF SAN BERNARDINO       | RADIO ACCESS-AUG<br>RADIO ACCESS-AUG<br>028.2050.4209<br>RADIO ACCESS-AUG<br>029.2100.4209                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | 598.18<br>598.18                                                                                                                                             |

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| Voucher | Date      | Vendor | Description/Account                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | Amount                                                                                                          |
|---------|-----------|--------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------|
| 81603   | 10/9/2020 | 001473 | 001473 COUNTY OF SAN BERNARDINO (Continued)                                                                                                                                                                                                                                                                                                                                                                                                                                             | Total : 1,196.36                                                                                                |
| 81604   | 10/9/2020 | 000744 | D&T AUTO REPAIR<br>VEH#116: INSTALL FORD LONG BLOCK ENGINE<br>VEH#116: INSTALL FORD LONG BLOCK ENGINE<br>001.6010.4240                                                                                                                                                                                                                                                                                                                                                                  | 1,584.96<br>Total : 1,584.96                                                                                    |
| 81605   | 10/9/2020 | 000071 | DAVIS FARR LLP<br>GASB 34 INFRASTRUCTURE UPDATE<br>GASB 34 INFRASTRUCTURE UPDATE<br>001.1700.4510                                                                                                                                                                                                                                                                                                                                                                                       | 4,650.00<br>Total : 4,650.00                                                                                    |
| 81606   | 10/9/2020 | 002396 | DUDEK<br>HOUSING/SAFETY/ENVIRONMENTAL JUSTICE ELE<br>PROJECT MANAGEMENT-JUL<br>001.4100.4662<br>HOUSING ELEMENT-JUL<br>001.4100.4662<br>SAFETY/ENVIRONMENTAL JUSTICE ELEMENT-JUL<br>001.4100.4662<br>ENVIRONMENTAL REVIEW-JUL<br>001.4100.4662<br>HOUSING/SAFETY/ENVIRONMENTAL JUSTICE ELE<br>PROJECT MANAGEMENT-AUG<br>001.4100.4662<br>HOUSING ELEMENT-AUG<br>001.4100.4662<br>SAFETY/ENVIRONMENTAL JUSTICE ELEMENT-AUG<br>001.4100.4662<br>ENVIRONMENTAL REVIEW-AUG<br>001.4100.4662 | 3,872.50<br>1,333.75<br>3,441.25<br>2,000.00<br>612.50<br>5,398.75<br>2,503.75<br>1,920.00<br>Total : 21,082.50 |
| 81607   | 10/9/2020 | 000085 | EAST VALLEY WATER DISTRICT<br>CITY HALL-SEP<br>CITY HALL-SEP<br>042.9510.4030<br>CITY HALL-SEP<br>CITY HALL-SEP<br>042.9510.4030                                                                                                                                                                                                                                                                                                                                                        | 849.18<br>35.14                                                                                                 |

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| Voucher | Date      | Vendor                            | Description/Account | Amount   |
|---------|-----------|-----------------------------------|---------------------|----------|
| 81607   | 10/9/2020 | 000085 EAST VALLEY WATER DISTRICT | (Continued)         |          |
|         |           |                                   | POLICE STATION-SEP  |          |
|         |           |                                   | POLICE STATION-SEP  |          |
|         |           |                                   | 001.2000.4030       | 2,003.11 |
|         |           |                                   | POLICE STATION-SEP  |          |
|         |           |                                   | POLICE STATION-SEP  |          |
|         |           |                                   | 001.2000.4030       | 52.70    |
|         |           |                                   | POLICE STATION-SEP  |          |
|         |           |                                   | POLICE STATION-SEP  |          |
|         |           |                                   | 001.2000.4030       | 52.70    |
|         |           |                                   | POLICE STATION-SEP  |          |
|         |           |                                   | POLICE STATION-SEP  |          |
|         |           |                                   | 001.2000.4030       | 172.28   |
|         |           |                                   | STATION #1-SEP      |          |
|         |           |                                   | STATION #1-SEP      |          |
|         |           |                                   | 029.2100.4030       | 89.82    |
|         |           |                                   | STATION #1-SEP      |          |
|         |           |                                   | 028.2050.4030       | 89.82    |
|         |           |                                   | STATION #2-AUG      |          |
|         |           |                                   | STATION #2-AUG      |          |
|         |           |                                   | 029.2100.4030       | 65.48    |
|         |           |                                   | STATION #2-AUG      |          |
|         |           |                                   | 028.2050.4030       | 65.48    |
|         |           |                                   | STATION #2-SEP      |          |
|         |           |                                   | STATION #2-SEP      |          |
|         |           |                                   | 029.2100.4030       | 17.57    |
|         |           |                                   | STATION #2-SEP      |          |
|         |           |                                   | 028.2050.4030       | 17.57    |
|         |           |                                   | STATION #3-SEP      |          |
|         |           |                                   | STATION #3-SEP      |          |
|         |           |                                   | 029.2100.4030       | 134.03   |
|         |           |                                   | STATION #3-SEP      |          |
|         |           |                                   | 028.2050.4030       | 134.02   |
|         |           |                                   | STATION #3-SEP      |          |
|         |           |                                   | STATION #3-SEP      |          |
|         |           |                                   | 029.2100.4030       | 26.35    |
|         |           |                                   | STATION #3-SEP      |          |
|         |           |                                   | 028.2050.4030       | 26.35    |



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| Voucher | Date      | Vendor                               | Description/Account | Amount           |
|---------|-----------|--------------------------------------|---------------------|------------------|
| 81607   | 10/9/2020 | 000085 EAST VALLEY WATER DISTRICT    | (Continued)         |                  |
|         |           |                                      | STATION #3-SEP      |                  |
|         |           |                                      | STATION #3-SEP      |                  |
|         |           |                                      | 029.2100.4030       | 32.60            |
|         |           |                                      | STATION #3-SEP      |                  |
|         |           |                                      | 028.2050.4030       | 32.60            |
|         |           |                                      | AURANTIA PARK-SEP   |                  |
|         |           |                                      | AURANTIA PARK-SEP   |                  |
|         |           |                                      | 001.6000.4030       | 2,456.52         |
|         |           |                                      | BASELINE MEDIAN-SEP |                  |
|         |           |                                      | BASELINE MEDIAN-SEP |                  |
|         |           |                                      | 004.8310.4030       | 287.79           |
|         |           |                                      | BASELINE MEDIAN-SEP |                  |
|         |           |                                      | BASELINE MEDIAN-SEP |                  |
|         |           |                                      | 004.8310.4030       | 375.29           |
|         |           |                                      | LMD'S-SEP           |                  |
|         |           |                                      | LMD'S-SEP           |                  |
|         |           |                                      | 012.8500.4030       | 4,158.55         |
|         |           |                                      | <b>Total :</b>      | <b>11,174.95</b> |
| 81608   | 10/9/2020 | 003073 EWING IRRIGATION PRODUCTS INC | PARKS SUPPLIES      |                  |
|         |           |                                      | PARKS SUPPLIES      |                  |
|         |           |                                      | 001.6000.4206       | 237.58           |
|         |           |                                      | <b>Total :</b>      | <b>237.58</b>    |
| 81609   | 10/9/2020 | 004956 FIDELITY SECURITY             | VISION-OCT          |                  |
|         |           |                                      | VISION-OCT          |                  |
|         |           |                                      | 001.1160            | 228.92           |
|         |           |                                      | VISION-OCT          |                  |
|         |           |                                      | 001.1700.4400       | 30.42            |
|         |           |                                      | VISION-OCT          |                  |
|         |           |                                      | 004.1160            | 41.98            |
|         |           |                                      | VISION-OCT          |                  |
|         |           |                                      | 010.1160            | 9.13             |
|         |           |                                      | VISION-OCT          |                  |
|         |           |                                      | 012.1160            | 5.18             |
|         |           |                                      | VISION-OCT          |                  |
|         |           |                                      | 016.1160            | 5.18             |

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| Voucher | Date      | Vendor                   | Description/Account  | Amount        |
|---------|-----------|--------------------------|----------------------|---------------|
| 81609   | 10/9/2020 | 004956 FIDELITY SECURITY | (Continued)          |               |
|         |           |                          | VISION-OCT           |               |
|         |           |                          | 023.1160             | 7.61          |
|         |           |                          | VISION-OCT           |               |
|         |           |                          | 024.1160             | 0.52          |
|         |           |                          | VISION-OCT           |               |
|         |           |                          | 041.1160             | 1.61          |
|         |           |                          | VISION-OCT           |               |
|         |           |                          | 042.1160             | 8.50          |
|         |           |                          | VISION-OCT           |               |
|         |           |                          | 070.1160             | 3.60          |
|         |           |                          | VISION-OCT           |               |
|         |           |                          | 001.1160             | 7.61          |
|         |           |                          | <b>Total :</b>       | <b>350.26</b> |
| 81610   | 10/9/2020 | 005340 FORTIN LAW GROUP  | LOPEZ-AUG            |               |
|         |           |                          | LOPEZ-AUG            |               |
|         |           |                          | 041.9500.4390        | 680.25        |
|         |           |                          | <b>Total :</b>       | <b>680.25</b> |
| 81611   | 10/9/2020 | 005739 GORITZ, CAMILLE   | MILEAGE REIMB-GORITZ |               |
|         |           |                          | MILEAGE REIMB-GORITZ |               |
|         |           |                          | 001.4100.4332        | 8.05          |
|         |           |                          | <b>Total :</b>       | <b>8.05</b>   |
| 81612   | 10/9/2020 | 004939 GUARDIAN          | DENTAL-OCT           |               |
|         |           |                          | DENTAL-OCT           |               |
|         |           |                          | 001.1160             | 1,174.31      |
|         |           |                          | DENTAL-OCT           |               |
|         |           |                          | 004.1160             | 352.60        |
|         |           |                          | DENTAL-OCT           |               |
|         |           |                          | 006.1160             | 14.13         |
|         |           |                          | DENTAL-OCT           |               |
|         |           |                          | 010.1160             | 101.68        |
|         |           |                          | DENTAL-OCT           |               |
|         |           |                          | 012.1160             | 9.63          |
|         |           |                          | DENTAL-OCT           |               |
|         |           |                          | 016.1160             | 9.63          |

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| Voucher | Date      | Vendor                                | Description/Account     | Amount    |
|---------|-----------|---------------------------------------|-------------------------|-----------|
| 81612   | 10/9/2020 | 004939 GUARDIAN                       | (Continued)             |           |
|         |           |                                       | DENTAL-OCT              |           |
|         |           |                                       | 023.1160                | 14.13     |
|         |           |                                       | DENTAL-OCT              |           |
|         |           |                                       | 024.1160                | 3.24      |
|         |           |                                       | DENTAL-OCT              |           |
|         |           |                                       | 041.1160                | 30.27     |
|         |           |                                       | DENTAL-OCT              |           |
|         |           |                                       | 042.1160                | 28.64     |
|         |           |                                       | DENTAL-OCT              |           |
|         |           |                                       | 070.1160                | 15.72     |
| Total : |           |                                       |                         | 1,753.98  |
| 81613   | 10/9/2020 | 002710 HERNANDEZ, KROONE & ASSOCIATES | STR18001 PS&E RDA07-JUL |           |
|         |           |                                       | STR18001 PS&E RDA07-JUL |           |
|         |           |                                       | 010.3830.6550           | 4,819.44  |
|         |           |                                       | STR18001 PS&E IVDA-JUL  |           |
|         |           |                                       | STR18001 PS&E IVDA-JUL  |           |
|         |           |                                       | 027.8490.6550           | 4,816.94  |
|         |           |                                       | STR18001 PS&E SMBMI-JUL |           |
|         |           |                                       | STR18001 PS&E SMBMI-JUL |           |
|         |           |                                       | 027.8490.6550           | 4,816.94  |
|         |           |                                       | STR18001 PS&E EDA-JUL   |           |
|         |           |                                       | STR18001 PS&E EDA-JUL   |           |
|         |           |                                       | 030.8495.6550           | 10,466.19 |
|         |           |                                       | STR18001 R/W RDA07-JUL  |           |
|         |           |                                       | STR18001 R/W RDA07-JUL  |           |
|         |           |                                       | 010.3830.6550           | 2,429.46  |
|         |           |                                       | STR18001 R/W IVDA-JUL   |           |
|         |           |                                       | STR18001 R/W IVDA-JUL   |           |
|         |           |                                       | 027.8490.6550           | 2,428.21  |
|         |           |                                       | STR18001 R/W SMBMI-JUL  |           |
|         |           |                                       | STR18001 R/W SMBMI-JUL  |           |
|         |           |                                       | 027.8490.6550           | 2,428.21  |
|         |           |                                       | STR18001 R/W EDA-JUL    |           |
|         |           |                                       | STR18001 R/W EDA-JUL    |           |
|         |           |                                       | 030.8495.6550           | 5,275.98  |
|         |           |                                       | STR18001 PS&E RDA07-AUG |           |

**Voucher List**  
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| Voucher | Date      | Vendor                                | Description/Account       | Amount           |
|---------|-----------|---------------------------------------|---------------------------|------------------|
| 81613   | 10/9/2020 | 002710 HERNANDEZ, KROONE & ASSOCIATES | (Continued)               |                  |
|         |           |                                       | STR18001 PS&E RDA07-AUG   |                  |
|         |           |                                       | 010.3830.6550             | 940.20           |
|         |           |                                       | STR18001 PS&E IVDA-AUG    |                  |
|         |           |                                       | STR18001 PS&E IVDA-AUG    |                  |
|         |           |                                       | 027.8490.6550             | 939.72           |
|         |           |                                       | STR18001 PS&E SMBMI-AUG   |                  |
|         |           |                                       | STR18001 PS&E SMBMI-AUG   |                  |
|         |           |                                       | 027.8490.6550             | 939.72           |
|         |           |                                       | STR18001 PS&E EDA-AUG     |                  |
|         |           |                                       | STR18001 PS&E EDA-AUG     |                  |
|         |           |                                       | 030.8495.6550             | 2,041.81         |
|         |           |                                       | STR18001 R/W RDA07-AUG    |                  |
|         |           |                                       | STR18001 R/W RDA07-AUG    |                  |
|         |           |                                       | 010.3830.6550             | 1,880.43         |
|         |           |                                       | STR18001 R/W IVDA-AUG     |                  |
|         |           |                                       | STR18001 R/W IVDA-AUG     |                  |
|         |           |                                       | 027.8490.6550             | 1,879.45         |
|         |           |                                       | STR18001 R/W SMBMI-AUG    |                  |
|         |           |                                       | STR18001 R/W SMBMI-AUG    |                  |
|         |           |                                       | 027.8490.6550             | 1,879.45         |
|         |           |                                       | STR18001 R/W EDA-AUG      |                  |
|         |           |                                       | STR18001 R/W EDA-AUG      |                  |
|         |           |                                       | 030.8495.6550             | 4,083.65         |
|         |           |                                       | <b>Total :</b>            | <b>52,065.80</b> |
| 81614   | 10/9/2020 | 000108 HIGH TECH SECURITY             | FIRE SYSTEMS-OCT          |                  |
|         |           |                                       | FIRE STATION #3 MONIT-OCT |                  |
|         |           |                                       | 029.2100.4066             | 17.50            |
|         |           |                                       | FIRE STATION #3 MAINT-OCT |                  |
|         |           |                                       | 028.2050.4066             | 7.50             |
|         |           |                                       | FIRE STATION #3 MAINT-OCT |                  |
|         |           |                                       | 029.2100.4066             | 7.50             |
|         |           |                                       | YMCA MONIT-OCT            |                  |
|         |           |                                       | 001.6000.4066             | 35.00            |
|         |           |                                       | YMCA MAINT-OCT            |                  |
|         |           |                                       | 001.6000.4066             | 15.00            |
|         |           |                                       | POLICE MONIT-OCT          |                  |

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| Voucher | Date      | Vendor | Description/Account                   | Amount |
|---------|-----------|--------|---------------------------------------|--------|
| 81614   | 10/9/2020 | 000108 | HIGH TECH SECURITY                    |        |
|         |           |        | (Continued)                           |        |
|         |           |        | 001.2000.4066                         | 35.00  |
|         |           |        | POLICE MAINT-OCT                      |        |
|         |           |        | 001.2000.4066                         | 15.00  |
|         |           |        | CORP YARD BACK UP CARD FIRE ALARM-OCT |        |
|         |           |        | 004.8310.4066                         | 35.00  |
|         |           |        | CORP YARD MAINT-OCT                   |        |
|         |           |        | 004.8310.4066                         | 15.00  |
|         |           |        | LIBRARY MONIT-OCT                     |        |
|         |           |        | 001.6000.4066                         | 35.00  |
|         |           |        | LIBRARY MAINT-OCT                     |        |
|         |           |        | 001.6000.4066                         | 15.00  |
|         |           |        | CITY HALL MONIT-OCT                   |        |
|         |           |        | 042.9510.4066                         | 35.00  |
|         |           |        | CITY HALL MAINT-OCT                   |        |
|         |           |        | 042.9510.4066                         | 15.00  |
|         |           |        | FIRE STATION #3 MONIT-OCT             |        |
|         |           |        | 028.2050.4066                         | 17.50  |
|         |           |        | CORP YARD MONIT-OCT                   |        |
|         |           |        | 004.8310.4066                         | 35.00  |
|         |           |        | BURG SYSTEMS-NOV                      |        |
|         |           |        | CITY HALL MONIT-NOV                   |        |
|         |           |        | 042.9510.4066                         | 25.00  |
|         |           |        | CITY HALL MAINT-NOV                   |        |
|         |           |        | 042.9510.4066                         | 15.00  |
|         |           |        | COMMUNITY PARK MONIT-NOV              |        |
|         |           |        | 001.6000.4066                         | 25.00  |
|         |           |        | COMMUNITY PARK MAINT-NOV              |        |
|         |           |        | 001.6000.4066                         | 15.00  |
|         |           |        | CORP YARD MONIT-NOV                   |        |
|         |           |        | 004.8310.4066                         | 25.00  |
|         |           |        | CORP YARD MAINT-NOV                   |        |
|         |           |        | 004.8310.4066                         | 20.00  |
|         |           |        | CITY HALL MONIT-NOV                   |        |
|         |           |        | 042.9510.4066                         | 25.00  |
|         |           |        | CITY HALL MAINT-NOV                   |        |
|         |           |        | 042.9510.4066                         | 15.00  |

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| Voucher | Date      | Vendor                    | Description/Account                   | Amount |
|---------|-----------|---------------------------|---------------------------------------|--------|
| 81614   | 10/9/2020 | 000108 HIGH TECH SECURITY | (Continued)                           |        |
|         |           |                           | FIRE SYSTEMS-NOV                      |        |
|         |           |                           | CORP YARD MONIT-NOV                   |        |
|         |           |                           | 004.8310.4066                         | 35.00  |
|         |           |                           | CORP YARD MAINT-NOV                   |        |
|         |           |                           | 004.8310.4066                         | 15.00  |
|         |           |                           | CORP YARD BACK UP CARD FIRE ALARM-NOV |        |
|         |           |                           | 004.8310.4066                         | 35.00  |
|         |           |                           | LIBRARY MONIT-NOV                     |        |
|         |           |                           | 001.6000.4066                         | 35.00  |
|         |           |                           | LIBRARY MAINT-NOV                     |        |
|         |           |                           | 001.6000.4066                         | 15.00  |
|         |           |                           | CITY HALL MONIT-NOV                   |        |
|         |           |                           | 042.9510.4066                         | 35.00  |
|         |           |                           | CITY HALL MAINT-NOV                   |        |
|         |           |                           | 042.9510.4066                         | 15.00  |
|         |           |                           | FIRE STATION #3 MONIT-NOV             |        |
|         |           |                           | 028.2050.4066                         | 17.50  |
|         |           |                           | FIRE STATION #3 MONIT-NOV             |        |
|         |           |                           | 029.2100.4066                         | 17.50  |
|         |           |                           | FIRE STATION #3 MAINT-NOV             |        |
|         |           |                           | 028.2050.4066                         | 7.50   |
|         |           |                           | FIRE STATION #3 MAINT-NOV             |        |
|         |           |                           | 029.2100.4066                         | 7.50   |
|         |           |                           | YMCA MONIT-NOV                        |        |
|         |           |                           | 001.6000.4066                         | 35.00  |
|         |           |                           | YMCA MAINT-NOV                        |        |
|         |           |                           | 001.6000.4066                         | 15.00  |
|         |           |                           | POLICE MONIT-NOV                      |        |
|         |           |                           | 001.2000.4066                         | 35.00  |
|         |           |                           | POLICE MAINT-NOV                      |        |
|         |           |                           | 001.2000.4066                         | 15.00  |
|         |           |                           | CCTV SYSTEMS-NOV                      |        |
|         |           |                           | AURANITA PARK MAINT-NOV               |        |
|         |           |                           | 001.6000.4066                         | 25.00  |
|         |           |                           | COMMUNITY PARK MAINT-NOV              |        |
|         |           |                           | 001.6000.4066                         | 50.00  |

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| Voucher | Date      | Vendor                           | Description/Account                | Amount          |
|---------|-----------|----------------------------------|------------------------------------|-----------------|
| 81614   | 10/9/2020 | 000108 HIGH TECH SECURITY        | (Continued)                        |                 |
|         |           |                                  | CITY HALL MAINT-NOV                |                 |
|         |           |                                  | 042.9510.4066                      | 25.00           |
|         |           |                                  | CORP YARD MAINT-NOV                |                 |
|         |           |                                  | 004.8310.4066                      | 25.00           |
|         |           |                                  | CANYON OAKS PARK MAINT-NOV         |                 |
|         |           |                                  | 016.8540.4066                      | 25.00           |
|         |           |                                  | <b>Total :</b>                     | <b>985.00</b>   |
| 81615   | 10/9/2020 | 000291 HIGHLAND COMMUNITY NEWS   | LEGAL ADS-SEP                      |                 |
|         |           |                                  | LEGAL ADS-SEP                      |                 |
|         |           |                                  | 001.1200.4300                      | 1,793.04        |
|         |           |                                  | <b>Total :</b>                     | <b>1,793.04</b> |
| 81616   | 10/9/2020 | 001320 HIGHLAND SENIOR CENTER    | MONTHLY REIMBURSEMENT-SEP          |                 |
|         |           |                                  | MONTHLY REIMBURSEMENT-SEP          |                 |
|         |           |                                  | 006.8400.4353                      | 2,019.50        |
|         |           |                                  | CDBG CV SENIOR CENTER MEAL PROGRAM |                 |
|         |           |                                  | CDBG CV SENIOR CENTER MEAL PROGRAM |                 |
|         |           |                                  | 006.8400.4353                      | 7,878.93        |
|         |           |                                  | <b>Total :</b>                     | <b>9,898.43</b> |
| 81617   | 10/9/2020 | 005554 IMPERIAL SPRINKLER SUPPLY | IRRIGATION SUPPLIES                |                 |
|         |           |                                  | IRRIGATION SUPPLIES                |                 |
|         |           |                                  | 001.6000.4206                      | 240.89          |
|         |           |                                  | IRRIGATION REPAIR PARTS            |                 |
|         |           |                                  | IRRIGATION REPAIR PARTS            |                 |
|         |           |                                  | 001.6000.4206                      | 1,469.45        |
|         |           |                                  | IRRIGATION REPAIR PARTS            |                 |
|         |           |                                  | 016.8540.4206                      | 1,469.44        |
|         |           |                                  | IRRIGATION SUPPLIES                |                 |
|         |           |                                  | IRRIGATION SUPPLIES                |                 |
|         |           |                                  | 016.8540.4206                      | 235.53          |
|         |           |                                  | <b>Total :</b>                     | <b>3,415.31</b> |
| 81618   | 10/9/2020 | 000127 K & L HARDWARE            | CITY HALL SUPPLIES                 |                 |
|         |           |                                  | CITY HALL SUPPLIES                 |                 |
|         |           |                                  | 042.9510.4070                      | 8.61            |

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| Voucher | Date      | Vendor                               | Description/Account                     | Amount          |
|---------|-----------|--------------------------------------|-----------------------------------------|-----------------|
| 81618   | 10/9/2020 | 000127 K & L HARDWARE                | (Continued)                             |                 |
|         |           |                                      | STATION #3 SUPPLIES                     |                 |
|         |           |                                      | STATION #3 SUPPLIES                     |                 |
|         |           |                                      | 028.2050.4245                           | 9.68            |
|         |           |                                      | STATION #3 SUPPLIES                     |                 |
|         |           |                                      | 029.2100.4245                           | 9.68            |
|         |           |                                      | CITY HALL SUPPLIES                      |                 |
|         |           |                                      | CITY HALL SUPPLIES                      |                 |
|         |           |                                      | 042.9510.4070                           | 16.15           |
|         |           |                                      | STATION #3 SUPPLIES                     |                 |
|         |           |                                      | STATION #3 SUPPLIES                     |                 |
|         |           |                                      | 028.2050.4070                           | 13.47           |
|         |           |                                      | STATION #3 SUPPLIES                     |                 |
|         |           |                                      | 029.2100.4070                           | 13.46           |
|         |           |                                      | PARKS SUPPLIES                          |                 |
|         |           |                                      | PARKS SUPPLIES                          |                 |
|         |           |                                      | 001.6000.4206                           | 15.07           |
|         |           |                                      | <b>Total :</b>                          | <b>86.12</b>    |
| 81619   | 10/9/2020 | 005679 KEN GRODY FORD                | VEH#116: ENGINE ASSEMBLY                |                 |
|         |           |                                      | VEH#116: ENGINE ASSEMBLY                |                 |
|         |           |                                      | 001.6010.4240                           | 5,029.91        |
|         |           |                                      | VEH#116: ENGINE ASSEMBLY CREDIT FOR INV |                 |
|         |           |                                      | VEH#116: ENGINE ASSEMBLY CREDIT FOR INV |                 |
|         |           |                                      | 001.6010.4240                           | -1,616.25       |
|         |           |                                      | VEH#129 MAINTENANCE                     |                 |
|         |           |                                      | VEH#129 MAINTENANCE                     |                 |
|         |           |                                      | 001.6010.4240                           | 940.94          |
|         |           |                                      | <b>Total :</b>                          | <b>4,354.60</b> |
| 81620   | 10/9/2020 | 000207 KONICA MINOLTA                | COPIER MAINT-SEP                        |                 |
|         |           |                                      | COPIER MAINT-SEP                        |                 |
|         |           |                                      | 001.2000.4205                           | 8.98            |
|         |           |                                      | COPIER MAINT-SEP                        |                 |
|         |           |                                      | 042.9510.4205                           | 903.39          |
|         |           |                                      | <b>Total :</b>                          | <b>912.37</b>   |
| 81621   | 10/9/2020 | 000168 LETICIA NAVA-CRUZ, PETTY CASH | PETTY CASH-SEP                          |                 |



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| Voucher        | Date      | Vendor                               | Description/Account                                                               | Amount        |
|----------------|-----------|--------------------------------------|-----------------------------------------------------------------------------------|---------------|
| 81621          | 10/9/2020 | 000168 LETICIA NAVA-CRUZ, PETTY CASH | (Continued)<br>PETTY CASH-SEP<br>001.0020                                         | 50.00         |
| <b>Total :</b> |           |                                      |                                                                                   | <b>50.00</b>  |
| 81622          | 10/9/2020 | 005755 LINCK, RICHARD                | STR18001 R/W IVDA LINCK<br>STR18001 R/W IVDA LINCK<br>027.8490.6550               | 65.72         |
|                |           |                                      | STR18001 R/W RDA07 LINCK<br>STR18001 R/W RDA07 LINCK<br>010.3830.6550             | 65.76         |
|                |           |                                      | STR18001 R/W SMBMI LINCK<br>STR18001 R/W SMBMI LINCK<br>027.8490.6550             | 65.72         |
|                |           |                                      | STR18001 R/W EDA LINCK<br>STR18001 R/W EDA LINCK<br>030.8495.6550                 | 142.80        |
| <b>Total :</b> |           |                                      |                                                                                   | <b>340.00</b> |
| 81623          | 10/9/2020 | 001404 LOWE'S                        | CITY HALL SERVER ROOM SUPPLIES<br>CITY HALL SERVER ROOM SUPPLIES<br>042.9510.4070 | 66.70         |
|                |           |                                      | VACUUM FOR PD<br>VACUUM FOR PD<br>001.2000.4206                                   | 201.63        |
|                |           |                                      | TRAILS PVC FENCE PATCH<br>TRAILS PVC FENCE PATCH<br>001.6100.4206                 | 26.57         |
| <b>Total :</b> |           |                                      |                                                                                   | <b>294.90</b> |
| 81624          | 10/9/2020 | 005754 MEYER, JURGEN OR IRIS         | STR18001 R/W IVDA GARDNER<br>STR18001 R/W IVDA GARDNER<br>027.8490.6550           | 185.57        |
|                |           |                                      | STR18001 R/W RDA07 GARDNER<br>STR18001 R/W RDA07 GARDNER<br>010.3830.6550         | 185.66        |
|                |           |                                      | STR18001 R/W SMBMI GARDNER<br>STR18001 R/W SMBMI GARDNER                          |               |

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| Voucher | Date      | Vendor                               | Description/Account             | Amount          |
|---------|-----------|--------------------------------------|---------------------------------|-----------------|
| 81624   | 10/9/2020 | 005754 MEYER, JURGEN OR IRIS         | (Continued)                     |                 |
|         |           |                                      | 027.8490.6550                   | 185.57          |
|         |           |                                      | STR18001 R/W EDA GARDNER        |                 |
|         |           |                                      | STR18001 R/W EDA GARDNER        |                 |
|         |           |                                      | 030.8495.6550                   | 403.20          |
|         |           |                                      | <b>Total :</b>                  | <b>960.00</b>   |
| 81625   | 10/9/2020 | 004767 MOBILE AIR                    | ME542 & ME543: REPAIR & SERVICE |                 |
|         |           |                                      | ME542 & ME543: REPAIR & SERVICE |                 |
|         |           |                                      | 029.2100.4240                   | 1,431.88        |
|         |           |                                      | ME542 & ME543: REPAIR & SERVICE |                 |
|         |           |                                      | 028.2050.4240                   | 1,431.86        |
|         |           |                                      | <b>Total :</b>                  | <b>2,863.74</b> |
| 81626   | 10/9/2020 | 001123 NATIONAL CONSTRUCTION RENTALS | COVID19: REPLACEMENT FENCING    |                 |
|         |           |                                      | COVID19: REPLACEMENT FENCING    |                 |
|         |           |                                      | 030.8495.4349                   | 112.20          |
|         |           |                                      | COVID19: REPLACEMENT FENCING    |                 |
|         |           |                                      | COVID19: REPLACEMENT FENCING    |                 |
|         |           |                                      | 030.8495.4349                   | 92.40           |
|         |           |                                      | COVID19: REPLACEMENT FENCING    |                 |
|         |           |                                      | COVID19: REPLACEMENT FENCING    |                 |
|         |           |                                      | 030.8495.4349                   | 52.80           |
|         |           |                                      | COVID19: REPLACEMENT FENCING    |                 |
|         |           |                                      | COVID19: REPLACEMENT FENCING    |                 |
|         |           |                                      | 030.8495.4349                   | 66.00           |
|         |           |                                      | <b>Total :</b>                  | <b>323.40</b>   |
| 81627   | 10/9/2020 | 000155 NEW YORK LIFE                 | NEW YORK LIFE-OCT               |                 |
|         |           |                                      | NEW YORK LIFE-OCT               |                 |
|         |           |                                      | 001.1180                        | 9.75            |
|         |           |                                      | NEW YORK LIFE-OCT               |                 |
|         |           |                                      | 004.1180                        | 0.65            |
|         |           |                                      | NEW YORK LIFE-OCT               |                 |
|         |           |                                      | 041.1180                        | 1.95            |
|         |           |                                      | NEW YORK LIFE-OCT               |                 |
|         |           |                                      | 070.1180                        | 0.65            |
|         |           |                                      | <b>Total :</b>                  | <b>13.00</b>    |

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| Voucher | Date      | Vendor                        | Description/Account                                                                                                                                                                                                                                                                                                                                   | Amount                                                 |
|---------|-----------|-------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------|
| 81628   | 10/9/2020 | 003324 NEWEGG BUSINESS, INC.  | WINDOWS SERVER 2019 LICENSE<br>WINDOWS SERVER 2019 LICENSE<br>042.9510.4208                                                                                                                                                                                                                                                                           | 1,637.78                                               |
| Total : |           |                               |                                                                                                                                                                                                                                                                                                                                                       | 1,637.78                                               |
| 81629   | 10/9/2020 | 001439 OFFICE SOLUTIONS       | FS#3: OFFICE SUPPLIES<br>FS#3: OFFICE SUPPLIES<br>029.2100.4200<br>FS#3: OFFICE SUPPLIES<br>028.2050.4200<br>OFFICE SUPPLIES<br>OFFICE SUPPLIES<br>001.4500.4200<br>OFFICE SUPPLIES<br>OFFICE SUPPLIES<br>001.4100.4200<br>OFFICE SUPPLIES<br>OFFICE SUPPLIES<br>042.9510.4200<br>TONER & OFFICE SUPPLIES<br>TONER & OFFICE SUPPLIES<br>042.9510.4200 | 231.99<br>231.98<br>122.64<br>15.60<br>82.58<br>237.04 |
| Total : |           |                               |                                                                                                                                                                                                                                                                                                                                                       | 921.83                                                 |
| 81631   | 10/9/2020 | 005584 PAUL TOOR & ASSOCIATES | BRG04004A PM DIF REG-JUL<br>BRG04004A PM DIF REG-JUL<br>007.8330.6813<br>OLA18001 PM MSRI-JUL<br>OLA18001 PM MSRI-JUL<br>017.8350.6550<br>OLA19001 PM MSRI-JUL<br>OLA19001 PM MSRI-JUL<br>017.8350.6550<br>OLA20001 PM MSRI-JUL<br>OLA20001 PM MSRI-JUL<br>017.8350.6550<br>STR11005 PM RDA04 NON PART-JUL<br>STR11005 PM RDA04 NON PART-JUL          | 1,265.00<br>1,495.00<br>1,495.00<br>575.00             |

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| Voucher | Date      | Vendor                        | Description/Account               | Amount   |
|---------|-----------|-------------------------------|-----------------------------------|----------|
| 81631   | 10/9/2020 | 005584 PAUL TOOR & ASSOCIATES | (Continued)                       |          |
|         |           |                               | 010.3830.6530                     | 575.00   |
|         |           |                               | STR11006 PM RDA04 NON PART-JUL    |          |
|         |           |                               | STR11006 PM RDA04 NON PART-JUL    |          |
|         |           |                               | 010.3830.6530                     | 345.00   |
|         |           |                               | STR12004 DIF LOC PM NON PART-JUL  |          |
|         |           |                               | STR12004 DIF LOC PM NON PART-JUL  |          |
|         |           |                               | 007.8330.6530                     | 1,840.00 |
|         |           |                               | STR12005 PM MSRI NON PART-JUL     |          |
|         |           |                               | STR12005 PM MSRI NON PART-JUL     |          |
|         |           |                               | 017.8350.6530                     | 2,185.00 |
|         |           |                               | STR18001 PM IVDA AGMT-JUL         |          |
|         |           |                               | STR18001 PM IVDA AGMT-JUL         |          |
|         |           |                               | 010.3830.6550                     | 575.00   |
|         |           |                               | STR20001 PM DIF REG-JUL           |          |
|         |           |                               | STR20001 PM DIF REG-JUL           |          |
|         |           |                               | 017.8350.6550                     | 4,140.00 |
|         |           |                               | STR20002A PM DIF LOC NON PART-JUL |          |
|         |           |                               | STR20002A PM DIF LOC NON PART-JUL |          |
|         |           |                               | 007.8330.6550                     | 676.66   |
|         |           |                               | STR20002A PM COSB NON PART-JUL    |          |
|         |           |                               | STR20002A PM COSB NON PART-JUL    |          |
|         |           |                               | 027.8490.6550                     | 473.34   |
|         |           |                               | STR20004 PM GCF-JUL               |          |
|         |           |                               | STR20004 PM GCF-JUL               |          |
|         |           |                               | 023.3890.6550                     | 345.00   |
|         |           |                               | SWK16001 SCH IIA PM DIF LOC-JUL   |          |
|         |           |                               | SWK16001 SCH IIA PM DIF LOC-JUL   |          |
|         |           |                               | 007.8330.6545                     | 575.00   |
|         |           |                               | SWK16001 SCH IIB PM DIF LOC-JUL   |          |
|         |           |                               | SWK16001 SCH IIB PM DIF LOC-JUL   |          |
|         |           |                               | 007.8330.6545                     | 115.00   |
|         |           |                               | SWK17001 SCH IV PM RDA04-JUL      |          |
|         |           |                               | SWK17001 SCH IV PM RDA04-JUL      |          |
|         |           |                               | 010.3830.6545                     | 230.00   |
|         |           |                               | SWK19001 PM NON PART MSRI-JUL     |          |
|         |           |                               | SWK19001 PM NON PART MSRI-JUL     |          |
|         |           |                               | 017.8350.6545                     | 805.00   |

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|---------|-----------|-------------------------------|----------------------------------|----------|
| 81631   | 10/9/2020 | 005584 PAUL TOOR & ASSOCIATES | (Continued)                      |          |
|         |           |                               | SWK19002 PM GCF NON PART-JUL     |          |
|         |           |                               | SWK19002 PM GCF NON PART-JUL     |          |
|         |           |                               | 023.3890.6545                    | 115.00   |
|         |           |                               | BRG04004A PM DIF REG-AUG         |          |
|         |           |                               | BRG04004A PM DIF REG-AUG         |          |
|         |           |                               | 007.8330.6813                    | 1,667.50 |
|         |           |                               | BRG07001 PM RDA07-AUG            |          |
|         |           |                               | BRG07001 PM RDA07-AUG            |          |
|         |           |                               | 010.3830.6813                    | 230.00   |
|         |           |                               | SWK16001 SCH I PM RDA04 NP-AUG   |          |
|         |           |                               | SWK16001 SCH I PM RDA04 NP-AUG   |          |
|         |           |                               | 010.3830.6545                    | 345.00   |
|         |           |                               | SWK16001 SCH IIA PM DIF LOC-AUG  |          |
|         |           |                               | SWK16001 SCH IIA PM DIF LOC-AUG  |          |
|         |           |                               | 007.8330.6545                    | 460.00   |
|         |           |                               | SWK17001 SCH IV PM RDA04-AUG     |          |
|         |           |                               | SWK17001 SCH IV PM RDA04-AUG     |          |
|         |           |                               | 010.3830.6545                    | 402.50   |
|         |           |                               | SWK19001 PM NON PART MSRI-AUG    |          |
|         |           |                               | SWK19001 PM NON PART MSRI-AUG    |          |
|         |           |                               | 017.8350.6545                    | 230.00   |
|         |           |                               | OLA18001 PM MSRI-AUG             |          |
|         |           |                               | OLA18001 PM MSRI-AUG             |          |
|         |           |                               | 017.8350.6550                    | 1,265.00 |
|         |           |                               | OLA19001 PM MSRI-AUG             |          |
|         |           |                               | OLA19001 PM MSRI-AUG             |          |
|         |           |                               | 017.8350.6550                    | 1,265.00 |
|         |           |                               | OLA20001 PM MSRI-AUG             |          |
|         |           |                               | OLA20001 PM MSRI-AUG             |          |
|         |           |                               | 017.8350.6550                    | 1,265.00 |
|         |           |                               | STR11005 PM RDA04 NON PART-AUG   |          |
|         |           |                               | STR11005 PM RDA04 NON PART-AUG   |          |
|         |           |                               | 010.3830.6530                    | 920.00   |
|         |           |                               | STR11006 PM RDA04 NON PART-AUG   |          |
|         |           |                               | STR11006 PM RDA04 NON PART-AUG   |          |
|         |           |                               | 010.3830.6530                    | 920.00   |
|         |           |                               | STR12004 DIF LOC PM NON PART-AUG |          |

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|---------|-----------|------------------------------------|-----------------------------------|------------------|
| 81631   | 10/9/2020 | 005584 PAUL TOOR & ASSOCIATES      | (Continued)                       |                  |
|         |           |                                    | STR12004 DIF LOC PM NON PART-AUG  |                  |
|         |           |                                    | 007.8330.6530                     | 1,207.50         |
|         |           |                                    | STR12005 PM MSRI NON PART-AUG     |                  |
|         |           |                                    | STR12005 PM MSRI NON PART-AUG     |                  |
|         |           |                                    | 017.8350.6530                     | 1,150.00         |
|         |           |                                    | STR18001 PM IVDA AGMT-AUG         |                  |
|         |           |                                    | STR18001 PM IVDA AGMT-AUG         |                  |
|         |           |                                    | 010.3830.6550                     | 1,207.50         |
|         |           |                                    | STR20001 PM DIF REG-AUG           |                  |
|         |           |                                    | STR20001 PM DIF REG-AUG           |                  |
|         |           |                                    | 017.8350.6550                     | 2,990.00         |
|         |           |                                    | STR20002A PM DIF LOC NON PART-AUG |                  |
|         |           |                                    | STR20002A PM DIF LOC NON PART-AUG |                  |
|         |           |                                    | 007.8330.6550                     | 575.16           |
|         |           |                                    | STR20002A PM COSB NON PART-AUG    |                  |
|         |           |                                    | STR20002A PM COSB NON PART-AUG    |                  |
|         |           |                                    | 027.8490.6550                     | 402.34           |
|         |           |                                    | STR20004 PM GCF-AUG               |                  |
|         |           |                                    | STR20004 PM GCF-AUG               |                  |
|         |           |                                    | 023.3890.6550                     | 345.00           |
|         |           |                                    | LSR19001 PM IN-LIEU DEV-AUG       |                  |
|         |           |                                    | LSR19001 PM IN-LIEU DEV-AUG       |                  |
|         |           |                                    | 008.8340.6550                     | 862.50           |
|         |           |                                    | <b>Total :</b>                    | <b>35,535.00</b> |
| 81632   | 10/9/2020 | 000176 PRINCIPAL LIFE INSURANCE CO | PRINCIPAL-OCT                     |                  |
|         |           |                                    | PRINCIPAL-OCT                     |                  |
|         |           |                                    | 001.4100.3590                     | 112.49           |
|         |           |                                    | PRINCIPAL-OCT                     |                  |
|         |           |                                    | 001.1200.3590                     | 42.54            |
|         |           |                                    | PRINCIPAL-OCT                     |                  |
|         |           |                                    | 001.4500.3590                     | 31.22            |
|         |           |                                    | PRINCIPAL-OCT                     |                  |
|         |           |                                    | 001.3200.3590                     | 35.23            |
|         |           |                                    | PRINCIPAL-OCT                     |                  |
|         |           |                                    | 001.1450.3590                     | 81.57            |
|         |           |                                    | PRINCIPAL-OCT                     |                  |

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|---------|-----------|--------|-----------------------------|---------------|
| 81632   | 10/9/2020 | 000176 | PRINCIPAL LIFE INSURANCE CO |               |
|         |           |        | (Continued)                 |               |
|         |           |        | 001.1700.3590               | 89.94         |
|         |           |        | PRINCIPAL-OCT               |               |
|         |           |        | 001.4600.3590               | 42.87         |
|         |           |        | PRINCIPAL-OCT               |               |
|         |           |        | 001.6000.3590               | 15.87         |
|         |           |        | PRINCIPAL-OCT               |               |
|         |           |        | 001.6010.3590               | 15.95         |
|         |           |        | PRINCIPAL-OCT               |               |
|         |           |        | 001.6020.3590               | 10.73         |
|         |           |        | PRINCIPAL-OCT               |               |
|         |           |        | 004.8310.3590               | 84.05         |
|         |           |        | PRINCIPAL-OCT               |               |
|         |           |        | 006.8400.3590               | 16.25         |
|         |           |        | PRINCIPAL-OCT               |               |
|         |           |        | 010.3830.3590               | 23.64         |
|         |           |        | PRINCIPAL-OCT               |               |
|         |           |        | 012.8500.3590               | 7.83          |
|         |           |        | PRINCIPAL-OCT               |               |
|         |           |        | 016.8540.3590               | 7.83          |
|         |           |        | PRINCIPAL-OCT               |               |
|         |           |        | 023.3890.3590               | 3.58          |
|         |           |        | PRINCIPAL-OCT               |               |
|         |           |        | 024.8470.3590               | 0.83          |
|         |           |        | PRINCIPAL-OCT               |               |
|         |           |        | 041.9500.3590               | 13.83         |
|         |           |        | PRINCIPAL-OCT               |               |
|         |           |        | 042.9510.3590               | 13.41         |
|         |           |        | PRINCIPAL-OCT               |               |
|         |           |        | 070.7000.3590               | 26.80         |
|         |           |        | PRINCIPAL-OCT               |               |
|         |           |        | 001.1600.3590               | 7.81          |
|         |           |        | PRINCIPAL-OCT               |               |
|         |           |        | 001.4200.3590               | 66.28         |
|         |           |        | <b>Total :</b>              | <b>750.55</b> |
| 81633   | 10/9/2020 | 001414 | RICHARDS, WATSON & GERSHON  |               |
|         |           |        | GENERAL-AUG                 |               |

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|---------|-----------|-----------------------------------|---------------------------------------|------------------|
| 81633   | 10/9/2020 | 001414 RICHARDS, WATSON & GERSHON | (Continued)                           |                  |
|         |           |                                   | GENERAL-AUG                           |                  |
|         |           |                                   | 001.1450.4520                         | 10,567.11        |
|         |           |                                   | CODE ENFORCEMENT ACTIONS-GENERAL      |                  |
|         |           |                                   | CODE ENFORCEMENT ACTIONS-GENERAL      |                  |
|         |           |                                   | 001.4600.4520                         | 547.92           |
|         |           |                                   | COVID-19 DECLARATION OF EMERGENCY-AUG |                  |
|         |           |                                   | COVID-19 DECLARATION OF EMERGENCY-AUG |                  |
|         |           |                                   | 030.8495.4520                         | 102.00           |
|         |           |                                   | SPECIAL PERSONNEL MATTER #4-AUG       |                  |
|         |           |                                   | SPECIAL PERSONNEL MATTER #4-AUG       |                  |
|         |           |                                   | 001.1450.4520                         | 1,257.00         |
|         |           |                                   | GENERAL-AUG                           |                  |
|         |           |                                   | GENERAL-AUG                           |                  |
|         |           |                                   | 001.1450.4520                         | 34.00            |
|         |           |                                   | <b>Total :</b>                        | <b>12,508.03</b> |
| 81634   | 10/9/2020 | 005756 SALEH, JAMAL               | STR18001 R/W IVDA SALEH               |                  |
|         |           |                                   | STR18001 R/W IVDA SALEH               |                  |
|         |           |                                   | 027.8490.6550                         | 260.96           |
|         |           |                                   | STR18001 R/W RDA07 SALEH              |                  |
|         |           |                                   | STR18001 R/W RDA07 SALEH              |                  |
|         |           |                                   | 010.3830.6550                         | 261.08           |
|         |           |                                   | STR18001 R/W SMBMI SALEH              |                  |
|         |           |                                   | STR18001 R/W SMBMI SALEH              |                  |
|         |           |                                   | 027.8490.6550                         | 260.96           |
|         |           |                                   | STR18001 R/W EDA SALEH                |                  |
|         |           |                                   | STR18001 R/W EDA SALEH                |                  |
|         |           |                                   | 030.8495.6550                         | 567.00           |
|         |           |                                   | <b>Total :</b>                        | <b>1,350.00</b>  |
| 81635   | 10/9/2020 | 000424 SAN BERNARDINO COUNTY FIRE | HAZARDOUS WASTE FEE 10/20-12/20       |                  |
|         |           |                                   | HAZARDOUS WASTE FEE 10/20-12/20       |                  |
|         |           |                                   | 001.4200.4596                         | 11,863.00        |
|         |           |                                   | <b>Total :</b>                        | <b>11,863.00</b> |
| 81636   | 10/9/2020 | 001848 SB CO ASSESSORS OFFICE     | PARCEL MAP REVISIONS-OCT              |                  |
|         |           |                                   | PARCEL MAP REVISIONS-OCT              |                  |



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| Voucher        | Date      | Vendor                           | Description/Account                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | Amount                                                   |
|----------------|-----------|----------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------|
| 81636          | 10/9/2020 | 001848 SB CO ASSESSORS OFFICE    | (Continued)<br>001.4100.4310                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 4.00                                                     |
| <b>Total :</b> |           |                                  |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | <b>4.00</b>                                              |
| 81637          | 10/9/2020 | 005753 SERVPRO OF SAN JACINTO    | CORP YARD/VEHICLES: COVID 19 CLEANING<br>CORP YARD/VEHICLES: COVID 19 CLEANING<br>030.8495.4349                                                                                                                                                                                                                                                                                                                                                                                                   | 8,750.00                                                 |
| <b>Total :</b> |           |                                  |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | <b>8,750.00</b>                                          |
| 81638          | 10/9/2020 | 004416 SIEMENS MOBILITY, INC.    | REPLACE POLE & FOUNDATION @ GREENSPOT &<br>REPLACE POLE & FOUNDATION @ GREENSPOT &<br>013.8510.4664<br>REPLACE PROCESSOR CARD @ GREENSPOT &<br>REPLACE PROCESSOR CARD @ GREENSPOT &<br>004.8310.4580<br>REPLACE STL POLE @ LILIAN & HIBISCUS<br>REPLACE STL POLE @ LILIAN & HIBISCUS<br>013.8510.4664<br>REPLACE STL POLE 6697 BERNARD<br>REPLACE STL POLE 6697 BERNARD<br>013.8510.4664<br>REPLACE STL POLE @ BASELINE & WO CENTRAL<br>REPLACE STL POLE @ BASELINE & WO CENTRAL<br>013.8510.4664 | 6,925.00<br>5,403.62<br>4,600.00<br>4,600.00<br>4,600.00 |
| <b>Total :</b> |           |                                  |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | <b>26,128.62</b>                                         |
| 81639          | 10/9/2020 | 005067 SIERRA PACIFIC ELECTRICAL | SIG19002 PPE#1-CON SB1-AUG<br>SIG19002 PPE#1-CON SB1-AUG<br>004.8310.6550<br>SIG19002 PPE#1-CON COSB-AUG<br>SIG19002 PPE#1-CON COSB-AUG<br>027.8490.6550                                                                                                                                                                                                                                                                                                                                          | 82,006.14<br>4,748.81                                    |
| <b>Total :</b> |           |                                  |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | <b>86,754.95</b>                                         |
| 81640          | 10/9/2020 | 000204 SOCALGAS                  | STATION #2-SEP<br>STATION #2-SEP<br>028.2050.4020<br>STATION #2-SEP<br>029.2100.4020                                                                                                                                                                                                                                                                                                                                                                                                              | 25.90<br>25.89                                           |

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|---------|-----------|--------|---------------------------------------|-----------------|
| 81640   | 10/9/2020 | 000204 | SOCALGAS                              |                 |
|         |           |        | (Continued)                           |                 |
|         |           |        | STATION #1-AUG                        |                 |
|         |           |        | STATION #1-AUG                        |                 |
|         |           |        | 028.2050.4020                         | 16.93           |
|         |           |        | STATION #1-AUG                        |                 |
|         |           |        | 029.2100.4020                         | 16.92           |
|         |           |        | POLICE-AUG                            |                 |
|         |           |        | POLICE-AUG                            |                 |
|         |           |        | 001.2000.4020                         | 1,187.39        |
|         |           |        | <b>Total :</b>                        | <b>1,273.03</b> |
| 81641   | 10/9/2020 | 000075 | THE COUNSELING TEAM INT'L             |                 |
|         |           |        | EMPLOYEE SUPPORT SERVICES             |                 |
|         |           |        | EMPLOYEE SUPPORT SERVICES             |                 |
|         |           |        | 001.1600.4537                         | 375.00          |
|         |           |        | <b>Total :</b>                        | <b>375.00</b>   |
| 81642   | 10/9/2020 | 001476 | TIME WARNER CABLE                     |                 |
|         |           |        | CORP YARD TELE/INT SERVICES-OCT       |                 |
|         |           |        | CORP YARD TELE/INT SERVICES-OCT       |                 |
|         |           |        | 004.8310.4060                         | 663.64          |
|         |           |        | <b>Total :</b>                        | <b>663.64</b>   |
| 81644   | 10/9/2020 | 004920 | TKE ENGINEERING                       |                 |
|         |           |        | GENERAL ENG SRVS CAPITAL PROJECTS-JUL |                 |
|         |           |        | GENERAL ENG SRVS CAPITAL PROJECTS-JUL |                 |
|         |           |        | 023.3890.4550                         | 4,180.00        |
|         |           |        | ATP5GRNT DE SBCO-JUL                  |                 |
|         |           |        | ATP5GRNT DE SBCO-JUL                  |                 |
|         |           |        | 027.8490.6533                         | 460.35          |
|         |           |        | STR11005 PM RDA04-JUL                 |                 |
|         |           |        | STR11005 PM RDA04-JUL                 |                 |
|         |           |        | 010.3830.6530                         | 110.00          |
|         |           |        | LRS19001 PM IN-LIEU DEV-JUL           |                 |
|         |           |        | LRS19001 PM IN-LIEU DEV-JUL           |                 |
|         |           |        | 008.8340.6550                         | 440.00          |
|         |           |        | STR11006 PM RDA04-JUL                 |                 |
|         |           |        | STR11006 PM RDA04-JUL                 |                 |
|         |           |        | 010.3830.6530                         | 110.00          |
|         |           |        | OLA19001 PM MSRI-JUL                  |                 |
|         |           |        | OLA19001 PM MSRI-JUL                  |                 |

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|---------|-----------|------------------------|----------------------------------|--------|
| 81644   | 10/9/2020 | 004920 TKE ENGINEERING | (Continued)                      |        |
|         |           |                        | 017.8350.6550                    | 110.00 |
|         |           |                        | GENERAL ENGINEERING SERVICES-JUL |        |
|         |           |                        | GENERAL ENGINEERING SERVICES-JUL |        |
|         |           |                        | 001.3200.4550                    | 220.00 |
|         |           |                        | STR12004 PM DIF LOC-JUL          |        |
|         |           |                        | STR12004 PM DIF LOC-JUL          |        |
|         |           |                        | 007.8330.6530                    | 110.00 |
|         |           |                        | STR12005 PM MSRI-JUL             |        |
|         |           |                        | STR12005 PM MSRI-JUL             |        |
|         |           |                        | 017.8350.6530                    | 220.00 |
|         |           |                        | STR07009 PM DIF-JUL              |        |
|         |           |                        | STR07009 PM DIF-JUL              |        |
|         |           |                        | 007.8330.6530                    | 30.03  |
|         |           |                        | STR07009 PM IN LIEU DEV-JUL      |        |
|         |           |                        | STR07009 PM IN LIEU DEV-JUL      |        |
|         |           |                        | 008.8340.6530                    | 1.88   |
|         |           |                        | STR07009 PM MSRI-JUL             |        |
|         |           |                        | STR07009 PM MSRI-JUL             |        |
|         |           |                        | 017.8350.6530                    | 78.09  |
|         |           |                        | STR07009 CE DIF-LOC-JUL          |        |
|         |           |                        | STR07009 CE DIF-LOC-JUL          |        |
|         |           |                        | 007.8330.6530                    | 110.00 |
|         |           |                        | BRG04004A PM DIF REG-JUL         |        |
|         |           |                        | BRG04004A PM DIF REG-JUL         |        |
|         |           |                        | 007.8330.6813                    | 165.00 |
|         |           |                        | STR15002 PM RDA04-JUL            |        |
|         |           |                        | STR15002 PM RDA04-JUL            |        |
|         |           |                        | 010.3830.6550                    | 550.00 |
|         |           |                        | BRG12001 PM DIF REG-JUL          |        |
|         |           |                        | BRG12001 PM DIF REG-JUL          |        |
|         |           |                        | 007.8330.6813                    | 110.00 |
|         |           |                        | BRG07001 PM RDA07-JUL            |        |
|         |           |                        | BRG07001 PM RDA07-JUL            |        |
|         |           |                        | 010.3830.6813                    | 55.00  |
|         |           |                        | SWK17001 SCH IV PM RDA04-JUL     |        |
|         |           |                        | SWK17001 SCH IV PM RDA04-JUL     |        |
|         |           |                        | 010.3830.6545                    | 220.00 |

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|---------|-----------|------------------------|---------------------------------|----------|
| 81644   | 10/9/2020 | 004920 TKE ENGINEERING | (Continued)                     |          |
|         |           |                        | STR17001 PM RDA04-JUL           |          |
|         |           |                        | STR17001 PM RDA04-JUL           |          |
|         |           |                        | 010.3830.6550                   | 275.00   |
|         |           |                        | ICH09001 PM IVDA AGMT-JUL       |          |
|         |           |                        | ICH09001 PM IVDA AGMT-JUL       |          |
|         |           |                        | 027.8490.6813                   | 55.00    |
|         |           |                        | STR17005A PM MSRI-JUL           |          |
|         |           |                        | STR17005A PM MSRI-JUL           |          |
|         |           |                        | 017.8350.6550                   | 55.00    |
|         |           |                        | STR19001 PM MSRI-JUL            |          |
|         |           |                        | STR19001 PM MSRI-JUL            |          |
|         |           |                        | 017.8350.6550                   | 33.00    |
|         |           |                        | STR19001 PM COSB-JUL            |          |
|         |           |                        | STR19001 PM COSB-JUL            |          |
|         |           |                        | 027.8490.6550                   | 22.00    |
|         |           |                        | OLA17001 PM MSRI-JUL            |          |
|         |           |                        | OLA17001 PM MSRI-JUL            |          |
|         |           |                        | 017.8350.6550                   | 55.00    |
|         |           |                        | SDR19001 PM DIF FLOOD-JUL       |          |
|         |           |                        | SDR19001 PM DIF FLOOD-JUL       |          |
|         |           |                        | 007.8330.6600                   | 55.00    |
|         |           |                        | SWK19001 PM MSRI-JUL            |          |
|         |           |                        | SWK19001 PM MSRI-JUL            |          |
|         |           |                        | 017.8350.6545                   | 165.00   |
|         |           |                        | SWK19002 PM GCF-JUL             |          |
|         |           |                        | SWK19002 PM GCF-JUL             |          |
|         |           |                        | 023.3890.6545                   | 110.00   |
|         |           |                        | ATP5GRNT DE RDA07-JUL           |          |
|         |           |                        | ATP5GRNT DE RDA07-JUL           |          |
|         |           |                        | 010.3830.6533                   | 2,301.75 |
|         |           |                        | ATP5GRNT DE COSB-JUL            |          |
|         |           |                        | ATP5GRNT DE COSB-JUL            |          |
|         |           |                        | 027.8490.6533                   | 2,352.90 |
|         |           |                        | SWK17001 SCH IV CE RDA04-JUL    |          |
|         |           |                        | SWK17001 SCH IV CE RDA04-JUL    |          |
|         |           |                        | 010.3830.6545                   | 2,972.70 |
|         |           |                        | SWK16001 SCH IIB CE DIF LOC-JUL |          |

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| Voucher | Date      | Vendor                             | Description/Account             | Amount           |
|---------|-----------|------------------------------------|---------------------------------|------------------|
| 81644   | 10/9/2020 | 004920 TKE ENGINEERING             | (Continued)                     |                  |
|         |           |                                    | SWK16001 SCH IIB CE DIF LOC-JUL |                  |
|         |           |                                    | 007.8330.6545                   | 501.10           |
|         |           |                                    | SWK16001 SCH I CE RDA04-JUL     |                  |
|         |           |                                    | SWK16001 SCH I CE RDA04-JUL     |                  |
|         |           |                                    | 010.3830.6545                   | 501.10           |
|         |           |                                    | STR18001 PM IVDA AGMT-JUL       |                  |
|         |           |                                    | STR18001 PM IVDA AGMT-JUL       |                  |
|         |           |                                    | 027.8490.6550                   | 302.50           |
|         |           |                                    | SWK19001 DE MSRI-JUL            |                  |
|         |           |                                    | SWK19001 DE MSRI-JUL            |                  |
|         |           |                                    | 017.8350.6545                   | 2,198.75         |
|         |           |                                    | SWK19001 DE ART3-JUL            |                  |
|         |           |                                    | SWK19001 DE ART3-JUL            |                  |
|         |           |                                    | 005.8320.6545                   | 2,198.75         |
|         |           |                                    | STR12005 CE MSRI-JUL            |                  |
|         |           |                                    | STR12005 CE MSRI-JUL            |                  |
|         |           |                                    | 017.8350.6530                   | 23,205.23        |
|         |           |                                    | STR20002 DE DIF LOC-JUL         |                  |
|         |           |                                    | STR20002 DE DIF LOC-JUL         |                  |
|         |           |                                    | 017.8350.6550                   | 4,947.71         |
|         |           |                                    | STR20002 DE RDA07-JUL           |                  |
|         |           |                                    | STR20002 DE RDA07-JUL           |                  |
|         |           |                                    | 010.3830.6550                   | 10,196.60        |
|         |           |                                    | STR20002 DE COSB-JUL            |                  |
|         |           |                                    | STR20002 DE COSB-JUL            |                  |
|         |           |                                    | 027.8490.6550                   | 10,598.19        |
|         |           |                                    | <b>Total :</b>                  | <b>70,382.63</b> |
| 81645   | 10/9/2020 | 003689 TPX COMMUNICATIONS          | CORP YARD/CITY HALL PHONES-OCT  |                  |
|         |           |                                    | CORP YARD PHONES-OCT            |                  |
|         |           |                                    | 004.8310.4060                   | 1,181.22         |
|         |           |                                    | CITY HALL PHONES-OCT            |                  |
|         |           |                                    | 042.9510.4060                   | 266.30           |
|         |           |                                    | <b>Total :</b>                  | <b>1,447.52</b>  |
| 81646   | 10/9/2020 | 004223 UNITED POWER GENERATION INC | POLICE GENERATOR SERVICE        |                  |
|         |           |                                    | POLICE GENERATOR SERVICE        |                  |

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| Voucher | Date      | Vendor                             | Description/Account                                                                                                                                                                                                                                                      | Amount                                                                          |
|---------|-----------|------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------|
| 81646   | 10/9/2020 | 004223 UNITED POWER GENERATION INC | (Continued)<br>001.2000.4222                                                                                                                                                                                                                                             | 2,070.34                                                                        |
| Total : |           |                                    |                                                                                                                                                                                                                                                                          | 2,070.34                                                                        |
| 81647   | 10/9/2020 | 000226 UNUM LIFE INSURANCE         | LONG TERM DISABILITY-OCT<br>LONG TERM DISABILITY-OCT<br>001.1180<br>LONG TERM DISABILITY-OCT<br>004.1180<br>LONG TERM DISABILITY-OCT<br>006.1180<br>LONG TERM DISABILITY-OCT<br>010.1180<br>LONG TERM DISABILITY-OCT<br>041.1180<br>LONG TERM DISABILITY-OCT<br>070.1180 | 600.44<br><br><br><br>33.30<br><br>18.50<br><br>22.20<br><br>25.46<br><br>51.80 |
| Total : |           |                                    |                                                                                                                                                                                                                                                                          | 751.70                                                                          |
| 81648   | 10/9/2020 | 000979 VERIZON WIRELESS            | AIR CARDS-SEP<br>AIR CARDS-SEP<br>001.2000.4061                                                                                                                                                                                                                          | 103.00                                                                          |
| Total : |           |                                    |                                                                                                                                                                                                                                                                          | 103.00                                                                          |
| 81649   | 10/9/2020 | 005752 WRIGHT, JOHN                | BUS LIC #012900 REFUND<br>BUS LIC #012900 REFUND<br>001.1450.7450<br>BUS LIC #012900 REFUND<br>051.1493                                                                                                                                                                  | 120.00<br><br>4.00                                                              |
| Total : |           |                                    |                                                                                                                                                                                                                                                                          | 124.00                                                                          |
| 81650   | 10/9/2020 | 001677 YMCA OF THE EAST VALLEY     | CDBG MONTHLY REIMB-JUL<br>CDBG MONTHLY REIMB-JUL<br>006.8400.4348<br>CDBG MONTHLY REIMB-AUG<br>CDBG MONTHLY REIMB-AUG<br>006.8400.4348<br>CDBG MONTHLY REIMB-SEP                                                                                                         | 519.32<br><br>515.00                                                            |

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| Voucher | Date      | Vendor                         | Description/Account                                    | Amount   |
|---------|-----------|--------------------------------|--------------------------------------------------------|----------|
| 81650   | 10/9/2020 | 001677 YMCA OF THE EAST VALLEY | (Continued)<br>CDBG MONTHLY REIMB-SEP<br>006.8400.4348 | 1,345.30 |

Total : 2,379.62

63 Vouchers for bank code : wfb

Bank total : 479,532.90

63 Vouchers in this report

Total vouchers : 479,532.90

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| Voucher | Date       | Vendor                          | Description/Account                                                                       | Amount |
|---------|------------|---------------------------------|-------------------------------------------------------------------------------------------|--------|
| 81651   | 10/13/2020 | 002967 AGUILAR, ANGELA          | ANNUAL CREDIT MONITORING ALLOWANCE<br>ANNUAL CREDIT MONITORING ALLOWANCE<br>001.4100.3605 | 100.00 |
| Total : |            |                                 |                                                                                           | 100.00 |
| 81652   | 10/13/2020 | 001271 ALL STAR FIRE EQUIP, INC | SCBA REPAIRS & FLOW TESTING<br>SCBA REPAIRS & FLOW TESTING<br>028.2050.4243               | 52.61  |
|         |            |                                 | SCBA REPAIRS & FLOW TESTING<br>029.2100.4243                                              | 52.61  |
|         |            |                                 | ME543 DECK GUN MONITOR REPAIR<br>ME543 DECK GUN MONITOR REPAIR<br>028.2050.4245           | 36.32  |
|         |            |                                 | ME543 DECK GUN MONITOR REPAIR<br>029.2100.4245                                            | 36.31  |
| Total : |            |                                 |                                                                                           | 177.85 |
| 81653   | 10/13/2020 | 000165 AT&T                     | WHITE PAGES-OCT<br>WHITE PAGES-OCT<br>042.9510.4066                                       | 18.03  |
| Total : |            |                                 |                                                                                           | 18.03  |
| 81654   | 10/13/2020 | 004737 AVON, JACK               | ANNUAL CREDIT MONITORING ALLOWANCE<br>ANNUAL CREDIT MONITORING ALLOWANCE<br>042.9510.3605 | 25.00  |
|         |            |                                 | ANNUAL CREDIT MONITORING ALLOWANCE<br>016.8540.3605                                       | 10.00  |
|         |            |                                 | ANNUAL CREDIT MONITORING ALLOWANCE<br>012.8500.3605                                       | 10.00  |
|         |            |                                 | ANNUAL CREDIT MONITORING ALLOWANCE<br>004.8310.3605                                       | 45.00  |
|         |            |                                 | ANNUAL CREDIT MONITORING ALLOWANCE<br>001.6000.3605                                       | 10.00  |
| Total : |            |                                 |                                                                                           | 100.00 |
| 81655   | 10/13/2020 | 005769 BENNETT, MATTHEW         | ANNUAL CREDIT MONITORING ALLOWANCE<br>ANNUAL CREDIT MONITORING ALLOWANCE                  |        |



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| Voucher | Date       | Vendor                              | Description/Account                | Amount          |
|---------|------------|-------------------------------------|------------------------------------|-----------------|
| 81655   | 10/13/2020 | 005769 BENNETT, MATTHEW             | (Continued)                        |                 |
|         |            |                                     | 010.3830.3605                      | 50.00           |
|         |            |                                     | ANNUAL CREDIT MONITORING ALLOWANCE |                 |
|         |            |                                     | 004.8310.3605                      | 50.00           |
|         |            |                                     | <b>Total :</b>                     | <b>100.00</b>   |
| 81656   | 10/13/2020 | 000047 BEST COMPUTER                | 8 WORK STATIONS                    |                 |
|         |            |                                     | 8 WORK STATIONS                    |                 |
|         |            |                                     | 042.9510.4203                      | 7,776.00        |
|         |            |                                     | <b>Total :</b>                     | <b>7,776.00</b> |
| 81657   | 10/13/2020 | 004984 CA DEPT OF FISH AND WILDLIFE | (H)STR15002-PE RDA04-OCT           |                 |
|         |            |                                     | (H)STR15002-PE RDA04-OCT           |                 |
|         |            |                                     | 010.3830.6550                      | 911.90          |
|         |            |                                     | (H)STR15002-PE ART3-OCT            |                 |
|         |            |                                     | (H)STR15002-PE ART3-OCT            |                 |
|         |            |                                     | 005.8320.6816                      | 3,647.60        |
|         |            |                                     | <b>Total :</b>                     | <b>4,559.50</b> |
| 81658   | 10/13/2020 | 005272 CHAVEZ, JESUS                | ANNUAL CREDIT MONITORING ALLOWANCE |                 |
|         |            |                                     | ANNUAL CREDIT MONITORING ALLOWANCE |                 |
|         |            |                                     | 001.1000.3605                      | 100.00          |
|         |            |                                     | <b>Total :</b>                     | <b>100.00</b>   |
| 81659   | 10/13/2020 | 002106 CODE PUBLISHING, INC.        | ANNUAL WEB FEES 2020-2021          |                 |
|         |            |                                     | ANNUAL WEB FEES 2020-2021          |                 |
|         |            |                                     | 001.1200.4625                      | 550.00          |
|         |            |                                     | <b>Total :</b>                     | <b>550.00</b>   |
| 81660   | 10/13/2020 | 005112 COLEMAN, BRANDON             | ANNUAL CREDIT MONITORING ALLOWANCE |                 |
|         |            |                                     | ANNUAL CREDIT MONITORING ALLOWANCE |                 |
|         |            |                                     | 016.8540.3605                      | 25.00           |
|         |            |                                     | ANNUAL CREDIT MONITORING ALLOWANCE |                 |
|         |            |                                     | 012.8500.3605                      | 25.00           |
|         |            |                                     | ANNUAL CREDIT MONITORING ALLOWANCE |                 |
|         |            |                                     | 001.6000.3605                      | 50.00           |
|         |            |                                     | <b>Total :</b>                     | <b>100.00</b>   |
| 81661   | 10/13/2020 | 004496 DANIELY, DAVID               | ANNUAL CREDIT MONITORING ALLOWANCE |                 |

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| Voucher        | Date       | Vendor                            | Description/Account                                                                                                                                                                                                                                                                                                                                                          | Amount                                           |
|----------------|------------|-----------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------|
| 81661          | 10/13/2020 | 004496 DANIELY, DAVID             | (Continued)<br>ANNUAL CREDIT MONITORING ALLOWANCE<br>001.1450.3605                                                                                                                                                                                                                                                                                                           | 100.00                                           |
| <b>Total :</b> |            |                                   |                                                                                                                                                                                                                                                                                                                                                                              | <b>100.00</b>                                    |
| 81662          | 10/13/2020 | 000287 DANTUONO, CHARLES          | ANNUAL CREDIT MONITORING ALLOWANCE<br>ANNUAL CREDIT MONITORING ALLOWANCE<br>070.7000.3605<br>ANNUAL CREDIT MONITORING ALLOWANCE<br>041.9500.3605<br>ANNUAL CREDIT MONITORING ALLOWANCE<br>004.8310.3605<br>ANNUAL CREDIT MONITORING ALLOWANCE<br>001.1700.3605<br>ANNUAL CREDIT MONITORING ALLOWANCE<br>001.1600.3605<br>ANNUAL CREDIT MONITORING ALLOWANCE<br>001.1450.3605 | 5.00<br>15.00<br>5.00<br>50.00<br>15.00<br>10.00 |
| <b>Total :</b> |            |                                   |                                                                                                                                                                                                                                                                                                                                                                              | <b>100.00</b>                                    |
| 81663          | 10/13/2020 | 005176 DELRIO, LISA               | ANNUAL CREDIT MONITORING ALLOWANCE<br>ANNUAL CREDIT MONITORING ALLOWANCE<br>001.1200.3605                                                                                                                                                                                                                                                                                    | 100.00                                           |
| <b>Total :</b> |            |                                   |                                                                                                                                                                                                                                                                                                                                                                              | <b>100.00</b>                                    |
| 81664          | 10/13/2020 | 003935 DOMINGUEZ, LIA             | ANNUAL CREDIT MONITORING ALLOWANCE<br>ANNUAL CREDIT MONITORING ALLOWANCE<br>001.1700.3605                                                                                                                                                                                                                                                                                    | 100.00                                           |
| <b>Total :</b> |            |                                   |                                                                                                                                                                                                                                                                                                                                                                              | <b>100.00</b>                                    |
| 81665          | 10/13/2020 | 000085 EAST VALLEY WATER DISTRICT | CANYON OAKS PARK-SEP<br>CANYON OAKS PARK-SEP<br>016.8540.4030<br>BEATTIE IRRIGATION-SEP<br>BEATTIE IRRIGATION-SEP<br>001.6000.4030<br>LMDS-AUG<br>LMDS-AUG                                                                                                                                                                                                                   | 729.83<br>6,254.79                               |

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| Voucher        | Date       | Vendor                                | Description/Account                                                                                                                                                                                                                                                                                                                         | Amount                                                                                      |
|----------------|------------|---------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------|
| 81665          | 10/13/2020 | 000085 EAST VALLEY WATER DISTRICT     | (Continued)<br>012.8500.4030<br>LMDS-SEP<br>LMDS-SEP<br>012.8500.4030                                                                                                                                                                                                                                                                       | 294.46<br><br><br><br>9,439.18                                                              |
| <b>Total :</b> |            |                                       |                                                                                                                                                                                                                                                                                                                                             | <b>16,718.26</b>                                                                            |
| 81666          | 10/13/2020 | 002190 ENGINEERING RESOURCES OF SO CA | STR18001 PM IVDA AGMT-JUN<br>STR18001 PM IVDA AGMT-JUN<br>027.8490.6550<br>STR20001 DE MSRI-AUG<br>STR20001 DE MSRI-AUG<br>017.8350.6550<br>OLA18001 DE MSRI-AUG<br>OLA18001 DE MSRI-AUG<br>017.8350.6550<br>OLA19001 DE MSRI-AUG<br>OLA19001 DE MSRI-AUG<br>017.8350.6550<br>OLA20001 DE MSRI-AUG<br>OLA20001 DE MSRI-AUG<br>017.8350.6550 | 2,829.00<br><br><br><br><br>16,024.25<br><br><br><br><br><br><br>608.75<br><br><br>9,517.68 |
| <b>Total :</b> |            |                                       |                                                                                                                                                                                                                                                                                                                                             | <b>29,540.93</b>                                                                            |
| 81667          | 10/13/2020 | 004073 FIRE ETC                       | TURNOUT PPE LAUNDRY SOAP<br>TURNOUT PPE LAUNDRY SOAP<br>029.2100.4204<br>TURNOUT PPE LAUNDRY SOAP<br>TURNOUT PPE LAUNDRY SOAP<br>029.2100.4204                                                                                                                                                                                              | 186.92<br><br><br><br><br>151.92                                                            |
| <b>Total :</b> |            |                                       |                                                                                                                                                                                                                                                                                                                                             | <b>338.84</b>                                                                               |
| 81668          | 10/13/2020 | 005201 FLOREZ, ERNEST CARLOS          | ANNUAL CREDIT MONITORING ALLOWANCE<br>ANNUAL CREDIT MONITORING ALLOWANCE<br>001.4200.3605                                                                                                                                                                                                                                                   | <br><br><br>100.00                                                                          |
| <b>Total :</b> |            |                                       |                                                                                                                                                                                                                                                                                                                                             | <b>100.00</b>                                                                               |
| 81669          | 10/13/2020 | 005018 FLYERS ENERGY, LLC             | FUEL-SEP<br>FUEL-SEP                                                                                                                                                                                                                                                                                                                        |                                                                                             |

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| Voucher | Date       | Vendor                    | Description/Account | Amount   |
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| 81669   | 10/13/2020 | 005018 FLYERS ENERGY, LLC | (Continued)         |          |
|         |            |                           | 001.2000.4220       | 3,224.06 |
|         |            |                           | FUEL-SEP            |          |
|         |            |                           | 004.8310.4220       | 217.78   |
|         |            |                           | FUEL-SEP            |          |
|         |            |                           | 001.4200.4220       | 19.76    |
|         |            |                           | FUEL-SEP            |          |
|         |            |                           | 001.4500.4220       | 14.73    |
|         |            |                           | FUEL-SEP            |          |
|         |            |                           | 001.4600.4220       | 168.95   |
|         |            |                           | FUEL-SEP            |          |
|         |            |                           | 001.6000.4220       | 148.42   |
|         |            |                           | FUEL-SEP            |          |
|         |            |                           | 001.6010.4220       | 74.40    |
|         |            |                           | FUEL-SEP            |          |
|         |            |                           | 042.9510.4220       | 6.98     |
|         |            |                           | FUEL-SEP            |          |
|         |            |                           | 004.8310.4220       | 14.45    |
|         |            |                           | FUEL-SEP            |          |
|         |            |                           | 001.6000.4220       | 60.01    |
|         |            |                           | FUEL-SEP            |          |
|         |            |                           | 028.2050.4220       | 510.30   |
|         |            |                           | FUEL-SEP            |          |
|         |            |                           | 029.2100.4220       | 510.30   |
|         |            |                           | FUEL-SEP            |          |
|         |            |                           | FUEL-SEP            |          |
|         |            |                           | 001.2000.4220       | 2,145.63 |
|         |            |                           | FUEL-SEP            |          |
|         |            |                           | 004.8310.4220       | 144.93   |
|         |            |                           | FUEL-SEP            |          |
|         |            |                           | 001.4200.4220       | 13.15    |
|         |            |                           | FUEL-SEP            |          |
|         |            |                           | 001.4500.4220       | 9.80     |
|         |            |                           | FUEL-SEP            |          |
|         |            |                           | 001.6000.4220       | 98.77    |
|         |            |                           | FUEL-SEP            |          |
|         |            |                           | 001.6010.4220       | 49.51    |

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| Voucher | Date       | Vendor                    | Description/Account | Amount   |
|---------|------------|---------------------------|---------------------|----------|
| 81669   | 10/13/2020 | 005018 FLYERS ENERGY, LLC | (Continued)         |          |
|         |            |                           | FUEL-SEP            |          |
|         |            |                           | 042.9510.4220       | 4.64     |
|         |            |                           | FUEL-SEP            |          |
|         |            |                           | 004.8310.4220       | 9.62     |
|         |            |                           | FUEL-SEP            |          |
|         |            |                           | 001.6000.4220       | 39.94    |
|         |            |                           | FUEL-SEP            |          |
|         |            |                           | 028.2050.4220       | 339.61   |
|         |            |                           | FUEL-SEP            |          |
|         |            |                           | 029.2100.4220       | 339.62   |
|         |            |                           | FUEL-SEP            |          |
|         |            |                           | 001.4600.4220       | 112.44   |
|         |            |                           | FUEL-SEP            |          |
|         |            |                           | FUEL-SEP            |          |
|         |            |                           | 001.2000.4220       | 5,005.78 |
|         |            |                           | FUEL-SEP            |          |
|         |            |                           | 004.8310.4220       | 338.13   |
|         |            |                           | FUEL-SEP            |          |
|         |            |                           | 001.4200.4220       | 30.68    |
|         |            |                           | FUEL-SEP            |          |
|         |            |                           | 001.4500.4220       | 22.86    |
|         |            |                           | FUEL-SEP            |          |
|         |            |                           | 001.4600.4220       | 262.32   |
|         |            |                           | FUEL-SEP            |          |
|         |            |                           | 001.6000.4220       | 230.43   |
|         |            |                           | FUEL-SEP            |          |
|         |            |                           | 001.6010.4220       | 115.52   |
|         |            |                           | FUEL-SEP            |          |
|         |            |                           | 042.9510.4220       | 10.83    |
|         |            |                           | FUEL-SEP            |          |
|         |            |                           | 004.8310.4220       | 22.44    |
|         |            |                           | FUEL-SEP            |          |
|         |            |                           | 001.6000.4220       | 93.17    |
|         |            |                           | FUEL-SEP            |          |
|         |            |                           | 028.2050.4220       | 792.31   |
|         |            |                           | FUEL-SEP            |          |

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| Voucher | Date       | Vendor                     | Description/Account                                                                                                                              | Amount    |
|---------|------------|----------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------|-----------|
| 81669   | 10/13/2020 | 005018 FLYERS ENERGY, LLC  | (Continued)<br>029.2100.4220                                                                                                                     | 792.32    |
| Total : |            |                            |                                                                                                                                                  | 15,994.59 |
| 81670   | 10/13/2020 | 005763 GOMEZ, MICHELLE     | ANNUAL CREDIT MONITORING ALLOWANCE<br>ANNUAL CREDIT MONITORING ALLOWANCE<br>001.1700.3605                                                        | 100.00    |
| Total : |            |                            |                                                                                                                                                  | 100.00    |
| 81671   | 10/13/2020 | 005571 GORITZ, CAMILLE     | ANNUAL CREDIT MONITORING ALLOWANCE<br>ANNUAL CREDIT MONITORING ALLOWANCE<br>001.4100.3605                                                        | 100.00    |
| Total : |            |                            |                                                                                                                                                  | 100.00    |
| 81672   | 10/13/2020 | 005440 GREER OWENS, BARRIE | ANNUAL CREDIT MONITORING ALLOWANCE<br>ANNUAL CREDIT MONITORING ALLOWANCE<br>001.4600.3605                                                        | 100.00    |
| Total : |            |                            |                                                                                                                                                  | 100.00    |
| 81673   | 10/13/2020 | 005757 HALLOWAY, ANGEL     | ANNUAL CREDIT MONITORING ALLOWANCE<br>ANNUAL CREDIT MONITORING ALLOWANCE<br>001.6010.3605                                                        | 100.00    |
| Total : |            |                            |                                                                                                                                                  | 100.00    |
| 81674   | 10/13/2020 | 005760 HERNANDEZ, CECILIA  | ANNUAL CREDIT MONITORING ALLOWANCE<br>ANNUAL CREDIT MONITORING ALLOWANCE<br>001.4500.3605                                                        | 100.00    |
| Total : |            |                            |                                                                                                                                                  | 100.00    |
| 81675   | 10/13/2020 | 001630 HUGHES, ELIZABETH   | ANNUAL CREDIT MONITORING ALLOWANCE<br>ANNUAL CREDIT MONITORING ALLOWANCE<br>041.9500.3605<br>ANNUAL CREDIT MONITORING ALLOWANCE<br>001.1200.3605 | 5.00      |
| Total : |            |                            |                                                                                                                                                  | 95.00     |
| 81676   | 10/13/2020 | 000382 HUGHES, JOSEPH      | ANNUAL CREDIT MONITORING ALLOWANCE<br>ANNUAL CREDIT MONITORING ALLOWANCE<br>070.7000.3605                                                        | 5.00      |

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| Voucher | Date       | Vendor                  | Description/Account                | Amount           |
|---------|------------|-------------------------|------------------------------------|------------------|
| 81676   | 10/13/2020 | 000382 HUGHES, JOSEPH   | (Continued)                        |                  |
|         |            |                         | ANNUAL CREDIT MONITORING ALLOWANCE |                  |
|         |            |                         | 041.9500.3605                      | 15.00            |
|         |            |                         | ANNUAL CREDIT MONITORING ALLOWANCE |                  |
|         |            |                         | 004.8310.3605                      | 5.00             |
|         |            |                         | ANNUAL CREDIT MONITORING ALLOWANCE |                  |
|         |            |                         | 001.1450.3605                      | 75.00            |
|         |            |                         | <b>Total :</b>                     | <b>100.00</b>    |
| 81677   | 10/13/2020 | 003283 JAURIGUE, JUDITH | ANNUAL CREDIT MONITORING ALLOWANCE |                  |
|         |            |                         | ANNUAL CREDIT MONITORING ALLOWANCE |                  |
|         |            |                         | 070.7000.3605                      | 100.00           |
|         |            |                         | <b>Total :</b>                     | <b>100.00</b>    |
| 81678   | 10/13/2020 | 000127 K & L HARDWARE   | STATION #1 SUPPLIES                |                  |
|         |            |                         | STATION #1 SUPPLIES                |                  |
|         |            |                         | 028.2050.4245                      | 7.40             |
|         |            |                         | STATION #1 SUPPLIES                |                  |
|         |            |                         | 029.2100.4245                      | 7.39             |
|         |            |                         | <b>Total :</b>                     | <b>14.79</b>     |
| 81679   | 10/13/2020 | 005597 KASNER, SHAWN    | NETWORK REPAIRS                    |                  |
|         |            |                         | NETWORK REPAIRS                    |                  |
|         |            |                         | 042.9510.4627                      | 16,040.18        |
|         |            |                         | <b>Total :</b>                     | <b>16,040.18</b> |
| 81680   | 10/13/2020 | 005759 LAYNE, KEVIN     | ANNUAL CREDIT MONITORING ALLOWANCE |                  |
|         |            |                         | ANNUAL CREDIT MONITORING ALLOWANCE |                  |
|         |            |                         | 042.9510.3605                      | 50.00            |
|         |            |                         | ANNUAL CREDIT MONITORING ALLOWANCE |                  |
|         |            |                         | 024.8470.3605                      | 2.00             |
|         |            |                         | ANNUAL CREDIT MONITORING ALLOWANCE |                  |
|         |            |                         | 004.8310.3605                      | 48.00            |
|         |            |                         | <b>Total :</b>                     | <b>100.00</b>    |
| 81681   | 10/13/2020 | 002527 LILBURN, PENNY   | ANNUAL CREDIT MONITORING ALLOWANCE |                  |
|         |            |                         | ANNUAL CREDIT MONITORING ALLOWANCE |                  |
|         |            |                         | 001.1000.3605                      | 100.00           |

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| Voucher | Date       | Vendor                       | Description/Account                | Amount        |
|---------|------------|------------------------------|------------------------------------|---------------|
| 81681   | 10/13/2020 | 002527 002527 LILBURN, PENNY | (Continued)                        |               |
|         |            |                              | <b>Total :</b>                     | <b>100.00</b> |
| 81682   | 10/13/2020 | 001104 MAINEZ, LARRY A.      | ANNUAL CREDIT MONITORING ALLOWANCE |               |
|         |            |                              | ANNUAL CREDIT MONITORING ALLOWANCE |               |
|         |            |                              | 006.8400.3605                      | 25.00         |
|         |            |                              | ANNUAL CREDIT MONITORING ALLOWANCE |               |
|         |            |                              | 070.7000.3605                      | 10.00         |
|         |            |                              | ANNUAL CREDIT MONITORING ALLOWANCE |               |
|         |            |                              | 001.4600.3605                      | 5.00          |
|         |            |                              | ANNUAL CREDIT MONITORING ALLOWANCE |               |
|         |            |                              | 001.4500.3605                      | 5.00          |
|         |            |                              | ANNUAL CREDIT MONITORING ALLOWANCE |               |
|         |            |                              | 001.4100.3605                      | 55.00         |
|         |            |                              | <b>Total :</b>                     | <b>100.00</b> |
| 81683   | 10/13/2020 | 002067 MCCALLON, LARRY       | ANNUAL CREDIT MONITORING ALLOWANCE |               |
|         |            |                              | ANNUAL CREDIT MONITORING ALLOWANCE |               |
|         |            |                              | 001.1000.3605                      | 100.00        |
|         |            |                              | <b>Total :</b>                     | <b>100.00</b> |
| 81684   | 10/13/2020 | 005446 MEZA, SOPHIA L.       | ANNUAL CREDIT MONITORING ALLOWANCE |               |
|         |            |                              | ANNUAL CREDIT MONITORING ALLOWANCE |               |
|         |            |                              | 001.1700.3605                      | 100.00        |
|         |            |                              | <b>Total :</b>                     | <b>100.00</b> |
| 81685   | 10/13/2020 | 005087 MORENO, DENISE        | ANNUAL CREDIT MONITORING ALLOWANCE |               |
|         |            |                              | ANNUAL CREDIT MONITORING ALLOWANCE |               |
|         |            |                              | 023.3890.3605                      | 25.00         |
|         |            |                              | ANNUAL CREDIT MONITORING ALLOWANCE |               |
|         |            |                              | 001.6020.3605                      | 75.00         |
|         |            |                              | <b>Total :</b>                     | <b>100.00</b> |
| 81686   | 10/13/2020 | 002439 MORGAN, MELISSA       | ANNUAL CREDIT MONITORING ALLOWANCE |               |
|         |            |                              | ANNUAL CREDIT MONITORING ALLOWANCE |               |
|         |            |                              | 001.4200.3605                      | 100.00        |
|         |            |                              | <b>Total :</b>                     | <b>100.00</b> |
| 81687   | 10/13/2020 | 005385 MUNOZ, ALONDRA        | ANNUAL CREDIT MONITORING ALLOWANCE |               |
|         |            |                              | ANNUAL CREDIT MONITORING ALLOWANCE |               |



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| Voucher | Date       | Vendor                       | Description/Account                | Amount |
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| 81687   | 10/13/2020 | 005385 MUNOZ, ALONDRA        | (Continued)                        |        |
|         |            |                              | 010.3830.3605                      | 35.00  |
|         |            |                              | ANNUAL CREDIT MONITORING ALLOWANCE |        |
|         |            |                              | 004.8310.3605                      | 65.00  |
|         |            |                              | Total :                            | 100.00 |
| 81688   | 10/13/2020 | 005528 NAVA-CRUZ, LETICIA    | ANNUAL CREDIT MONITORING ALLOWANCE |        |
|         |            |                              | ANNUAL CREDIT MONITORING ALLOWANCE |        |
|         |            |                              | 001.1700.3605                      | 100.00 |
|         |            |                              | Total :                            | 100.00 |
| 81689   | 10/13/2020 | 005767 NOCK, LISSETTE        | ANNUAL CREDIT MONITORING ALLOWANCE |        |
|         |            |                              | ANNUAL CREDIT MONITORING ALLOWANCE |        |
|         |            |                              | 001.1450.3605                      | 100.00 |
|         |            |                              | Total :                            | 100.00 |
| 81690   | 10/13/2020 | 005764 PECK JR., GERALD      | ANNUAL CREDIT MONITORING ALLOWANCE |        |
|         |            |                              | ANNUAL CREDIT MONITORING ALLOWANCE |        |
|         |            |                              | 016.8540.3605                      | 25.00  |
|         |            |                              | ANNUAL CREDIT MONITORING ALLOWANCE |        |
|         |            |                              | 001.6000.3605                      | 50.00  |
|         |            |                              | ANNUAL CREDIT MONITORING ALLOWANCE |        |
|         |            |                              | 012.8500.3605                      | 25.00  |
|         |            |                              | Total :                            | 100.00 |
| 81691   | 10/13/2020 | 005766 QUINTANILLA, SALVADOR | ANNUAL CREDIT MONITORING ALLOWANCE |        |
|         |            |                              | ANNUAL CREDIT MONITORING ALLOWANCE |        |
|         |            |                              | 001.4100.3605                      | 100.00 |
|         |            |                              | Total :                            | 100.00 |
| 81692   | 10/13/2020 | 005546 RAMIREZ, JUSTIN       | ANNUAL CREDIT MONITORING ALLOWANCE |        |
|         |            |                              | ANNUAL CREDIT MONITORING ALLOWANCE |        |
|         |            |                              | 001.4600.3605                      | 100.00 |
|         |            |                              | Total :                            | 100.00 |
| 81693   | 10/13/2020 | 005762 RAMOS, RYAN           | ANNUAL CREDIT MONITORING ALLOWANCE |        |
|         |            |                              | ANNUAL CREDIT MONITORING ALLOWANCE |        |
|         |            |                              | 004.8310.3605                      | 98.00  |
|         |            |                              | ANNUAL CREDIT MONITORING ALLOWANCE |        |

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| Voucher        | Date       | Vendor                            | Description/Account                                                                                                                                                                                                                                            | Amount                                         |
|----------------|------------|-----------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------|
| 81693          | 10/13/2020 | 005762 RAMOS, RYAN                | (Continued)<br>024.8470.3605                                                                                                                                                                                                                                   | 2.00                                           |
| <b>Total :</b> |            |                                   |                                                                                                                                                                                                                                                                | <b>100.00</b>                                  |
| 81694          | 10/13/2020 | 005758 RICHARDSON, JAMES          | ANNUAL CREDIT MONITORING ALLOWANCE<br>ANNUAL CREDIT MONITORING ALLOWANCE<br>042.9510.3605<br>ANNUAL CREDIT MONITORING ALLOWANCE<br>024.8470.3605<br>ANNUAL CREDIT MONITORING ALLOWANCE<br>004.8310.3605<br>ANNUAL CREDIT MONITORING ALLOWANCE<br>001.6000.3605 | 10.00<br><br><br>1.00<br><br>84.00<br><br>5.00 |
| <b>Total :</b> |            |                                   |                                                                                                                                                                                                                                                                | <b>100.00</b>                                  |
| 81695          | 10/13/2020 | 002540 RODRIGUES, MARIA           | ANNUAL CREDIT MONITORING ALLOWANCE<br>ANNUAL CREDIT MONITORING ALLOWANCE<br>001.1600.3605<br>ANNUAL CREDIT MONITORING ALLOWANCE<br>001.1450.3605                                                                                                               | 10.00<br><br><br>90.00                         |
| <b>Total :</b> |            |                                   |                                                                                                                                                                                                                                                                | <b>100.00</b>                                  |
| 81696          | 10/13/2020 | 005303 SAFE USA INC               | RELEASE BID 2016-04 CASH BOND<br>RELEASE BID 2016-04 CASH BOND<br>051.1420                                                                                                                                                                                     | 2,284.20                                       |
| <b>Total :</b> |            |                                   |                                                                                                                                                                                                                                                                | <b>2,284.20</b>                                |
| 81697          | 10/13/2020 | 005448 SOLANO, ANAELI             | ANNUAL CREDIT MONITORING ALLOWANCE<br>ANNUAL CREDIT MONITORING ALLOWANCE<br>001.1000.3605                                                                                                                                                                      | 100.00                                         |
| <b>Total :</b> |            |                                   |                                                                                                                                                                                                                                                                | <b>100.00</b>                                  |
| 81698          | 10/13/2020 | 000203 SOUTHERN CALIFORNIA EDISON | CITY HALL SEP<br>CITY HALL SEP<br>042.9510.4010<br>POLICE STATION SEP<br>POLICE STATION SEP<br>001.2000.4010<br>STATION #3 SEP                                                                                                                                 | 1,019.72<br><br><br><br><br>7,568.50           |

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| Voucher | Date       | Vendor                            | Description/Account          | Amount   |
|---------|------------|-----------------------------------|------------------------------|----------|
| 81698   | 10/13/2020 | 000203 SOUTHERN CALIFORNIA EDISON | (Continued)                  |          |
|         |            |                                   | STATION #3 SEP               |          |
|         |            |                                   | 028.2050.4010                | 876.29   |
|         |            |                                   | STATION #3 SEP               |          |
|         |            |                                   | 029.2100.4010                | 876.28   |
|         |            |                                   | CORP YARD SEP                |          |
|         |            |                                   | CORP YARD SEP                |          |
|         |            |                                   | 004.8310.4010                | 781.19   |
|         |            |                                   | LIBRARY/ELC SEP              |          |
|         |            |                                   | LIBRARY/ELC SEP              |          |
|         |            |                                   | 001.6000.4010                | 6,453.28 |
|         |            |                                   | LS#2 SEP                     |          |
|         |            |                                   | LS#2 SEP                     |          |
|         |            |                                   | 013.8510.4011                | 620.42   |
|         |            |                                   | LS2-B SEP                    |          |
|         |            |                                   | LS2-B SEP                    |          |
|         |            |                                   | 013.8510.4011                | 11.16    |
|         |            |                                   | LS#3 SEP                     |          |
|         |            |                                   | LS#3 SEP                     |          |
|         |            |                                   | 013.8510.4011                | 16.11    |
|         |            |                                   | LS#3 SEP                     |          |
|         |            |                                   | LS#3 SEP                     |          |
|         |            |                                   | 013.8510.4011                | 15.94    |
|         |            |                                   | LS-3 METERS SEP              |          |
|         |            |                                   | LS-3 METERS SEP              |          |
|         |            |                                   | 013.8510.4011                | 50.95    |
|         |            |                                   | LS-3 METERS SEP              |          |
|         |            |                                   | LS-3 METERS SEP              |          |
|         |            |                                   | 013.8510.4011                | 272.17   |
|         |            |                                   | TRAFFIC SIG PALM/CYPRESS SEP |          |
|         |            |                                   | TRAFFIC SIG PALM/CYPRESS SEP |          |
|         |            |                                   | 004.8310.4580                | 46.47    |
|         |            |                                   | LS#3 SEP                     |          |
|         |            |                                   | LS#3 SEP                     |          |
|         |            |                                   | 013.8510.4011                | 109.37   |
|         |            |                                   | SIGNALS SEP                  |          |
|         |            |                                   | SIGNALS SEP                  |          |
|         |            |                                   | 004.8310.4580                | 53.96    |

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| Voucher | Date       | Vendor                            | Description/Account   | Amount |
|---------|------------|-----------------------------------|-----------------------|--------|
| 81698   | 10/13/2020 | 000203 SOUTHERN CALIFORNIA EDISON | (Continued)           |        |
|         |            |                                   | SIGNALS SEP           |        |
|         |            |                                   | 013.8510.4011         | 46.90  |
|         |            |                                   | OAK CREEK PARK SEP    |        |
|         |            |                                   | OAK CREEK PARK SEP    |        |
|         |            |                                   | 016.8540.4010         | 12.75  |
|         |            |                                   | LMD#48C SEP           |        |
|         |            |                                   | LMD#48C SEP           |        |
|         |            |                                   | 012.8500.4010         | 273.36 |
|         |            |                                   | LMD#48B SEP           |        |
|         |            |                                   | LMD#48B SEP           |        |
|         |            |                                   | 012.8500.4010         | 12.78  |
|         |            |                                   | UPLIGHTING LMD 48 SEP |        |
|         |            |                                   | UPLIGHTING LMD 48 SEP |        |
|         |            |                                   | 012.8500.4010         | 2.86   |
|         |            |                                   | UPLIGHTING LMD 48 SEP |        |
|         |            |                                   | 013.8510.4011         | 31.81  |
|         |            |                                   | HIGHLAND AVE ALPR SEP |        |
|         |            |                                   | HIGHLAND AVE ALPR SEP |        |
|         |            |                                   | 001.2000.4062         | 12.18  |
|         |            |                                   | HIGHLAND AVE ALPR SEP |        |
|         |            |                                   | HIGHLAND AVE ALPR SEP |        |
|         |            |                                   | 001.2000.4062         | 11.64  |
|         |            |                                   | BASELINE MEDIAN SEP   |        |
|         |            |                                   | BASELINE MEDIAN SEP   |        |
|         |            |                                   | 004.8310.4010         | 13.11  |
|         |            |                                   | BASELINE MEDIAN SEP   |        |
|         |            |                                   | BASELINE MEDIAN SEP   |        |
|         |            |                                   | 004.8310.4010         | 11.68  |
|         |            |                                   | EVC STATIONS SEP      |        |
|         |            |                                   | EVC STATIONS SEP      |        |
|         |            |                                   | 042.9510.4012         | 292.97 |
|         |            |                                   | LMD#48C SEP           |        |
|         |            |                                   | LMD#48C SEP           |        |
|         |            |                                   | 012.8500.4010         | 12.76  |
|         |            |                                   | LMD#55 SEP            |        |
|         |            |                                   | LMD#55 SEP            |        |
|         |            |                                   | 012.8500.4010         | 12.62  |

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| Voucher | Date       | Vendor | Description/Account                           | Amount            |
|---------|------------|--------|-----------------------------------------------|-------------------|
| 81698   | 10/13/2020 | 000203 | 000203 SOUTHERN CALIFORNIA EDISON (Continued) | Total : 19,519.23 |
| 81699   | 10/13/2020 | 000852 | STATER, KIMBERLY                              |                   |
|         |            |        | ANNUAL CREDIT MONITORING ALLOWANCE            |                   |
|         |            |        | ANNUAL CREDIT MONITORING ALLOWANCE            |                   |
|         |            |        | 070.7000.3605                                 | 50.00             |
|         |            |        | ANNUAL CREDIT MONITORING ALLOWANCE            |                   |
|         |            |        | 001.4100.3605                                 | 50.00             |
|         |            |        | Total :                                       | 100.00            |
| 81700   | 10/13/2020 | 005594 | SYED, ASHIQ                                   |                   |
|         |            |        | ANNUAL CREDIT MONITORING ALLOWANCE            |                   |
|         |            |        | ANNUAL CREDIT MONITORING ALLOWANCE            |                   |
|         |            |        | 001.4100.3605                                 | 100.00            |
|         |            |        | Total :                                       | 100.00            |
| 81701   | 10/13/2020 | 001476 | TIME WARNER CABLE                             |                   |
|         |            |        | CITY HALL TELE/INT SERVICES-OCT               |                   |
|         |            |        | CITY HALL TELE/INT SERVICES-OCT               |                   |
|         |            |        | 042.9510.4065                                 | 1,112.22          |
|         |            |        | POLICE TELE/INT SERVICES-OCT                  |                   |
|         |            |        | POLICE TELE/INT SERVICES-OCT                  |                   |
|         |            |        | 001.2000.4065                                 | 989.04            |
|         |            |        | Total :                                       | 2,101.26          |
| 81702   | 10/13/2020 | 003637 | TIMMER, JOHN                                  |                   |
|         |            |        | ANNUAL CREDIT MONITORING ALLOWANCE            |                   |
|         |            |        | ANNUAL CREDIT MONITORING ALLOWANCE            |                   |
|         |            |        | 001.1000.3605                                 | 100.00            |
|         |            |        | Total :                                       | 100.00            |
| 81703   | 10/13/2020 | 005768 | TUTTLE, JAY IV                                |                   |
|         |            |        | ANNUAL CREDIT MONITORING ALLOWANCE            |                   |
|         |            |        | ANNUAL CREDIT MONITORING ALLOWANCE            |                   |
|         |            |        | 001.3200.3605                                 | 100.00            |
|         |            |        | Total :                                       | 100.00            |
| 81704   | 10/13/2020 | 000233 | WAXIE SANITARY SUPPLY                         |                   |
|         |            |        | COVID19: CLEANING SUPPLIES                    |                   |
|         |            |        | COVID19: CLEANING SUPPLIES                    |                   |
|         |            |        | 030.8495.4349                                 | 233.93            |
|         |            |        | Total :                                       | 233.93            |
| 81705   | 10/13/2020 | 005765 | WILSON, SALLI                                 |                   |
|         |            |        | ANNUAL CREDIT MONITORING ALLOWANCE            |                   |
|         |            |        | ANNUAL CREDIT MONITORING ALLOWANCE            |                   |

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| Voucher                         | Date       | Vendor                         | Description/Account                                                                                                                                                                                     | Amount                      |
|---------------------------------|------------|--------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------|
| 81705                           | 10/13/2020 | 005765 WILSON, SALLI           | (Continued)<br>001.4200.3605                                                                                                                                                                            | 100.00                      |
| Total :                         |            |                                |                                                                                                                                                                                                         | 100.00                      |
| 81706                           | 10/13/2020 | 005770 WIRZ, MATTHEW           | ANNUAL CREDIT MONITORING ALLOWANCE<br>ANNUAL CREDIT MONITORING ALLOWANCE<br>001.4500.3605                                                                                                               | 100.00                      |
| Total :                         |            |                                |                                                                                                                                                                                                         | 100.00                      |
| 81707                           | 10/13/2020 | 005761 WISNIEWSKI, SHANNON     | ANNUAL CREDIT MONITORING ALLOWANCE<br>ANNUAL CREDIT MONITORING ALLOWANCE<br>001.4600.3605<br>ANNUAL CREDIT MONITORING ALLOWANCE<br>006.8400.3605                                                        | 60.00<br>40.00              |
| Total :                         |            |                                |                                                                                                                                                                                                         | 100.00                      |
| 81708                           | 10/13/2020 | 001677 YMCA OF THE EAST VALLEY | MONTHLY REIMB-JUL<br>MONTHLY REIMB-JUL<br>001.6000.4526<br>MONTHLY REIMB-AUG<br>MONTHLY REIMB-AUG<br>001.6000.4526                                                                                      | 40,417.00<br>30,866.00      |
| Total :                         |            |                                |                                                                                                                                                                                                         | 71,283.00                   |
| 81709                           | 10/13/2020 | 004504 ZAMANO, CARLOS          | ANNUAL CREDIT MONITORING ALLOWANCE<br>ANNUAL CREDIT MONITORING ALLOWANCE<br>001.3200.3605<br>ANNUAL CREDIT MONITORING ALLOWANCE<br>010.3830.3605<br>ANNUAL CREDIT MONITORING ALLOWANCE<br>004.8310.3605 | 35.00<br>30.00<br>35.00     |
| Total :                         |            |                                |                                                                                                                                                                                                         | 100.00                      |
| 59 Vouchers for bank code : wfb |            |                                |                                                                                                                                                                                                         | Bank total : 191,450.59     |
| 59 Vouchers in this report      |            |                                |                                                                                                                                                                                                         | Total vouchers : 191,450.59 |

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| Voucher | Date       | Vendor                                | Description/Account                                                                                                                                                                                                                                                                                                                                                                                                      | Amount                                                                                               |
|---------|------------|---------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------|
| 81710   | 10/20/2020 | 005737 AGA ENGINEERS, INC.            | TRAFFIC SIGNAL MONITORING-AUG<br>TRAFFIC SIGNAL MONITORING-AUG<br>020.8440.4550<br>ON CALL SIGNAL MONITORING-AUG<br>ON CALL SIGNAL MONITORING-AUG<br>020.8440.4550<br>ICH09001 CE IVDA AGMT-AUG<br>ICH09001 CE IVDA AGMT-AUG<br>027.8490.6813<br>TRAFFIC SIGNAL MONITORING-SEP<br>TRAFFIC SIGNAL MONITORING-SEP<br>020.8440.4550                                                                                         | 3,200.00<br><br><br><br><br>1,650.00<br><br><br>14,320.00<br><br><br>3,200.00                        |
|         |            |                                       | <b>Total :</b>                                                                                                                                                                                                                                                                                                                                                                                                           | <b>22,370.00</b>                                                                                     |
| 81711   | 10/20/2020 | 000774 ARROWHEAD CREDIT UNION-DEPT 91 | CDBG: HIGHLAND GROCERY DELIVERY PROGRAM<br>CDBG: HIGHLAND GROCERY DELIVERY PROGRAM<br>006.8400.4353<br>PD: EOC DESKS<br>PD: EOC DESKS<br>023.3890.4203<br>PD: DIRECTV REMOTE CONTROL ANTENNA<br>PD: DIRECTV REMOTE CONTROL ANTENNA<br>001.2000.4203<br>OFFICE SUPPLIES<br>OFFICE SUPPLIES<br>001.3200.4200<br>OFFICE SUPPLIES<br>OFFICE SUPPLIES<br>001.1700.4200<br>POLICE SUPPLIES<br>POLICE SUPPLIES<br>001.2000.4206 | 99.00<br><br><br><br><br>1,139.98<br><br><br>17.23<br><br><br>36.16<br><br><br>5.38<br><br><br>77.50 |
|         |            |                                       | <b>Total :</b>                                                                                                                                                                                                                                                                                                                                                                                                           | <b>1,375.25</b>                                                                                      |
| 81712   | 10/20/2020 | 000774 ARROWHEAD CREDIT UNION-DEPT 91 | ULTIMATE INTERNET ACCESS<br>ULTIMATE INTERNET ACCESS<br>042.9510.4208                                                                                                                                                                                                                                                                                                                                                    | <br><br>40.00                                                                                        |



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| 81712   | 10/20/2020 | 000774 ARROWHEAD CREDIT UNION-DEPT 91 | (Continued)                       |                 |
|         |            |                                       | OFFICE SUPPLIES                   |                 |
|         |            |                                       | OFFICE SUPPLIES                   |                 |
|         |            |                                       | 001.3200.4200                     | 37.66           |
|         |            |                                       | COVID19: FREE CONFERENCE CALL.COM |                 |
|         |            |                                       | COVID19: FREE CONFERENCE CALL.COM |                 |
|         |            |                                       | 030.8495.4349                     | 4.19            |
|         |            |                                       | COVID19: ZOOM CONFERENCING        |                 |
|         |            |                                       | COVID19: ZOOM CONFERENCING        |                 |
|         |            |                                       | 030.8495.4349                     | 110.00          |
|         |            |                                       | WORDPERFECT 2020                  |                 |
|         |            |                                       | WORDPERFECT 2020                  |                 |
|         |            |                                       | 042.9510.4208                     | 249.99          |
|         |            |                                       | EXT. HARD DRIVE                   |                 |
|         |            |                                       | EXT. HARD DRIVE                   |                 |
|         |            |                                       | 042.9510.4203                     | 70.19           |
|         |            |                                       | 24 PORT SWITCH NETWORK            |                 |
|         |            |                                       | 24 PORT SWITCH NETWORK            |                 |
|         |            |                                       | 042.9510.4203                     | 345.58          |
|         |            |                                       | 24 PORT SWITCH-NETWORK            |                 |
|         |            |                                       | 24 PORT SWITCH-NETWORK            |                 |
|         |            |                                       | 042.9510.4203                     | 517.17          |
|         |            |                                       | <b>Total :</b>                    | <b>1,374.78</b> |
| 81713   | 10/20/2020 | 000047 BEST COMPUTER                  | 4 WORK STATIONS                   |                 |
|         |            |                                       | 4 WORK STATIONS                   |                 |
|         |            |                                       | 042.9510.4203                     | 3,888.00        |
|         |            |                                       | 4 WORK STATIONS                   |                 |
|         |            |                                       | 4 WORK STATIONS                   |                 |
|         |            |                                       | 042.9510.4203                     | 3,888.00        |
|         |            |                                       | <b>Total :</b>                    | <b>7,776.00</b> |
| 81714   | 10/20/2020 | 002479 CAM SERVICES                   | BRG04005 RDA07-SEP                |                 |
|         |            |                                       | BRG04005 RDA07-SEP                |                 |
|         |            |                                       | 010.3830.6813                     | 430.00          |
|         |            |                                       | <b>Total :</b>                    | <b>430.00</b>   |
| 81715   | 10/20/2020 | 005324 CHARLES ABBOTT ASSOCIATES, INC | FIRE MARSHALL SERVICES-SEP        |                 |

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|---------|------------|---------------------------------------|-----------------------------------------|-----------------|
| 81715   | 10/20/2020 | 005324 CHARLES ABBOTT ASSOCIATES, INC | (Continued)                             |                 |
|         |            |                                       | FIRE MARSHALL SERVICES-SEP              |                 |
|         |            |                                       | 029.2100.4540                           | 4,335.00        |
|         |            |                                       | FIRE PLANS REVIEW-SEP                   |                 |
|         |            |                                       | FIRE PLANS REVIEW-SEP                   |                 |
|         |            |                                       | 001.4500.4540                           | 190.00          |
|         |            |                                       | <b>Total :</b>                          | <b>4,525.00</b> |
| 81716   | 10/20/2020 | 000143 COMMUNITY WORKS DESIGN GROUP   | ICH09001 PM IVDA AGMT NON PART-AUG      |                 |
|         |            |                                       | ICH09001 PM IVDA AGMT NON PART-AUG      |                 |
|         |            |                                       | 027.8490.6813                           | 465.00          |
|         |            |                                       | NATURAL PARKLAND GRANT PLAN CHECK-AUG   |                 |
|         |            |                                       | NATURAL PARKLAND GRANT PLAN CHECK-AUG   |                 |
|         |            |                                       | 001.4100.4547                           | 155.00          |
|         |            |                                       | CUP20003-AUG                            |                 |
|         |            |                                       | CUP20003-AUG                            |                 |
|         |            |                                       | 001.4100.4547                           | 155.00          |
|         |            |                                       | DRA20006 PLAN CHECK-AUG                 |                 |
|         |            |                                       | DRA20006 PLAN CHECK-AUG                 |                 |
|         |            |                                       | 001.4100.4547                           | 390.00          |
|         |            |                                       | <b>Total :</b>                          | <b>1,165.00</b> |
| 81717   | 10/20/2020 | 005394 DATA TICKET, INC.              | PARKING CITATIONS-SEP                   |                 |
|         |            |                                       | PARKING CITATIONS-SEP                   |                 |
|         |            |                                       | 001.1700.4516                           | 40.75           |
|         |            |                                       | <b>Total :</b>                          | <b>40.75</b>    |
| 81718   | 10/20/2020 | 005599 DM CONTRACTING, INC.           | STR12004 PPE#7-CON DIF-LOC NON PART     |                 |
|         |            |                                       | STR12004 PPE#7-CON DIF-LOC NON PART     |                 |
|         |            |                                       | 007.8330.6530                           | 60,000.00       |
|         |            |                                       | STR12004 PPE#7-CON DIF-LOC NON PART RET |                 |
|         |            |                                       | STR12004 PPE#7-CON DIF-LOC NON PART RET |                 |
|         |            |                                       | 007.1350                                | -3,000.00       |
|         |            |                                       | STR12005 PPE#7-CON MSRI                 |                 |
|         |            |                                       | STR12005 PPE#7-CON MSRI                 |                 |
|         |            |                                       | 017.8350.6530                           | -67,871.80      |
|         |            |                                       | STR12005 PPE#7-CON COSB                 |                 |
|         |            |                                       | STR12005 PPE#7-CON COSB                 |                 |

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| 81718   | 10/20/2020 | 005599 DM CONTRACTING, INC.       | (Continued)                 |                  |
|         |            |                                   | 027.8490.6530               | 11,444.00        |
|         |            |                                   | STR12004 PPE#7-CON COSB RET |                  |
|         |            |                                   | STR12004 PPE#7-CON COSB RET |                  |
|         |            |                                   | 027.1350                    | -572.20          |
|         |            |                                   | STR12005 PPE#8-CON MSRI     |                  |
|         |            |                                   | STR12005 PPE#8-CON MSRI     |                  |
|         |            |                                   | 017.8350.6530               | 62,700.00        |
|         |            |                                   | STR12005 PPE#8-CON MSRI RET |                  |
|         |            |                                   | STR12005 PPE#8-CON MSRI RET |                  |
|         |            |                                   | 017.1350                    | -3,135.00        |
|         |            |                                   | <b>Total :</b>              | <b>59,565.00</b> |
| 81719   | 10/20/2020 | 000085 EAST VALLEY WATER DISTRICT | CORP YARD-SEP               |                  |
|         |            |                                   | CORP YARD-SEP               |                  |
|         |            |                                   | 004.8310.4030               | 70.27            |
|         |            |                                   | CORP YARD-SEP               |                  |
|         |            |                                   | CORP YARD-SEP               |                  |
|         |            |                                   | 004.8310.4030               | 121.76           |
|         |            |                                   | CORP YARD-SEP               |                  |
|         |            |                                   | CORP YARD-SEP               |                  |
|         |            |                                   | 004.8310.4030               | 1,408.58         |
|         |            |                                   | ATHLETIC CTR-SEP            |                  |
|         |            |                                   | ATHLETIC CTR-SEP            |                  |
|         |            |                                   | 001.6000.4030               | 35.14            |
|         |            |                                   | ATHLETIC CTR-SEP            |                  |
|         |            |                                   | ATHLETIC CTR-SEP            |                  |
|         |            |                                   | 001.6000.4030               | 298.87           |
|         |            |                                   | YMCA COMMUNITY PARK-SEP     |                  |
|         |            |                                   | YMCA COMMUNITY PARK-SEP     |                  |
|         |            |                                   | 001.6000.4030               | 218.59           |
|         |            |                                   | COMMUNITY PARK-SEP          |                  |
|         |            |                                   | COMMUNITY PARK-SEP          |                  |
|         |            |                                   | 001.6000.4030               | 228.30           |
|         |            |                                   | COMMUNITY PARK-SEP          |                  |
|         |            |                                   | COMMUNITY PARK-SEP          |                  |
|         |            |                                   | 001.6000.4030               | 52.70            |
|         |            |                                   | CUNNINGHAM PARK-SEP         |                  |

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| 81719   | 10/20/2020 | 000085 EAST VALLEY WATER DISTRICT     | (Continued)              |                  |
|         |            |                                       | CUNNINGHAM PARK-SEP      |                  |
|         |            |                                       | 016.8540.4030            | 72.81            |
|         |            |                                       | OAK CREEK PARK-SEP       |                  |
|         |            |                                       | OAK CREEK PARK-SEP       |                  |
|         |            |                                       | 016.8540.4030            | 1,853.84         |
|         |            |                                       | COMM CTR-SEP             |                  |
|         |            |                                       | COMM CTR-SEP             |                  |
|         |            |                                       | 001.6000.4030            | 52.70            |
|         |            |                                       | COMM CTR IRRIGATION-SEP  |                  |
|         |            |                                       | COMM CTR IRRIGATION-SEP  |                  |
|         |            |                                       | 001.6000.4030            | 1,256.73         |
|         |            |                                       | LIBRARY/ELC-SEP          |                  |
|         |            |                                       | LIBRARY/ELC-SEP          |                  |
|         |            |                                       | 001.6000.4030            | 70.27            |
|         |            |                                       | LIBRARY/ELC-SEP          |                  |
|         |            |                                       | LIBRARY/ELC-SEP          |                  |
|         |            |                                       | 001.6000.4030            | 644.72           |
|         |            |                                       | LIBRARY/ELC-SEP          |                  |
|         |            |                                       | LIBRARY/ELC-SEP          |                  |
|         |            |                                       | 001.6000.4030            | 1,664.60         |
|         |            |                                       | LMD'S-SEP                |                  |
|         |            |                                       | LMD'S-SEP                |                  |
|         |            |                                       | 012.8500.4030            | 4,678.18         |
|         |            |                                       | <b>Total :</b>           | <b>12,728.06</b> |
| 81720   | 10/20/2020 | 002190 ENGINEERING RESOURCES OF SO CA | BRG04004A PM DIF REG-SEP |                  |
|         |            |                                       | BRG04004A PM DIF REG-SEP |                  |
|         |            |                                       | 007.8330.6813            | 46.00            |
|         |            |                                       | BRG07001 PM RDA07-SEP    |                  |
|         |            |                                       | BRG07001 PM RDA07-SEP    |                  |
|         |            |                                       | 010.3830.6813            | 1,587.00         |
|         |            |                                       | BRG12001 PM DIF REG-SEP  |                  |
|         |            |                                       | BRG12001 PM DIF REG-SEP  |                  |
|         |            |                                       | 007.8330.6813            | 149.50           |
|         |            |                                       | STR15002 PM RDA04-SEP    |                  |
|         |            |                                       | STR15002 PM RDA04-SEP    |                  |
|         |            |                                       | 010.3830.6550            | 621.00           |

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| 81720   | 10/20/2020 | 002190 ENGINEERING RESOURCES OF SO CA | (Continued)                   |                 |
|         |            |                                       | STR17002 PM CCF 2017-SEP      |                 |
|         |            |                                       | STR17002 PM CCF 2017-SEP      |                 |
|         |            |                                       | 027.8490.6550                 | 23.00           |
|         |            |                                       | STR17001 PM RDA04-SEP         |                 |
|         |            |                                       | STR17001 PM RDA04-SEP         |                 |
|         |            |                                       | 010.3830.6550                 | 57.50           |
|         |            |                                       | ICH17004 PM IVDA AGMT-SEP     |                 |
|         |            |                                       | ICH17004 PM IVDA AGMT-SEP     |                 |
|         |            |                                       | 027.8490.6813                 | 34.50           |
|         |            |                                       | STR18001 PM IVDA AGMT-SEP     |                 |
|         |            |                                       | STR18001 PM IVDA AGMT-SEP     |                 |
|         |            |                                       | 027.8490.6550                 | 92.00           |
|         |            |                                       | ICH09001 PM IVDA AGMT-SEP     |                 |
|         |            |                                       | ICH09001 PM IVDA AGMT-SEP     |                 |
|         |            |                                       | 027.8490.6813                 | 655.50          |
|         |            |                                       | SDR19001 PM DIF FLOOD-SEP     |                 |
|         |            |                                       | SDR19001 PM DIF FLOOD-SEP     |                 |
|         |            |                                       | 007.8330.6600                 | 23.00           |
|         |            |                                       | <b>Total :</b>                | <b>3,289.00</b> |
| 81721   | 10/20/2020 | 000090 FEDEX                          | OVERNIGHT MAIL                |                 |
|         |            |                                       | OVERNIGHT MAIL                |                 |
|         |            |                                       | 001.4100.4210                 | 54.91           |
|         |            |                                       | OVERNIGHT MAIL                |                 |
|         |            |                                       | 001.3200.4210                 | 41.14           |
|         |            |                                       | OVERNIGHT MAIL                |                 |
|         |            |                                       | 001.4100.4210                 | 86.89           |
|         |            |                                       | OVERNIGHT MAIL                |                 |
|         |            |                                       | 001.3200.4210                 | 90.21           |
|         |            |                                       | <b>Total :</b>                | <b>273.15</b>   |
| 81722   | 10/20/2020 | 005302 HARDY & HARPER, INC            | STR19001 RET REL-CON SB1 RMRA |                 |
|         |            |                                       | STR19001 RET REL-CON SB1 RMRA |                 |
|         |            |                                       | 004.1350                      | 5,213.30        |
|         |            |                                       | STR19001 RET REL-CON COSB     |                 |
|         |            |                                       | STR19001 RET REL-CON COSB     |                 |
|         |            |                                       | 027.1350                      | 24,727.49       |

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| 81722   | 10/20/2020 | 005302 HARDY & HARPER, INC           | (Continued)<br>STR19001 RET REL-CON MSRI<br>STR19001 RET REL-CON MSRI<br>017.1350                                                                                                        | 54,939.86                        |
| Total : |            |                                      |                                                                                                                                                                                          | 84,880.65                        |
| 81723   | 10/20/2020 | 004453 HARRIS & ASSOCIATES           | PARAMEDIC TAX ADMIN 2020/2021<br>PARAMEDIC TAX ADMIN 2020/2021<br>028.2050.4550                                                                                                          | 2,200.00                         |
| Total : |            |                                      |                                                                                                                                                                                          | 2,200.00                         |
| 81724   | 10/20/2020 | 001618 INNOVATIVE FEDERAL STRATEGIES | PROFESSIONAL SERVICES-SEP<br>PROFESSIONAL SERVICES-SEP<br>023.3890.4554                                                                                                                  | 3,000.00                         |
| Total : |            |                                      |                                                                                                                                                                                          | 3,000.00                         |
| 81725   | 10/20/2020 | 003324 NEWEGG BUSINESS, INC.         | 7 LAPTOPS FOR STAFF COVID-19<br>7 LAPTOPS FOR STAFF COVID-19<br>030.8495.4349                                                                                                            | 6,202.81                         |
| Total : |            |                                      |                                                                                                                                                                                          | 6,202.81                         |
| 81726   | 10/20/2020 | 003713 SATCOM GLOBAL LTD.            | SATELLITE PHONES-OCT<br>SATELLITE PHONES-OCT<br>001.2000.4061<br>SATELLITE PHONES-OCT<br>028.2050.4061<br>SATELLITE PHONES-OCT<br>029.2100.4061<br>SATELLITE PHONES-OCT<br>042.9510.4061 | 42.75<br>21.38<br>21.37<br>42.75 |
| Total : |            |                                      |                                                                                                                                                                                          | 128.25                           |
| 81727   | 10/20/2020 | 000203 SOUTHERN CALIFORNIA EDISON    | CITY HALL-SEP<br>CITY HALL-SEP<br>042.9510.4010<br>STATION #2-SEP<br>STATION #2-SEP<br>028.2050.4010<br>STATION #2-SEP                                                                   | 1,362.90<br>273.23               |

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| 81727   | 10/20/2020 | 000203 SOUTHERN CALIFORNIA EDISON | (Continued)                        |           |
|         |            |                                   | 029.2100.4010                      | 273.23    |
|         |            |                                   | AURANTIA PARK-SEP                  |           |
|         |            |                                   | AURANTIA PARK-SEP                  |           |
|         |            |                                   | 001.6000.4010                      | 70.44     |
|         |            |                                   | LS#1-SEP                           |           |
|         |            |                                   | LS#1-SEP                           |           |
|         |            |                                   | 013.8510.4011                      | 7,121.51  |
|         |            |                                   | LS#3-SEP                           |           |
|         |            |                                   | LS#3-SEP                           |           |
|         |            |                                   | 013.8510.4011                      | 922.03    |
|         |            |                                   | SIGNALS-SEP                        |           |
|         |            |                                   | SIGNALS-SEP                        |           |
|         |            |                                   | 004.8310.4580                      | 2,402.09  |
|         |            |                                   | CUNNINGHAM PARK-SEP                |           |
|         |            |                                   | CUNNINGHAM PARK-SEP                |           |
|         |            |                                   | 016.8540.4010                      | 12.62     |
|         |            |                                   | HIGHLAND COMMUNITY PARK-SEP        |           |
|         |            |                                   | HIGHLAND COMMUNITY PARK-SEP        |           |
|         |            |                                   | 001.6000.4010                      | 219.09    |
|         |            |                                   | CANYON OAK PARK-SEP                |           |
|         |            |                                   | CANYON OAK PARK-SEP                |           |
|         |            |                                   | 016.8540.4010                      | 16.74     |
|         |            |                                   | SEELEY PARK-SEP                    |           |
|         |            |                                   | SEELEY PARK-SEP                    |           |
|         |            |                                   | 016.8540.4010                      | 18.54     |
|         |            |                                   | LMD'S-SEP                          |           |
|         |            |                                   | LMD'S-SEP                          |           |
|         |            |                                   | 012.8500.4010                      | 507.81    |
|         |            |                                   | LS 2 B CITY WIDE STREET LIGHTS-SEP |           |
|         |            |                                   | LS 2 B CITY WIDE STREET LIGHTS-SEP |           |
|         |            |                                   | 013.8510.4011                      | 18,455.36 |
|         |            |                                   | LS3 METER-SEP                      |           |
|         |            |                                   | LS3 METER-SEP                      |           |
|         |            |                                   | 013.8510.4011                      | 31.66     |
|         |            |                                   | STATION #1-SEP                     |           |
|         |            |                                   | STATION #1-SEP                     |           |
|         |            |                                   | 028.2050.4010                      | 464.05    |

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| 81727   | 10/20/2020 | 000203 SOUTHERN CALIFORNIA EDISON | (Continued)               |           |
|         |            |                                   | STATION #1-SEP            |           |
|         |            |                                   | 029.2100.4010             | 464.05    |
|         |            |                                   | LS#3-OCT                  |           |
|         |            |                                   | LS#3-OCT                  |           |
|         |            |                                   | 013.8510.4011             | 90.94     |
| Total : |            |                                   |                           | 32,706.29 |
| 81728   | 10/20/2020 | 000636 STEVEN ENTERPRISES INC     | ENGINEERING SUPPLIES      |           |
|         |            |                                   | ENGINEERING SUPPLIES      |           |
|         |            |                                   | 001.3200.4245             | 128.13    |
| Total : |            |                                   |                           | 128.13    |
| 81729   | 10/20/2020 | 001476 TIME WARNER CABLE          | STATION #1 TELE/INT-SEP   |           |
|         |            |                                   | STATION #1 TELE/INT-SEP   |           |
|         |            |                                   | 028.2050.4065             | 158.73    |
|         |            |                                   | STATION #1 TELE/INT-SEP   |           |
|         |            |                                   | 029.2100.4065             | 158.73    |
|         |            |                                   | STATION #2 TELE/INT-SEP   |           |
|         |            |                                   | STATION #2 TELE/INT-SEP   |           |
|         |            |                                   | 028.2050.4065             | 195.11    |
|         |            |                                   | STATION #2 TELE/INT-SEP   |           |
|         |            |                                   | 029.2100.4065             | 195.11    |
|         |            |                                   | STATION #3 TELE/INT-SEP   |           |
|         |            |                                   | STATION #3 TELE/INT-SEP   |           |
|         |            |                                   | 028.2050.4065             | 98.78     |
|         |            |                                   | STATION #3 TELE/INT-SEP   |           |
|         |            |                                   | 029.2100.4065             | 98.77     |
| Total : |            |                                   |                           | 905.23    |
| 81730   | 10/20/2020 | 000979 VERIZON WIRELESS           | CELL PHONES/AIR CARDS-OCT |           |
|         |            |                                   | CELL PHONES-OCT           |           |
|         |            |                                   | 004.8310.4061             | 81.12     |
|         |            |                                   | CELL PHONES-OCT           |           |
|         |            |                                   | 001.2000.4061             | 157.96    |
|         |            |                                   | AIR CARDS-OCT             |           |
|         |            |                                   | 001.2000.4062             | 1,064.42  |
|         |            |                                   | CELL PHONES-OCT           |           |



10/20/2020 11:05:06AM

**Voucher List**  
**CITY OF HIGHLAND**

Page: 10

Bank code : wfb

| Voucher | Date       | Vendor                    | Description/Account                      | Amount           |
|---------|------------|---------------------------|------------------------------------------|------------------|
| 81730   | 10/20/2020 | 000979 VERIZON WIRELESS   | (Continued)                              |                  |
|         |            |                           | 001.3200.4061                            | 25.22            |
|         |            |                           | CELL PHONES-OCT                          |                  |
|         |            |                           | 001.4200.4061                            | 73.53            |
|         |            |                           | AIR CARDS-OCT                            |                  |
|         |            |                           | 001.4500.4062                            | 114.03           |
|         |            |                           | CELL PHONES-OCT                          |                  |
|         |            |                           | 001.4600.4061                            | 103.73           |
|         |            |                           | AIR CARDS-OCT                            |                  |
|         |            |                           | 001.4600.4062                            | 114.03           |
|         |            |                           | CELL PHONES-OCT                          |                  |
|         |            |                           | 001.6000.4061                            | 68.85            |
|         |            |                           | CELL PHONES-OCT                          |                  |
|         |            |                           | 001.6010.4061                            | 32.92            |
|         |            |                           | CELL PHONES-OCT                          |                  |
|         |            |                           | 001.6020.4061                            | 25.94            |
|         |            |                           | CELL PHONES-OCT                          |                  |
|         |            |                           | 004.8310.4061                            | 143.69           |
|         |            |                           | AIR CARDS-OCT                            |                  |
|         |            |                           | 004.8310.4062                            | 38.01            |
|         |            |                           | CELL PHONES-OCT                          |                  |
|         |            |                           | 028.2050.4061                            | 142.22           |
|         |            |                           | AIR CARDS-OCT                            |                  |
|         |            |                           | 028.2050.4062                            | 266.07           |
|         |            |                           | CELL PHONES-OCT                          |                  |
|         |            |                           | 042.9510.4061                            | 343.91           |
|         |            |                           | <b>Total :</b>                           | <b>2,795.65</b>  |
| 81731   | 10/20/2020 | 000237 WILLDAN ASSOCIATES | BUILDING AND SAFETY PLAN CHECK-SEP       |                  |
|         |            |                           | BUILDING AND SAFETY PLAN CHECK-SEP       |                  |
|         |            |                           | 001.4500.4540                            | 2,350.00         |
|         |            |                           | BUILDING AND SAFETY INSP/CODE ENFORCEMEN |                  |
|         |            |                           | CODE ENFORCEMENT SERVICES-SEP            |                  |
|         |            |                           | 001.4600.4538                            | 9,717.50         |
|         |            |                           | INSPECTION SERVICES-SEP                  |                  |
|         |            |                           | 001.4500.4540                            | 15,470.00        |
|         |            |                           | <b>Total :</b>                           | <b>27,537.50</b> |

Bank code : wfb

| Voucher | Date | Vendor                       | Description/Account | Amount                      |
|---------|------|------------------------------|---------------------|-----------------------------|
| 22      |      | Vouchers for bank code : wfb |                     | Bank total : 275,396.50     |
| 22      |      | Vouchers in this report      |                     | Total vouchers : 275,396.50 |



# STAFF REPORT

## TO THE CITY COUNCIL

**DATE:** October 27, 2020

**FROM:** Joseph A. Hughes, City Manager

**PREPARED BY:** Chuck Dantuono, Director of Administrative Services/City Treasurer 

**SUBJECT:** Treasurer's Report for September 2020

**RECOMMENDATION:** City Council to receive and file the Treasurer's Report for September 2020.

**FISCAL IMPACT:**

|                        |                 |
|------------------------|-----------------|
| Cash and Investments:  |                 |
| General Fund           | \$ 3,261,645.12 |
| Special Revenue Funds  | \$28,563,124.02 |
| Internal Service Funds | \$ 4,187,840.23 |
| Capital Projects Funds | \$20,949,350.78 |
| Housing Authority Fund | \$ 3,627,299.24 |
| Agency Funds           | \$ 1,589,268.29 |
| SARDA Funds            | \$ 3,035,504.47 |

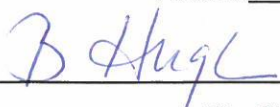
**PUBLIC NOTICE:** The agenda for this item was posted at the three required locations.

**BACKGROUND:** Increases in the checking account were due to revenues received plus funds wired from LAIF and CAMP. Decreases in the checking account were a result of payments to vendors, payroll and funds wired to LAIF, CAMP and U.S. Bank.

Increases in the fiscal agent accounts (US Bank) resulted from interest and bond payment receipt. Decreases resulted in vendor payments and debt service payments.

Increases in the CAMP account were due to interest received. Decreases were a result of funds being wired to the city's checking account primarily for payment of public works projects.

The maximum limit on regular accounts is \$65M.

|                                                                                                   |               |                                                                                                      |                          |
|---------------------------------------------------------------------------------------------------|---------------|------------------------------------------------------------------------------------------------------|--------------------------|
| Approved _____                                                                                    | Motion _____  | Second _____                                                                                         | Agenda Item No. <u>6</u> |
| Denied _____                                                                                      | Ayes _____    |                                                                                                      |                          |
| Continued _____                                                                                   | Noes _____    |                                                                                                      | File No. _____           |
| Tabled _____                                                                                      | Abstain _____ |                                                                                                      |                          |
|                                                                                                   | Absent _____  |                                                                                                      |                          |
| <br>City Clerk |               | <br>City Manager |                          |

**CITY OF HIGHLAND  
Treasurer's Report  
as of September 30, 2020**

**CASH AND BANK ACCOUNTS:**

|                                                       |              |
|-------------------------------------------------------|--------------|
| Cash on Hand-Office Petty Cash & Change Fund Accounts | 1,150.00     |
| Wells Fargo Checking-Account #*****236                | 9,572,421.64 |

| DESCRIPTION                                                       | MATURITY PERIOD | YIELD  | PAR VALUE     | ORIGINAL COST        |
|-------------------------------------------------------------------|-----------------|--------|---------------|----------------------|
| <b>INVESTMENTS: LOCAL GOVERNMENT INVESTMENT POOLS</b>             |                 |        |               |                      |
| <u>California Treasurer's Local Agency Investment Fund (LAIF)</u> | n/a             | 0.685% |               |                      |
| General Fund                                                      |                 |        | 4,553,690.80  |                      |
| Special Revenue Funds                                             |                 |        | 17,999,774.00 |                      |
| Internal Service Funds                                            |                 |        | 4,504,704.00  |                      |
| Capital Projects Funds                                            |                 |        | 13,407,956.00 |                      |
| Total City LAIF Funds                                             |                 |        |               | 40,466,124.80        |
| Housing Authority Fund                                            |                 |        | 3,530,974.32  |                      |
| Total Housing Authority LAIF Funds                                |                 |        |               | 3,530,974.32         |
| <b>Total LAIF Funds</b>                                           |                 |        |               | <b>43,997,099.12</b> |

- 1) Maximum limits on accounts are \$65M City and \$65M Housing Authority.
- 2) Quarterly interest earnings are deposited directly to accounts.
- 3) Funds are available within 24 hours or less depending on time of wire.
- 4) Pooled Money Investment Board Report dated August 2020 on-line for listing of investments.
- 5) Market Value is based on the September 30, 2020 applicable percentage of 1.004114534.
- 6) Market Value is \$44,178,126.68 (\$43,997,099.12 x 1.004114534).

|                                                   |     |        |              |              |
|---------------------------------------------------|-----|--------|--------------|--------------|
| <u>California Asset Management Program (CAMP)</u> | n/a | 0.270% |              |              |
| General Fund                                      |     |        | 131,659.29   |              |
| Special Revenue Funds                             |     |        | 1,552,680.00 |              |
| Capital Projects Funds                            |     |        | 8,143,451.00 |              |
| Total CAMP Funds                                  |     |        |              | 9,827,790.29 |

**INVESTMENTS: FISCAL AGENT ACCOUNTS**

**US Bank Corporate Trust Services (Community Facilities Districts)**

**Community Facilities District (CFD) 90-1**

|                                               |     |       |           |           |
|-----------------------------------------------|-----|-------|-----------|-----------|
| Administrative Expense Fund #128262-011       |     |       |           |           |
| US Bank Money Market Account CUSIP #9AMMF05B2 | n/a | 0.00% | 82,758.39 | 82,758.39 |
| Fire Protection Expense Fund #128262-012      |     |       |           |           |
| US Bank Money Market Account CUSIP #9AMMF05B2 | n/a | 0.00% | 3,897.27  | 3,897.27  |
| Police Protection Expense Fund #128262-013    |     |       |           |           |
| US Bank Money Market Account CUSIP #9AMMF05B2 | n/a | 0.00% | 1,441.42  | 1,441.42  |

**Community Facilities District (CFD) 2001-1**

|                                               |     |       |            |            |
|-----------------------------------------------|-----|-------|------------|------------|
| Special Tax Fund #149239000                   |     |       |            |            |
| US Bank Money Market Account CUSIP #9AMMF05B2 | n/a | 0.00% | -          | -          |
| Interest Account #149239001                   |     |       |            |            |
| US Bank Money Market Account CUSIP #9AMMF05B2 | n/a | 0.00% | 1,070.54   | 1,070.54   |
| Principal Account #149239002                  |     |       |            |            |
| US Bank Money Market Account CUSIP #9AMMF05B2 | n/a | 0.00% | 0.02       | 0.02       |
| Reserve Fund #149239003                       |     |       |            |            |
| US Bank Money Market Account CUSIP #9AMMF05B2 | n/a | 0.00% | 480,275.06 | 480,275.06 |
| Administrative Expense Fund #149239004        |     |       |            |            |
| US Bank Money Market Account CUSIP #9AMMF05B2 | n/a | 0.00% | 29,315.07  | 29,315.07  |
| Surplus Fund #149239006                       |     |       |            |            |
| US Bank Money Market Account CUSIP #9AMMF05B2 | n/a | 0.00% | 59,099.51  | 59,099.51  |

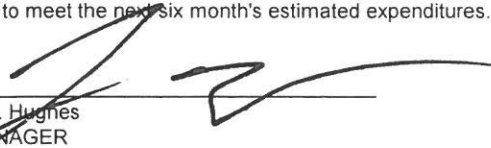
**Community Facilities District (CFD) 2007-1**

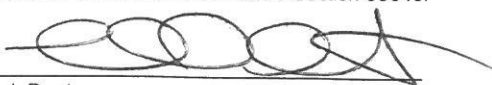
|                                               |     |       |          |          |
|-----------------------------------------------|-----|-------|----------|----------|
| Administrative Expense Fund #260722000        |     |       |          |          |
| US Bank Money Market Account CUSIP #8AMMF0390 | n/a | 0.00% | 8,981.32 | 8,981.32 |
| Fire Expense Fund #260722001                  |     |       |          |          |
| US Bank Money Market Account CUSIP #8AMMF0390 | n/a | 0.00% | 1.10     | 1.10     |
| Police Expense Fund #260722002                |     |       |          |          |
| US Bank Money Market Account CUSIP #8AMMF0390 | n/a | 0.00% | 0.17     | 0.17     |

|                                                                   |  |  |  |                   |
|-------------------------------------------------------------------|--|--|--|-------------------|
| <b>TOTAL INVESTMENTS US BANK (COMMUNITY FACILITIES DISTRICTS)</b> |  |  |  | <b>666,839.87</b> |
|-------------------------------------------------------------------|--|--|--|-------------------|

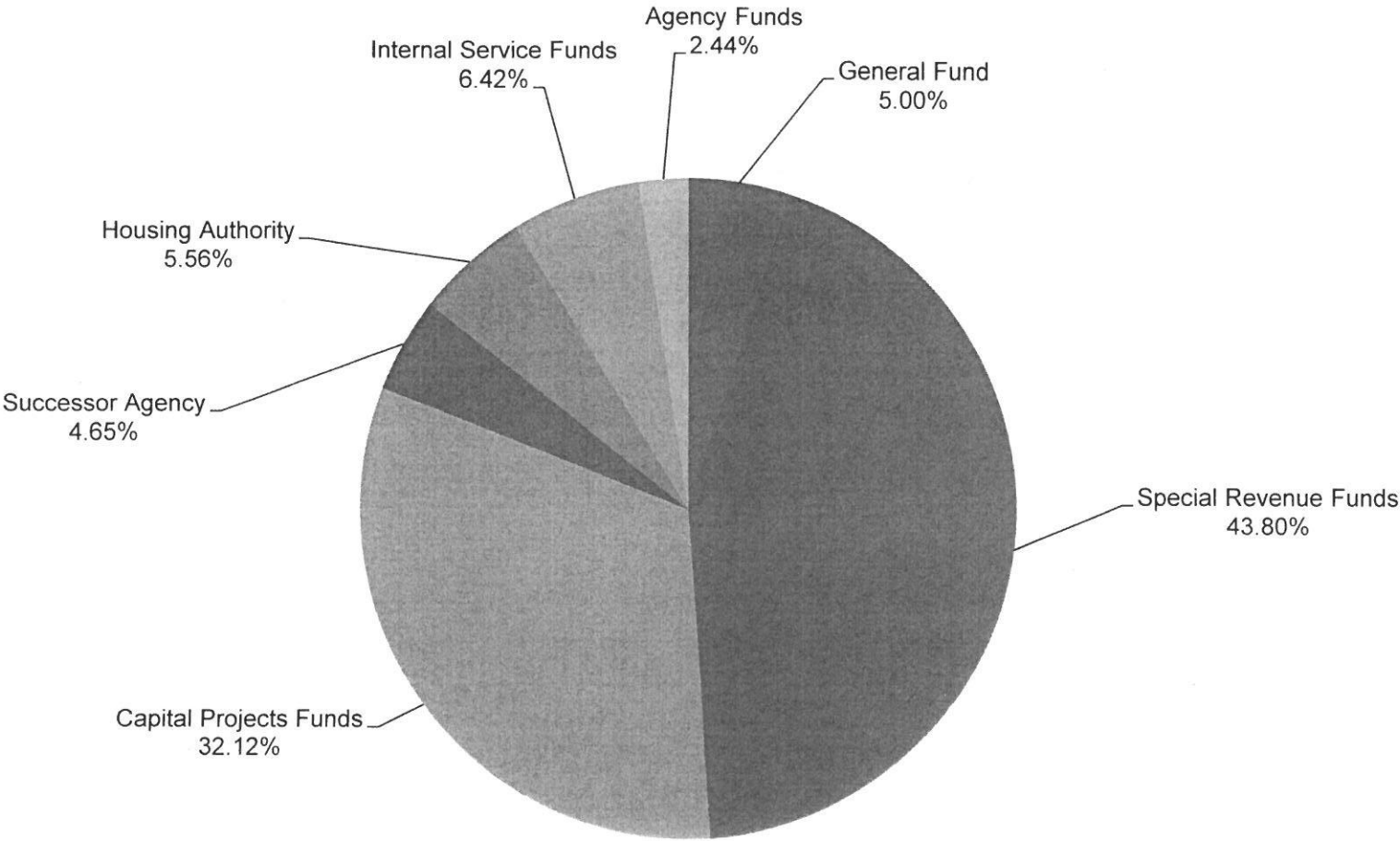
| DESCRIPTION                                            | MATURITY<br>PERIOD | YIELD | PAR<br>VALUE | ORIGINAL<br>COST            |
|--------------------------------------------------------|--------------------|-------|--------------|-----------------------------|
| <b>INVESTMENTS: FISCAL AGENT ACCOUNTS (continued)</b>  |                    |       |              |                             |
| <b><u>US Bank Corporate Trust Services (SARDA)</u></b> |                    |       |              |                             |
| <b>2004B Tax Allocation Refunding Bonds</b>            |                    |       |              |                             |
| Special Fund 786709001                                 |                    |       |              |                             |
| Federated Treasury Obligations CUSIP #60934N872        | n/a                | 0.00% | 7.62         | 7.62                        |
| Interest Fund 786709002                                |                    |       |              |                             |
| Federated Treasury Obligations CUSIP #60934N872        | n/a                | 0.00% | -            | -                           |
| Principal Fund 786709003                               |                    |       |              |                             |
| Federated Treasury Obligations CUSIP #60934N872        | n/a                | 0.00% | -            | -                           |
| Reserve Fund 786709004                                 |                    |       |              |                             |
| Federated Treasury Obligations CUSIP #60934N872        | n/a                | 0.01% | 176,482.76   | 176,482.76                  |
| <b>2015A Tax Allocation Refunding Bonds</b>            |                    |       |              |                             |
| Special Fund 268777000                                 |                    |       |              |                             |
| Federated Treasury Obligations CUSIP #60934N872        | n/a                | 0.00% | 1.17         | 1.17                        |
| Interest Fund 268777001                                |                    |       |              |                             |
| Federated Treasury Obligations CUSIP #60934N872        | n/a                | 0.00% | 0.05         | 0.05                        |
| Principal Fund 268777002                               |                    |       |              |                             |
| Federated Treasury Obligations CUSIP #60934N872        | n/a                | 0.00% | -            | -                           |
| Reserve Fund 268777004                                 |                    |       |              |                             |
| Federated Treasury Obligations CUSIP #60934N872        | n/a                | 0.01% | 957,347.28   | 957,347.28                  |
| Expense Account 268777006                              |                    |       |              |                             |
| Federated Treasury Obligations CUSIP #60934N872        | n/a                | 0.01% | 13,503.43    | 13,503.43                   |
| <b>2017 Tax Allocation Refunding Bonds</b>             |                    |       |              |                             |
| Debt Service Fund 259928000                            |                    |       |              |                             |
| Federated Treasury Obligations CUSIP #60934N872        | n/a                | 0.01% | 1,388.22     | 1,388.22                    |
| Interest Fund 259928001                                |                    |       |              |                             |
| Federated Treasury Obligations CUSIP #60934N872        | n/a                | 0.01% | 0.70         | 0.70                        |
| Principal Fund 259928002                               |                    |       |              |                             |
| Federated Treasury Obligations CUSIP #60934N872        | n/a                | 0.00% | -            | -                           |
| <b>TOTAL INVESTMENTS US BANK (SARDA)</b>               |                    |       |              | <u>1,148,731.23</u>         |
| <b>TOTAL CASH AND INVESTMENTS</b>                      |                    |       |              | <u><u>65,214,032.15</u></u> |

All investments are placed in accordance with City of Highland's Investment Policy and Guidelines. The above summary provides sufficient cash flow liquidity to meet the next six month's estimated expenditures. This report is in accordance with Government Code Section 53646.

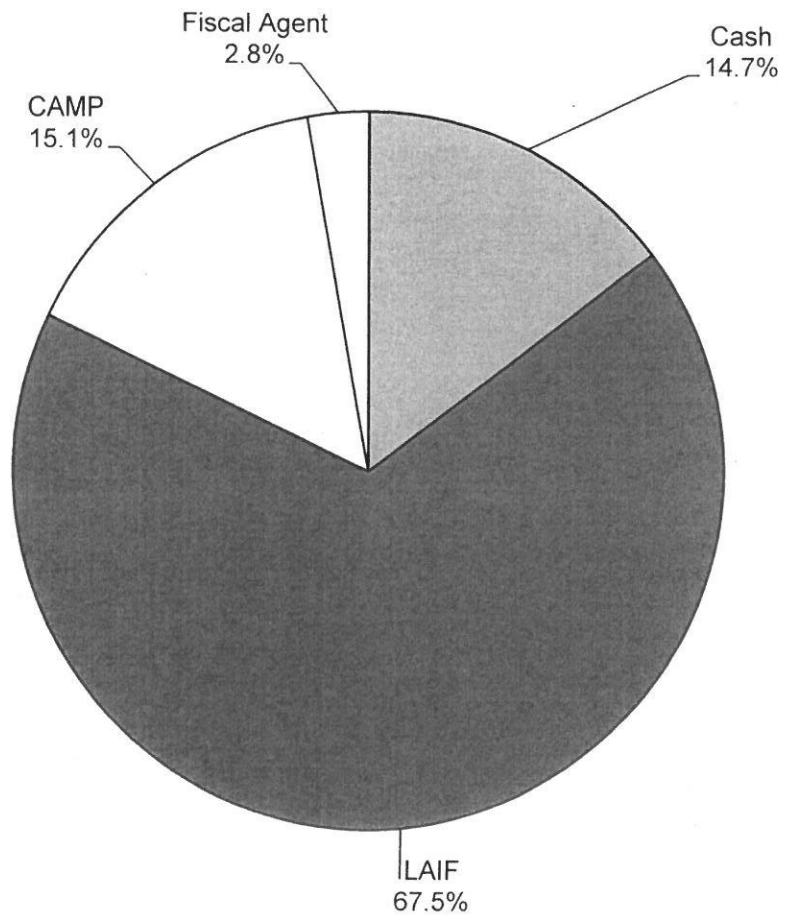
SIGNED:   
Joseph A. Hughes  
CITY MANAGER

SIGNED:   
Chuck Dantuono  
DIRECTOR OF ADMINISTRATIVE  
SERVICES/CITY TREASURER

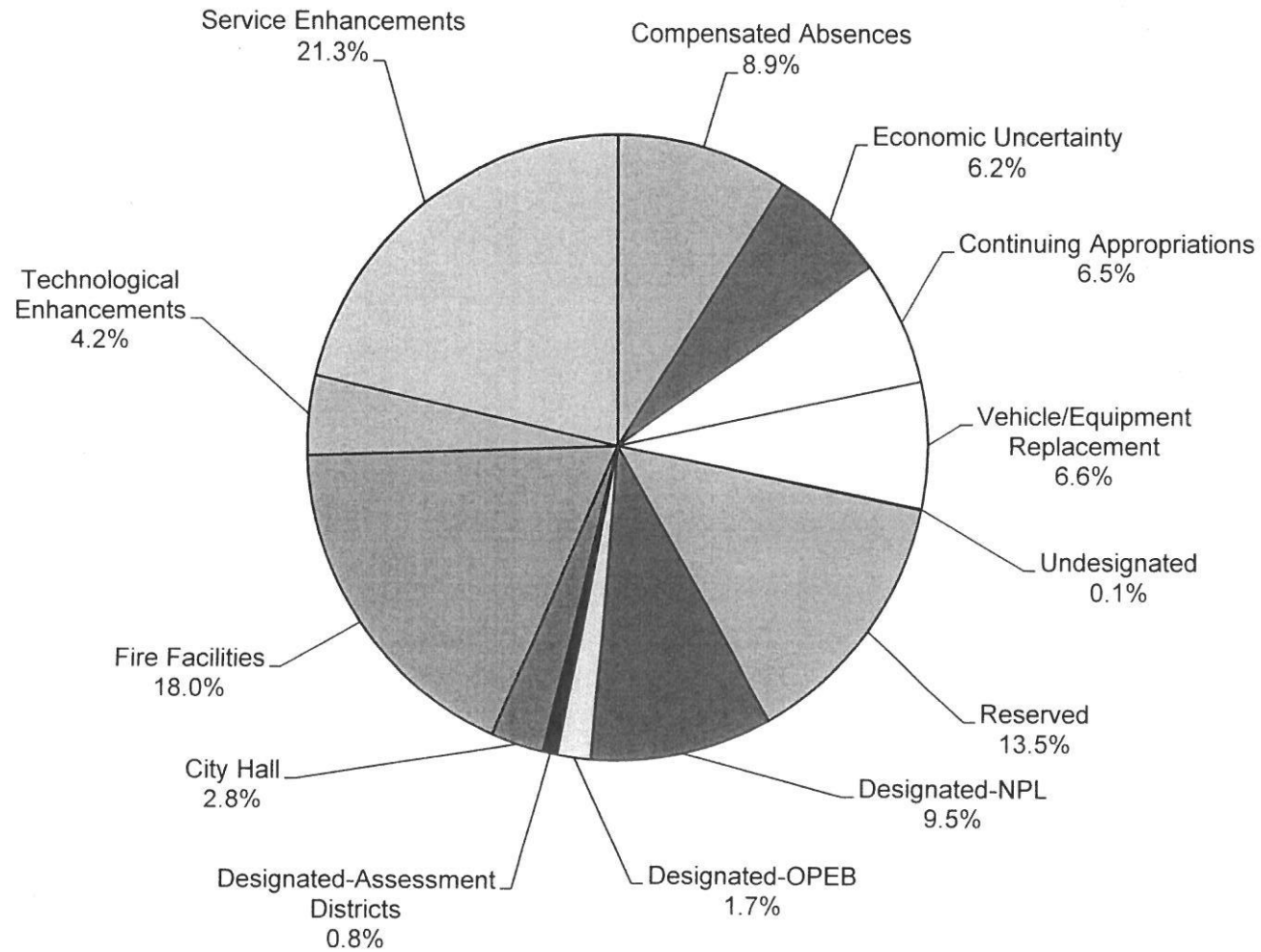
# Cash & Investments



## Treasurer's Report



## General Fund Reserves







# STAFF REPORT

## TO THE CITY COUNCIL

**DATE:** October 27, 2020

**FROM:** Joseph A. Hughes, City Manager

**PREPARED BY:** Chuck Dantuono, Director of Administrative Services/City Treasurer *CD*

**SUBJECT:** Amendment to Reserve Fund Surety Policy for 2017 Tax Allocation Bonds (2017 Bonds) issued by the Successor Agency

**RECOMMENDATION:** Authorize payment by wire transfer of an additional premium amount for an increase to the Policy Limit of the Surety Policy for the Debt Service Reserve Fund of the 2017 Bonds.

**FISCAL IMPACT:** The source of the additional premium payment (\$6,619.89) will be from remaining bond proceeds from the 2007 Bonds, which have been transferred to the City.

**PUBLIC NOTICE:** The agenda for this item was posted at the three required locations.

**BACKGROUND:** The Agency issued its \$33,515,000 Subordinated Tax Allocation Refunding Bonds, Series 2017 (Taxable) in September of 2017, for the purpose of refunding prior bonds at a lower interest rate in order to generate debt service savings.

At the time the 2007 Bonds were issued, the Agency obtained a Surety Policy to cover the Reserve Requirement of the 2017 Bonds, rather than fund the Reserve Requirement in cash. The original Policy Limit of the Surety Policy was \$2,935,641.63, representing 125% of average annual debt service payments.

Since bond issuance, the calculation of average annual debt service has changed each year, and as a result the Reserve Requirement amount will increase to \$3,124,781.26 by 2028. Instead of having the Agency fund each annual increase of the Reserve Requirement, the Surety Policy provider (Assured Guaranty) has agreed to increase the Policy Limit to \$3,124,781.26, in exchange for a one-time additional premium payment of \$6,619.89.

|                                |               |                                    |                          |
|--------------------------------|---------------|------------------------------------|--------------------------|
| Approved _____                 | Motion _____  | Second _____                       | Agenda Item No. <u>7</u> |
| Denied _____                   | Ayes _____    |                                    |                          |
| Continued _____                | Noes _____    |                                    | File No. _____           |
| Tabled _____                   | Abstain _____ |                                    |                          |
|                                | Absent _____  |                                    |                          |
| <i>W. Hughes</i><br>City Clerk |               | <i>[Signature]</i><br>City Manager |                          |



# STAFF REPORT

## TO THE CITY COUNCIL

**DATE:** October 27, 2020

**FROM:** Joseph A. Hughes, City Manager

**PREPARED BY:** Chuck Dantuono, Director of Administrative Services/City Treasurer   
Sean Landavazo, City of Highland Fire Chief

**SUBJECT:** Automatic Aid Agreement between the City of Highland and the City of Redlands

**RECOMMENDATION:** The City Council authorize the Mayor to execute the Automatic Aid Agreement and authorize Cal Fire Battalion Chief Sean Landavazo (Highland Fire Chief) to execute the Operating Plan attached to the Agreement.

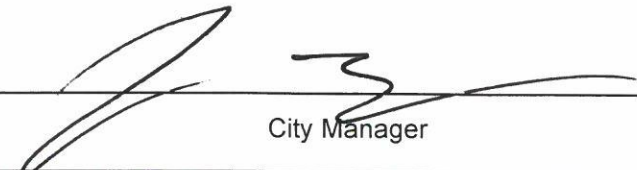
**FISCAL IMPACT:** None at this time.

**PUBLIC NOTICE:** The agenda for this item was posted at the three required locations.

**BACKGROUND:** The City's contract fire agency, Cal Fire has been working on updating mutual aid/automatic aid agreements with Highland's various neighboring fire agencies. This agreement is with the City of Redlands and will replace the current agreement that has been in place since the early 2000's. The purpose of this updated agreement is to make sure both the City of Highland and the City of Redlands deliver service in the most efficient and effective manner possible. One of the main goals behind mutual/automatic aid is economic equity and efficiency. No mutual aid/automatic aid agreement should be undertaken without a thorough examination of the economic impact and potential imbalances to ensure a sound cost/benefit relationship. Periodically neighboring fire agencies review and update as needed to make sure we are providing the best customer service possible while achieving fiscal responsibilities to both Cities.

Under this agreement each city agrees to provide designated fire or rescue response to any area in either city based upon an operating plan that is attached to the agreement. The response will be dependent upon the existing emergency conditions within each jurisdiction and the status of resources.

The City Attorney has reviewed this agreement and has approved as to form.

|                                                                                                           |               |                                                                                                               |                          |
|-----------------------------------------------------------------------------------------------------------|---------------|---------------------------------------------------------------------------------------------------------------|--------------------------|
| Approved _____                                                                                            | Motion _____  | Second _____                                                                                                  | Agenda Item No. <u>8</u> |
| Denied _____                                                                                              | Ayes _____    |                                                                                                               |                          |
| Continued _____                                                                                           | Noes _____    |                                                                                                               | File No. _____           |
| Tabled _____                                                                                              | Abstain _____ |                                                                                                               |                          |
|                                                                                                           | Absent _____  |                                                                                                               |                          |
| <br>_____<br>City Clerk |               | <br>_____<br>City Manager |                          |

## **AUTOMATIC AID AGREEMENT**

THIS AGREEMENT, made and entered this 27th day of October 2020, by and between the

**CITY OF HIGHLAND  
(HEREIN REFERRED TO AS "HIGHLAND")  
AND  
CITY OF REDLANDS  
(HEREIN REFERRED TO AS "REDLANDS")**

### **RECITALS**

**WHEREAS**, the parties to this Agreement are both legally empowered to provide fire protection and rescue services within their respective jurisdictions; and

**WHEREAS**, the parties of this Agreement maintain, as part of their municipal service, an organized and equipped Fire Department, charged with the duty of fire protection and rescue within their respective jurisdiction; and

**WHEREAS**, it is in the best interest of the citizens of REDLANDS and HIGHLAND to provide the most expeditious response to suppress fires and render other emergency service; and

**WHEREAS**, each party is desirous of providing to the other a reasonable and reciprocal exchange of fire, rescue and emergency medical services on a day-to-day basis; and,

**WHEREAS**, this Agreement is authorized by provisions of applicable state and federal law;

**NOW, THEREFORE**, in consideration of these mutual promises, covenants, and conditions hereinafter set forth, the parties hereto agree as follows:

- A. Pursuant to the authority granted by Section 55632 of the California Government Code (California Disaster and Civil Defense Master Mutual Aid Agreement), REDLANDS and HIGHLAND agree to respond to emergency incidents outside of their geographical jurisdictions and into the geographical jurisdiction of the other in accordance with the terms of this agreement.
- B. The specific details of the services to be provided under this agreement shall be determined by REDLANDS and HIGHLAND Fire Chiefs. These services shall be detailed in an Operating Plan (Attachment "A"). Said Attachment "A" is hereby made part of this Agreement by this reference. The REDLANDS and HIGHLAND Fire Chiefs shall review Attachment "A" annually and, as necessary, make amendments in writing. Any amendments shall become part of this Agreement. It is understood that all Operating Plans dealing with emergency response shall adhere as closely as practical to the "closest unit" concept which forms the basis for this Agreement.
- C. Each party shall maintain Workers' Compensation Insurance covering its own employees without cost to the other agency and each agency shall pay its own personnel without cost to the other agency.

**AUTOMATIC AID AGREEMENT  
CITY OF HIGHLAND AND  
CITY OF REDLANDS**



- D. Each of the parties shall be fully responsible for all repair and maintenance, including gas, oil, lubrication, parts, replacement and repair of casualty damage of its own apparatus and equipment used pursuant to this Agreement while said equipment is used outside of its geographical boundaries.
- E. Each party will be responsible to provide law enforcement and traffic control personnel within its own geographical boundaries.
- F. The Fire Chiefs of the parties shall have joint authority and responsibility for the administration of this Agreement which they may delegate to their agents or employees in their respective Fire Departments.
- G. The agency receiving aid shall provide, if possible, an officer of its Fire Department, who will be in charge and direct activities and assume the responsibility for releasing all Fire Department resources from the scene.
- H. No payment of any kind shall be made between the parties as compensation for any services performed pursuant to this agreement. Services performed for no compensation are limited to staffed fire apparatus, rescue squads, aerial fire apparatus, and overhead (chief officer) personnel and associated equipment.
- I. Each agency may, upon its own initiative, go upon land which is within the boundaries of the other agency to engage in fire suppression and/or rescue, or to provide emergency medical services without prior authorization; provided however, its forces shall not knowingly perform any act of a nature which will reflect to the discredit or which is contrary to the established policy of the responsible agency.
- J. When an emergency incident occurs along the border between protection jurisdictions, it is agreed that under no circumstances should there be any delay in response pending determination of the precise location. It shall be agreed both agencies shall send forces promptly to start appropriate action on borderline incidents. Each of the parties shall be fully responsible for the preservation of evidence.
- K. Each party shall defend, indemnify, and hold harmless the other party and their respective agents, servants, and employees, of and from any, and all, liabilities, claims, demands, debts, suits, actions, and causes, arising out of, or in any manner connected with, any act or omission of such indemnifying party hereunder, or its agent's servants or employees, done or performed pursuant to the terms and conditions of this Agreement.
- L. This agreement shall be effective as of the day and year herein above written and continue until terminated by either party by giving 90 days' written notice to the designated person below. Notice shall be deemed to be given when delivered personally to the person designated below, or his successor, or when five (5) days have elapsed after it is deposited in the United States mail in a sealed envelope, with registered or certified mail postage prepaid, or on the next business day if sent by express mail or overnight air courier.

Redlands Fire Department  
ATTN: Fire Chief  
35 Cajon Street Suite #12  
Redlands, CA 92373

Highland Fire Department  
ATTN: Fire Chief  
27215 Baseline Street  
Highland, CA 92346

**AUTOMATIC AID AGREEMENT  
CITY OF HIGHLAND AND  
CITY OF REDLANDS**

IN WITNESS WHEREOF, the duly authorized officials of the parties hereto have, in their respective capacities, set their hands as of the date first hereinabove written.

**Approval**

IN WITNESS WHEREOF, the PARTIES have executed this Automatic Aid Agreement between City of Highland and City of Redlands as of the date written below:

**HIGHLAND:**

**REDLANDS:**

\_\_\_\_\_  
(Authorized Signature - blue ink only)  
Larry McCallon, Mayor, City of Highland

\_\_\_\_\_  
(Authorized Signature – blue ink only)  
Paul W. Foster, Mayor, City of Redlands

\_\_\_\_\_  
Date

\_\_\_\_\_  
Date

**ATTEST:**

**ATTEST:**

\_\_\_\_\_  
Authorized signature

\_\_\_\_\_  
Authorized signature

\_\_\_\_\_  
Betty Hughes, City Clerk

\_\_\_\_\_  
Jeanne Donaldson, City Clerk

\_\_\_\_\_  
Title

\_\_\_\_\_  
Title

## **ATTACHMENT "A"**

### **OPERATING PLAN between the CITY OF HIGHLAND and the CITY OF REDLANDS**

This Operating Plan is adopted pursuant to the Automatic Aid Agreement dated October 27, 2020, between the City of Highland (herein referred to as "HIGHLAND") and the City of Redlands (herein referred to as "REDLANDS"). HIGHLAND and REDLANDS are referred to individually herein as the "Party" or the "Agency" and are collectively referred to herein as the "Parties." The following Operating Plan outlines the dispatching, emergency incident response, and command and control elements to implement the Automatic Aid Agreement.

This Operating Plan can be modified at any time with mutual written agreement by the Fire Chiefs for HIGHLAND and REDLANDS.

#### **RECITALS:**

1. HIGHLAND is a local government agency governed by the City Council and provides life and property fire protection, emergency medical services (EMS) response, hazardous materials response, technical rescue, and related emergency services.
2. REDLANDS is a California Government Code General Law City and provides fire and rescue services within the city limits of the City of Redlands.
3. HIGHLAND is dispatched by the CAL FIRE San Bernardino Emergency Command Center (San Bernardino ECC) located in San Bernardino, California. REDLANDS is dispatched by the San Bernardino Communications Center (Comm Center) located in Rialto, California. The Comm Center serves as the dispatch center for the San Bernardino County Fire and Rescue Operational Area coordinating all mutual aid activity within San Bernardino County.
4. The responding Automatic Aid engine companies will be the closest available to HIGHLAND and REDLANDS. The agency responding to a request of the other agency may decline an automatic aid request.
5. Response as part of this Agreement will be without expectation of cost reimbursement and will be considered Master Mutual Aid (MMA), unless criteria are met for reimbursement via another source.
6. Both Parties will adhere to Emergency Medical Services (EMS) policies, procedures, and protocols as required by the San Bernardino EMS Agency and the California EMS Authority. Most regulations will appear in Health and Safety Code Section 1797 et al.
7. As an extension of this Operation Plan, both Parties will jointly train and ensure the highest levels of competence as part of this agreement.

## **EMERGENCY INCIDENT RESPONSE:**

1. Each of the Parties will respond with the appropriate apparatus and equipment, dependent on availability of resources and as dispatched by their dispatch center.
2. The services to be rendered pursuant to this Agreement shall consist of providing first alarm fire response, rescue, or EMS. Each Agency agrees to provide, when and where possible, all its own additional apparatus and equipment necessary in the event of a Second or Third Alarm involvement within its own geographical boundaries or to request mutual aid from the operating area.
3. Both Parties may provide to each other, upon request, any special equipment needed to meet unusual emergency needs, provided such special equipment is available. This will only apply to resources considered Master Mutual Aid. Resources other than Master Mutual Aid may be considered assistance by hire (ABH), unless covered by another cost reimbursement agreement (CFAA, CFMA, etc.). This may include chief or fire officer response as well as approved apparatus and equipment.
4. The Incident Command System (ICS) will be the only system used for the command of emergencies. The Agency Having Jurisdiction (AHJ) always has the command responsibility and the final authority as to strategy and tactics at the incident. Regardless of jurisdiction, the first arriving unit shall initiate command and seek control of the incident. The AHJ resource will assume command from the other agency upon arrival. When responding into the other Agency's jurisdiction, the responding unit becomes a resource of the receiving unit and, as such, is under the control of that Agency until released. Under Master Mutual Aid, an Agency can recall assigned resources at any time. Serious consideration shall be extended to the receiving agency if resources(s) are recalled during a working emergency.
5. Automatic Aid shall apply only to emergency incidents and shall not apply to non-emergency situations such as water removals, standbys, public assistance, etc.
6. Command support and tactical radio frequencies will be determined and assigned by jurisdictional dispatch center based upon established communication plans. HIGHLAND and REDLANDS may share radio frequencies for training, emergency incidents and joint resource operations.
7. The responsibility for requesting paramedic ambulances, law enforcement, or CHP will be made through the Incident Commander (IC) to the jurisdictional dispatch center.
8. Fire station coverage under this Agreement will be the responsibility of each Agency unless otherwise requested via the Mutual Aid System.
9. Logistical support of emergencies will be the responsible of the AHJ.

## **DISPATCH PROCEDURES**

1. The Parties agree to respond resources as suggested by Computer Aided Dispatch (CAD), dependent on availability. The Parties agree to the following provisions:

REDLANDS will provide:

Structure Fire - One Engine or Aerial up to the third resource as suggested in the CAD line-up. (automatic response upon notification)

Vegetation Fire - One Engine Company up to the third resource as suggested in the CAD line-up. (automatic response upon notification)

Rescue - One Engine Company up to the third resource as suggested in the CAD line-up. (automatic response upon notification)

Emergency Medical Service call - One Engine Company up to the third resource as suggested in the CAD line-up (automatic response upon notification).

HIGHLAND will provide:

Structure Fire - One Engine Company up to the third resource as suggested in the CAD line-up. (automatic response upon notification)

Vegetation Fire - One Engine Company up to the third resource as suggested in the CAD line-up. (automatic response upon notification)

Rescue - One Engine Company up to the third resource as suggested in the CAD line-up. (automatic response upon notification)

Emergency medical service call - One Engine Company up to the third resource as suggested in the CAD line-up. (automatic response upon notification)

Reviewed and Approved by:

CITY OF HIGHLAND FIRE DEPARTMENT

By: \_\_\_\_\_

Sean Landavazo, Fire Chief

\_\_\_\_\_

Dated

CITY OF REDLANDS FIRE DEPARTMENT

By: \_\_\_\_\_

Jim Topoleski, Fire Chief

\_\_\_\_\_

Dated





# STAFF REPORT

## TO THE CITY COUNCIL

**DATE:** October 27, 2020

**FROM:** Joseph A. Hughes, City Manager

**REVIEWED BY:** Carlos Zamano, Public Works Director/City Engineer *CZ*

**PREPARED BY:** Melissa Morgan, Public Services Manager *[Signature]*

**SUBJECT:** San Bernardino County Municipal Separate Storm Sewer System - National Pollution Discharge Elimination System (NPDES) Permit Renewal Participation and Joint Defense Agreement Modification

**RECOMMENDATION:** Staff recommends the City Council authorize the Mayor to execute the San Bernardino County Municipal Separate Storm Sewer System - National Pollution Discharge Elimination System (NPDES) Permit Renewal Participation and Joint Defense Agreement Modification on behalf of the City of Highland.

**FISCAL IMPACT:** Overall fiscal impacts are not known at this time. However, the costs incurred under this agreement will be paid through the San Bernardino County Area-Wide Stormwater Program Budget which the City contributes its' pro-rata share. The current and next fiscal year budgets do each contain an allocation for this expenditure.

**PUBLIC NOTICE:** No public notice is required prior to the City Council taking action on this matter.

**BACKGROUND:** The Municipal Separate Storm Sewer System ("MS4") Permit is issued jointly to the County of San Bernardino, the San Bernardino County Flood Control District ("SBCFCD"), and the sixteen incorporated cities in the Santa Ana River Watershed portion of San Bernardino County. The San Bernardino County Flood Control District is the Principal Permittee. Its' primary responsibilities are to administer the overall stormwater program in conjunction with the cities, lead in the development of programs, act as the liaison with Water Board staff and prepare the consolidated required reports.

|                 |               |              |                          |
|-----------------|---------------|--------------|--------------------------|
| Approved _____  | Motion _____  | Second _____ | Agenda Item No. <u>9</u> |
| Denied _____    | Ayes _____    |              |                          |
| Continued _____ | Noes _____    |              | File No. _____           |
| Tabled _____    | Abstain _____ |              |                          |
|                 | Absent _____  |              |                          |

*[Signature]*  
City Clerk

*[Signature]*  
City Manager

San Bernardino County and the sixteen incorporated cities are "Co-Permittees" and are responsible to implement individual program elements in their individual jurisdiction and to fiscally support the county-wide program. The permit is regulated under the Santa Ana Regional Water Quality Control Board District 8 ("RWQCB"). The current San Bernardino County MS4 Permit Order No. R8-2010-0036, NPDES Permit No. CAS618036 ("Permit") which expired on January 29, 2015 was administratively extended by the RWQCB until a new permit is issued.

In anticipation of review and negotiations in response to the new proposed permit, the SBCFCD engaged the services of Chris M. Amantea, Esq. who, at the time, was a partner at the law firm Squire Patton Boggs, to assist on legal and other issues related to the renewal of the MS4 NPDES Permit, as well as on other matters necessary to representation of the MS4 Permittee Group in connection with negotiating the terms of the next term MS4 Permit.

On March 10, 2015 the City Council approved execution of the Joint Defense Agreement, attached hereto as Attachment 1, to allow City Staff to fully participate and be privy to any and all attorney-client conversations. On September 27, 2016, the City Council approved a Modification to the initial Joint Defense Agreement, attached hereto as Attachment 2, due to Mr. Amantea, becoming a partner at the law firm of Steptoe & Johnson, LLP. A new Joint Defense Agreement, attached hereto as Attachment 3, is now necessary due to the initial agreement expiring on December 31, 2019 and Mr. Amantea changing firms to Pillsbury, Winthrop, Shaw and Pittman. The agreement has been reviewed and approved by the City Attorney.

Attachments:

1. 2015 Joint Defense Agreement
2. Modification To MS4 NPDES Stormwater Permit Renewal Participation And Joint Defense Agreement
3. 2020 Defense Agreement

# ATTACHMENT 1

## **MS4 NPDES STORMWATER PERMIT RENEWAL PARTICIPATION AND JOINT DEFENSE AGREEMENT**

This MS4 NPDES Stormwater Permit Renewal Participation and Joint Defense Agreement (“Agreement”) is made and entered into as of the date it is signed by all parties to the Agreement (“Effective Date”), by and between the San Bernardino County Flood Control District (Principal Permittee), the County of San Bernardino, and the City of Big Bear Lake, the City of Chino, the City of Chino Hills, the City of Colton, the City of Fontana, the City of Grand Terrace, the City of Highland, the City of Loma Linda, the City of Montclair, the City of Ontario, the City of Rancho Cucamonga, the City of Redlands, the City of Rialto, the City of San Bernardino, the City of Upland, and the City of Yucaipa, (collectively, the “Parties” or “MS4 Permittee Group”) and Squire Patton Boggs.

### **RECITALS**

- A. The Parties are permittees under that certain MS4 NPDES Permit and Waste Discharge Requirements for Area-wide Urban Stormwater Runoff, adopted January 29, 2010, NPDES No. 618036/Order No. R8-2010-0036, applicable to the San Bernardino County Flood Control District (“SB FCD”), the County of San Bernardino, and the incorporated cities of San Bernardino County within the Santa Ana Region (“MS4 NPDES Permit”);
- B. The Parties have been identified as entities to be regulated under a municipal stormwater permit expected to be adopted in 2015 (the “2015 MS4 Permit”) by the California Regional Water Quality Control Board, Santa Ana Region (“RWQCB”) and have a common interest in addressing and negotiating the terms of the 2015 MS4 Permit;
- C. To reduce costs and to more effectively represent their interests, the Parties desire to cooperate with one another in addressing the 2015 MS4 Permit issues;
- D. In anticipation of litigation under or relating to the renewal of the MS4 NPDES Permit (which expires by its terms on or about January 29, 2015), and recognizing that there are certain efficiencies in having common counsel representing the Parties during the MS4 NPDES Permit renewal process and any subsequent appeals or litigation (collectively, the “Work”), each Party has agreed to coordinate certain efforts, share information, and fund a portion of the attorneys fees and other costs associated with the Work as set forth in this Agreement;
- E. To assist SB FCD, as the principal-permittee, on legal and other issues related to renewal of the MS4 NPDES Permit, as well as other matters that may be assigned, the San Bernardino County Counsel’s Office issued a Request For Proposals. The Flood Control District received and evaluated proposals from five law firms and interviewed three. On or about March 25, 2014, the Flood Control District retained the firm of Squire Sanders, now Squire Patton Boggs.

In consideration of the mutual covenants and obligations contained in this Agreement, the Parties agree as follows:

## **AGREEMENT**

### **1.0 SCOPE AND PURPOSE.**

The purpose of this Agreement is to set forth the terms and conditions under which the Parties will work together collectively as the MS4 Permittee Group to, among other things:

- (a) retain Squire Patton Boggs, as common counsel to advise the MS4 Permittee Group on legal and other issues related to the 2015 MS4 Permit;
- (b) if appropriate, engage technical consultants and direct their efforts, as necessary, to address technical issues related to 2015 MS4 Permit;
- (c) consider reasonable legal, technical, investigative, and administrative costs incurred relating to the 2015 MS4 Permit, and any subsequent administrative appeals and/or litigation;
- (d) allocate among themselves all approved fees and costs;
- (e) cooperatively provide all necessary technical and legal input, as requested by the SB FCD, as the Principal Permittee;
- (f) communicate and negotiate with the California Regional Water Quality Control Board—Santa Ana Region (“RWQCB”) and the US Environmental Protection Agency (“USEPA”) regarding the renewal of the MS4 NPDES Permit, as necessary to accomplish the purposes of this Agreement; and
- (g) provide comments on the draft Report of Waste Discharge Requirements and review and comment on other issues that may be presented from time to time during the renewal process that may impact one or more of the co-permittees.

### **2.0 MS4 PERMITEE GROUP.**

- 2.1 Meetings & Notice. The Parties may schedule meetings from time-to-time, under this Agreement, as requested by the SB FCD, to address issues pertinent to the 2015 MS4 Permit. Meetings may be held by telephone conference.
- 2.2 Cooperation. The Parties shall cooperate with each other to accomplish the purposes of this Agreement and shall attempt to resolve any disputes among them through good faith negotiation.
- 2.3 Communication with Squire Patton Boggs. All communications with Squire Patton Boggs under this Agreement will be coordinated through the SB FCD.



3.0 SHARED COSTS.

- 3.1 Defined. Shared Costs are costs of common counsel and, if applicable, any consultants approved and retained by the MS4 Permittee Group for the work related to the 2015 MS4 Permit under this Agreement.
- 3.2 Payment. The Parties agree to pay the Shared Costs of Common Counsel pursuant to the Section VII (Program Costs) of the Implementation Agreement (County Contract No. 11-545) entered into by and between the MS4 Permittee Group under the NPDES Areawide Program budget. Matters that are assigned by SB FCD to Squire Patton Boggs that relate only to the SB FCD are not Shared Costs and shall be paid by SB FCD separate and apart from the Agreement or the Implementation Agreement. SB FCD shall review all invoices, approve payment of Shared Costs on behalf of the Parties, invoice the Parties, and prepare an annual fiscal year accounting consistent with Section VII of the Implementation Agreement.

- 4.0 SUCCESSORS AND ASSIGNS. This Agreement applies to, is binding upon, and inures to the benefit of each Party whose legally authorized representative has executed this Agreement, and the Parties' directors, officers, agents, employees, attorneys, successors and assigns.

5.0 WITHDRAWAL.

- 5.1 Withdrawal. Any Party may withdraw from all participation in this Agreement upon thirty (30) days' advance written notice to the MS4 Permittee Group, except that the withdrawing Party shall remain responsible for its share of all Shared Costs, as set forth in the Implementation Agreement. Any Party who withdraws from this Agreement shall continue to protect the confidentiality of information it obtained during the time it was a Party, in accordance with Section 6.0 and 7.0.

6.0 CONFIDENTIALITY; LIMITATIONS.

- 6.1 Confidentiality. A Party may only produce confidential material relating to this Agreement in compliance with a court order or with the consent of all Parties to this Agreement. If the production of confidential material relating to this Agreement is required by a court of competent jurisdiction, the Party so ordered shall seek leave of court to file the confidential material relating to this Agreement under seal or subject to an order protecting their confidentiality.
- 6.2 Permitted Disclosure. Except for Joint Defense Information (as defined below), nothing contained in this Agreement prohibits a Party from disclosing: (i) its own information; (ii) its own work product (except for any portion of that work product that contains confidential material relating to this Agreement); (iii) material prepared by a Party that refers or relates solely to its own information,

documents, or work product; (iv) material obtained from a source other than a Party covered under this Agreement; (v) material that was or becomes publicly available through no act, omission, or fault of the receiving Party; (vi) material that is discovered independently by a Party; or (vii) non-privileged material that is otherwise discoverable. Nothing in this Agreement prevents or restricts a Party from using, at its sole discretion, its own document or information that it has provided to any other Party under this Agreement, even if it is confidential material relating to this Agreement.

6.3 Discovery. This Agreement does not prevent or to limit any Party's counsel from seeking documents from any other Party to this Agreement through formal discovery processes. By executing this Agreement, no Party waives any objections that may be asserted in response to a formal discovery request.

6.4 Admissibility. This Agreement is not admissible in evidence, nor may it be used as evidence in any action or proceeding for any purpose other than for the purpose of enforcing the terms of this Agreement or defending against a third-party motion to compel disclosure or production of documents covered under this Agreement.

6.5 Return of Confidential Information. Any Party that has produced privileged or confidential material relating to this Agreement may request, in writing, the return or destruction of the information provided under this Agreement, subject to any applicable federal and state laws mandating recordkeeping. The requirements of this Section are subject to any outstanding discovery obligations.

7.0 JOINT DEFENSE; ATTORNEY-CLIENT RELATIONSHIP. By executing this Agreement, each Party represents that it has been fully advised concerning the advantages and disadvantages of participation, joint defense, common interest, and confidentiality agreements, and that each Party understands this Agreement and knowingly and intelligently makes the representations and waivers contained herein.

7.1 Joint Defense Counsel. Squire Patton Boggs has been (or will be) engaged as joint defense/common counsel for the Parties in connection with the work under this Agreement.

7.2 Joint Defense Information. This Agreement applies to all communications that are: (i) related to the 2015 MS4 Permit and any appeals or litigation related thereto; (ii) protected by the attorney-client privilege, the work product doctrine and/or any other privileges, confidentialities and protections provided by law; and (iii) shared or exchanged among the Parties or their attorneys, representatives, consultants and/or experts ("Joint Defense Information"). Unless otherwise excluded herein, "Joint Defense Information" means any information, including any confidential or privileged information, shared to facilitate the purposes of this

Agreement, including, without limitation, all verbal and written exchanges of information among the Parties and/or their attorneys, representatives, consultants and/or experts, and all documents containing Joint Defense Information shared or exchanged among such parties, including, without limitation, memoranda, correspondence, electronic mail, and all summaries and compilations, data, mental impressions, strategies, legal theories, legal research, work performed or prepared by consultants or experts at the direction of counsel for the Parties, interviews with prospective witnesses and/or all other information and analysis and the work product of any Party's attorney in any format from and after the Effective Date. The Parties agree that all communications between Parties and their attorneys, representatives, consultants and/or experts, in furtherance of the purpose of this Agreement shall be protected by the attorney-client privilege, the attorney work-product privilege and the joint defense privilege to the fullest extent provided by law. Joint Defense Information does not include any publicly available information or information that a Party obtains from a public or non-confidential source, even if that information is also provided in confidence by one Party to another.

- 7.3 The Parties understand and agree that the sharing or exchanging of Joint Defense Information between or among the Parties, and the joint creation, development or solicitation of Joint Defense Information by two or more Parties (or their employees or agents) in connection with the 2015 MS4 Permit, shall be accomplished pursuant to the attorney-client privilege, the work product doctrine, the "common interest" doctrine, the "joint defense" doctrine and any other applicable rights, privileges and doctrines, and that any and all such shared or exchanged Joint Defense Information shall be and remain protected against disclosure to any third party to the fullest extent allowed by law.
- 7.4 The Parties agree to take all measures reasonably necessary to protect the confidentiality and privileged nature of the Joint Defense Information. Unless otherwise required by law, none of the Joint Defense Information obtained by any Party shall be disclosed to third parties without the written consent of all of the Parties.
- 7.5 Use of Joint defense information. If any third party requests or demands any Joint Defense Information via a subpoena, discovery request, Public Records Act Request, or otherwise, the Party receiving such request or demand shall notify all other Parties within a reasonable time after receiving the request. The Party receiving such request or demand reserves the right to assert all applicable privileges, protections, exclusions, defenses, and confidentiality rights. The party who received the disclosure request will not release or disclose such information prior to making a good faith determination that the disclosure is required by applicable law, or pursuant to court order, and will inform all other Parties prior to making such disclosure.



- 7.6 No Waiver/Protection from Discovery. The Parties intend that no claim of work product, attorney-client privilege, or other privilege shall be waived by reason of disclosure of Joint Defense Information to other Parties or to any third persons. The Parties further intend that all Joint Defense Information exchanged in connection with this Agreement shall be protected from discovery by the joint defense doctrine recognized in *Oxy Resources California LLC v. Superior Court*, 115 Cal.App.4th 874 (2004) and *Waller v. Financial Corp. of America*, 828 F.2d 579, 583 n. 7 (9th Cir. 1987) (“The joint defense privilege, which is an extension of the attorney client privilege, has been long recognized by this circuit.”) See also *Raytheon v. Superior Court*, 208 Cal.App.3d 683, 687-88 (1989) (“[A] disclosure in confidence of a privileged communication is not a waiver of the privilege ‘when such disclosure is reasonably necessary for the accomplishment of the purpose for which the lawyer . . . was consulted. . . .’” quoting Evidence Code section 912(d)); *Insurance Co. of North America v. Superior Court*, 108 Cal.App.3d 758, 771 (1980); California Evidence Code Sections 912(d), 952.
- 7.7 Use of Joint Defense Information. Except as otherwise provided in this Agreement, Joint Defense Information shall be held in strict confidence by the Parties and will be disclosed only to Parties (including their governing boards or councils, employees and counsel). No Party shall use Joint Defense Information that it has received from another Party for any purpose other than the joint defense and common interest purposes outlined in this Agreement. Each Party shall take all reasonable and appropriate measures necessary to protect Joint Defense Information from disclosure to third parties not subject to this Agreement, including in the event such Joint Defense Information is subpoenaed or sought in a California Public Records Act request.
- 7.8 Survival. The obligations of the Parties under this Section shall survive the termination of this Agreement and shall remain in full force and effect without regard to whether the 2015 MS4 Permit is finalized in any form, and without regard to whether any individual Party withdraws from this Agreement.
- 7.9 Conflict of Interest. As provided in the recitals and Paragraph 3.2 of this Agreement, SB FCD may, from time-to-time, assign to Squire Patton Boggs work that relates only to the SB FCD, on issues not directly related to renewal of the MS4 Permit. This work has the potential of creating a conflict of interest. Each of the Parties waives any such conflicts or potential conflicts of interest and, further, waives any conflict of interest which might arise by virtue of its and the other Parties’ participation in this Agreement.
- 8.0 NEW PARTIES. New Parties may be added to this Agreement with the written consent of all Parties after written agreement is reached on the new Party’s funding contribution and the adjusted cost share formula for all Parties.
- 9.0 NO WAIVER, RELEASE, OR ADMISSION.

- 9.1 No Waiver or Release. Except as expressly provided herein, by entering into this Agreement and sharing confidential information under this Agreement, the Parties are not waiving or releasing any rights, claims, defenses, or privileges they may have against each other or any other person or entity, nor does the Agreement modify in any way any other written agreements or written contractual arrangements of the Parties. Any Party asserting a claim against any other Party is not entitled to use Joint Defense Information (or other confidential information) received under this Agreement in support of the claim, except to the extent that the Joint Defense Information (or other confidential information) has been or is obtained through discovery.
- 9.2 No Modification of Legal Obligations or Authority. Except as specifically provided in this Agreement, no rights or obligations created by this Agreement are intended to amend, modify, supplement, or replace any legal or contractual obligation or authority created by any other agreement entered into at any time between any Party to this Agreement or any affiliated entity of any other Party. This Agreement is not intended to have any effect on any indemnification, contribution, or warranty obligations between or among the Parties or affiliated entities and may not be used by any Party to advance any argument that any Party (including affiliated entities of any Party) either does, or does not, have any obligation to indemnify, provide contribution, or provide a warranty to any other Party (including affiliates or subsidiaries of any Party).
- 9.3 No Admission. Nothing in this Agreement constitutes, or may be construed as, an admission that any Party is liable to any other Party or to any person not a party to this Agreement.
- 10.0 NOTICE. All notices required or permitted to be given must be in writing and sent via mail or e-mail to the undersigned counsel for the Parties.
- 11.0 APPLICABLE LAW. This Agreement is governed by and construed in accordance with the laws of the State of California, without giving effect to the choice-of-law rules of the State of California. The Parties agree that any dispute arising under or relating to this Agreement must be adjudicated in the appropriate court in the State of California, and the Parties consent to jurisdiction in those courts. This Agreement does not, however, affect the applicable law governing the Work or disputes under this Agreement.
- 12.0 CONSTRUCTION OF AGREEMENT. This Agreement is jointly drafted and may not be construed in any way, against any Party on the ground that the Party or its counsel drafted this Agreement.
- 13.0 ENTIRE AGREEMENT. This Agreement is an integrated document representing the entire understanding of the Parties with respect to participation in the MS4 Permittees Group as it relates to the Work. This Agreement supersedes and supplants all prior or contemporaneous agreements, proposals, or understandings, whether written or oral, between the Parties on the same subject matter.

- 14.0 MODIFICATION OF AGREEMENT. Modification of the Agreement does not affect the rights and duties of Parties that have withdrawn from the Agreement prior to its modification. All modifications to this Agreement must expressly state that it is the intention of the Parties to amend or modify this Agreement and must be:
- (a) in writing;
  - (b) signed by a duly authorized representative of each Party; and
  - (c) approved of by all then-current Parties to this Agreement.
- 15.0 SEVERABILITY. Any provision of this Agreement held to be invalid, illegal, or unenforceable is ineffective to the extent of the invalidity, illegality, or unenforceability without affecting the validity, legality, or enforceability of the remaining provisions.
- 16.0 EXECUTION AND COUNTERPARTS. The execution of this Agreement by the undersigned representatives and counsel for the Parties has been duly authorized and is the valid, binding, and enforceable act of each of the Parties upon whose behalf the representatives and counsel have executed the Agreement. Each Party to this Agreement agrees that this Agreement and all obligations arising under it are binding on any counsel employed in the future by that Party, as if the counsel had signed the Agreement. This Agreement may be executed in one or more counterparts, each of which, when so executed, is deemed to be an original and all of which taken together constitute one Agreement.
- 17.0 TERMINATION. The term of this Agreement shall extend until the later of: (a) the date the 2015 MS4 Permit becomes final pursuant to applicable law; (b) the conclusion of proceedings challenging any final Order regarding the 2015 MS4 Permit issued by the Regional Board, or (c) termination by written agreement of all Parties, but in no event later than December 31, 2019.

18.0 RECITALS. The recitals of this Agreement are incorporated herein by this reference.

**Squire Patton Boggs (US) LLP**

By: \_\_\_\_\_

Name: \_\_\_\_\_

Title: \_\_\_\_\_

Date: \_\_\_\_\_

**City of Chino**

By: \_\_\_\_\_

Name: \_\_\_\_\_

Title: \_\_\_\_\_

Date: \_\_\_\_\_

**San Bernardino County Flood Control  
District (Principal Permittee)**

By: \_\_\_\_\_

Name: \_\_\_\_\_

Title: \_\_\_\_\_

Date: \_\_\_\_\_

**City of Chino Hills**

By: \_\_\_\_\_

Name: \_\_\_\_\_

Title: \_\_\_\_\_

Date: \_\_\_\_\_

**County of San Bernardino**

By: \_\_\_\_\_

Name: \_\_\_\_\_

Title: \_\_\_\_\_

Date: \_\_\_\_\_

**City of Colton**

By: \_\_\_\_\_

Name: \_\_\_\_\_

Title: \_\_\_\_\_

Date: \_\_\_\_\_

**City of Big Bear Lake**

By: \_\_\_\_\_

Name: \_\_\_\_\_

Title: \_\_\_\_\_

Date: \_\_\_\_\_

**City of Fontana**

By: \_\_\_\_\_

Name: \_\_\_\_\_

Title: \_\_\_\_\_

Date: \_\_\_\_\_

MS4 Permittees Group Participation Agreement

**City of Grand Terrace**

By: \_\_\_\_\_

Name: \_\_\_\_\_

Title: \_\_\_\_\_

Date: \_\_\_\_\_

**City of Ontario**

By: \_\_\_\_\_

Name: \_\_\_\_\_

Title: \_\_\_\_\_

Date: \_\_\_\_\_

**City of Highland**

By: Paul McCall

Name: Paul McCall

Title: Mayor

Date: 6/10/2015

**City of Rancho Cucamonga**

By: \_\_\_\_\_

Name: \_\_\_\_\_

Title: \_\_\_\_\_

Date: \_\_\_\_\_

**City of Loma Linda**

By: \_\_\_\_\_

Name: \_\_\_\_\_

Title: \_\_\_\_\_

Date: \_\_\_\_\_

**City of Redlands**

By: \_\_\_\_\_

Name: \_\_\_\_\_

Title: \_\_\_\_\_

Date: \_\_\_\_\_

**City of Montclair**

By: \_\_\_\_\_

Name: \_\_\_\_\_

Title: \_\_\_\_\_

Date: \_\_\_\_\_

**City of Rialto**

By: \_\_\_\_\_

Name: \_\_\_\_\_

Title: \_\_\_\_\_

Date: \_\_\_\_\_

**City of San Bernardino**

By: \_\_\_\_\_

Name: \_\_\_\_\_

Title: \_\_\_\_\_

Date: \_\_\_\_\_

**City of Upland**

By: \_\_\_\_\_

Name: \_\_\_\_\_

Title: \_\_\_\_\_

Date: \_\_\_\_\_

**City of Yucaipa**

By: \_\_\_\_\_

Name: \_\_\_\_\_

Title: \_\_\_\_\_

Date: \_\_\_\_\_

## ATTACHMENT 2

**MODIFICATION TO  
MS4 NPDES STORMWATER PERMIT RENEWAL PARTICIPATION  
AND JOINT DEFENSE AGREEMENT**

This Modification ("Modification") to the MS4 NPDES Stormwater Permit Renewal Participation and Joint Defense Agreement ("Agreement") is made and entered into as of the date it is signed by all parties to the Agreement by and between San Bernardino County Flood Control District, the County of San Bernardino, and the City of Big Bear Lake, the City of Chino, the City of Chino Hills, the City of Colton, the City of Fontana, the City of Grand Terrace, the City of Highland, the City of Loma Linda, the City of Montclair, the City of Ontario, the City of Rancho Cucamonga, the City of Redlands, the City of Rialto, the City of San Bernardino, the City of Upland, and the City of Yucaipa, (collectively, the "Parties" or "MS4 Permittee Group") and Steptoe & Johnson, LLP.

**RECITALS**

- A. Some of the Parties entered into the Agreement relating to renewal of that certain MS4 NPDES Permit and Waste Discharge Requirements for Area-wide Urban Stormwater Runoff, adopted January 29, 2010, NPDES No. 618036/Order No. R8-2010-0036, applicable to the San Bernardino County Flood Control District ("SBFCD"), the County of San Bernardino, and the incorporated cities of San Bernardino County within the Santa Ana Region ("MS4 NPDES Permit");
- B. The SB FCD, as Principal Permittee engaged the services of Chris M. Amantea, Esq. who, at the time, was a partner at the law firm Squire Patton Boggs, to assist SB FCD on legal and other issues related to renewal of the MS4 NPDES Permit, as well as on other matters necessary to representation of the MS4 Permittee Group in connection with negotiating the terms of the 2015 MS4 Permit; and
- C. Since that time, Mr. Amantea, has changed law firms and is now a partner at the law firm of Steptoe & Johnson, LLP.

**AGREEMENT**

Pursuant to Paragraph 14.0 (Modification of Agreement) of the Agreement, the Parties desire and intend to modify the Agreement to retain Steptoe & Johnson, LLP as common counsel to advise the MS4 Permittee Group on legal and other issues related to the 2015 MS4 Permit and remove Squire Patton Boggs as common counsel. Mr. Amantea will remain as the partner responsible for overseeing and managing the legal services provided to SB FCD, as Principal Permittee and to the MS4 Permittee Group.

Therefore, the Agreement is hereby modified to replace all references to Squire Patton Boggs (except for the references in Recital E of the Agreement), with Steptoe & Johnson, LLP.



Except as modified herein, the terms and conditions of the Agreement remain unchanged.

This Modification may be executed in one or more counterparts, each of which, when so executed, is deemed to be an original and all of which taken together constitute one agreement.

**Step toe & Johnson, LLP**

By: \_\_\_\_\_

Name: \_\_\_\_\_

Title: \_\_\_\_\_

Date: \_\_\_\_\_

**San Bernardino County Flood Control  
District (Principal Permittee)**

By: \_\_\_\_\_

Name: \_\_\_\_\_

Title: \_\_\_\_\_

Date: \_\_\_\_\_

**County of San Bernardino**

By: \_\_\_\_\_

Name: \_\_\_\_\_

Title: \_\_\_\_\_

Date: \_\_\_\_\_

**City of Big Bear Lake**

By: \_\_\_\_\_

Name: \_\_\_\_\_

Title: \_\_\_\_\_

Date: \_\_\_\_\_

**City of Chino**

By: \_\_\_\_\_

Name: \_\_\_\_\_

Title: \_\_\_\_\_

Date: \_\_\_\_\_

**City of Chino Hills**

By: \_\_\_\_\_

Name: \_\_\_\_\_

Title: \_\_\_\_\_

Date: \_\_\_\_\_

**City of Colton**

By: \_\_\_\_\_

Name: \_\_\_\_\_

Title: \_\_\_\_\_

Date: \_\_\_\_\_

**City of Fontana**

By: \_\_\_\_\_

Name: \_\_\_\_\_

Title: \_\_\_\_\_

Date: \_\_\_\_\_

**City of Grand Terrace**

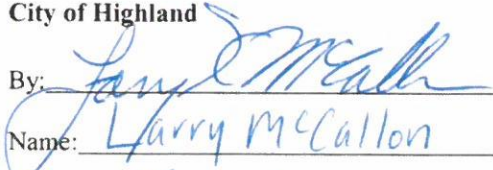
By: \_\_\_\_\_

Name: \_\_\_\_\_

Title: \_\_\_\_\_

Date: \_\_\_\_\_

**City of Highland**

By:  \_\_\_\_\_

Name: Larry McCallon \_\_\_\_\_

Title: Mayor \_\_\_\_\_

Date: 09.27.2016 \_\_\_\_\_

**City of Loma Linda**

By: \_\_\_\_\_

Name: \_\_\_\_\_

Title: \_\_\_\_\_

Date: \_\_\_\_\_

**City of Montclair**

By: \_\_\_\_\_

Name: \_\_\_\_\_

Title: \_\_\_\_\_

Date: \_\_\_\_\_

**City of San Bernardino**

By: \_\_\_\_\_

Name: \_\_\_\_\_

Title: \_\_\_\_\_

Date: \_\_\_\_\_

**City of Ontario**

By: \_\_\_\_\_

Name: \_\_\_\_\_

Title: \_\_\_\_\_

Date: \_\_\_\_\_

**City of Rancho Cucamonga**

By: \_\_\_\_\_

Name: \_\_\_\_\_

Title: \_\_\_\_\_

Date: \_\_\_\_\_

**City of Redlands**

By: \_\_\_\_\_

Name: \_\_\_\_\_

Title: \_\_\_\_\_

Date: \_\_\_\_\_

**City of Rialto**

By: \_\_\_\_\_

Name: \_\_\_\_\_

Title: \_\_\_\_\_

Date: \_\_\_\_\_

**City of Upland**

By: \_\_\_\_\_

Name: \_\_\_\_\_

Title: \_\_\_\_\_

Date: \_\_\_\_\_

**City of Yucaipa**

By: \_\_\_\_\_

Name: \_\_\_\_\_

Title: \_\_\_\_\_

Date: \_\_\_\_\_

# ATTACHMENT 3

## **MS4 NPDES STORMWATER PERMIT PARTICIPATION AND JOINT DEFENSE AGREEMENT**

This MS4 NPDES Stormwater Permit Participation and Joint Defense Agreement (“Agreement”) is made and entered into as of October 6, 2020 (“Effective Date”), by and among the San Bernardino County Flood Control District (“Principal Permittee” or “SBCFCD”), the County of San Bernardino, and the City of Big Bear Lake, the City of Chino, the City of Chino Hills, the City of Colton, the City of Fontana, the City of Grand Terrace, the City of Highland, the City of Loma Linda, the City of Montclair, the City of Ontario, the City of Rancho Cucamonga, the City of Redlands, the City of Rialto, the City of San Bernardino, the City of Upland, and the City of Yucaipa, (collectively, the “Parties” or “MS4 Permittee Group”), and Pillsbury Winthrop Shaw Pittman LLP (“Pillsbury”).

### **RECITALS**

- A. The Parties are permittees under that certain MS4 NPDES Permit and Waste Discharge Requirements for Area-wide Urban Stormwater Runoff, adopted January 29, 2010, NPDES No. 618036/Order No. R8-2010-0036, applicable to the SBCFCD, the County of San Bernardino, and the incorporated cities of San Bernardino County within the Santa Ana Region (“MS4 NPDES Permit”);
- B. The MS4 NPDES Permit expired by its terms on or about January 29, 2015, but has been subsequently administratively extended and remains in effect by operation of law.
- C. Parties have been identified as entities to be regulated under a new municipal stormwater permit expected to be adopted in 2020 or soon thereafter (the “2020 MS4 Permit”) by the California Regional Water Quality Control Board, Santa Ana Region (“RWQCB”) and have a common interest in addressing and negotiating the terms of the 2020 MS4 Permit;
- D. To reduce costs and to more effectively represent their interests, the Parties desire to cooperate with one another in addressing the 2020 MS4 Permit issues, recognizing that there are certain efficiencies in having common counsel representing the Parties during the 2020 MS4 Permit negotiation process and any subsequent appeals or litigation (collectively, the “Work”). Each Party has agreed to coordinate certain efforts, share information, and fund a portion of the attorneys’ fees and other costs associated with the Work as set forth in this Agreement;
- E. To assist SBCFCD, as the principal-permittee, on legal and other issues related to the 2020 MS4 Permit, as well as other matters that may be assigned, the San Bernardino County Counsel’s Office issued a Request For Proposals. SBCFCD received and evaluated proposals from five law firms and interviewed three. On or about March 25, 2014, SBCFCD retained Mr. Chris Amantea at the firm of Squire Sanders, which firm then changed its name to Squire Patton Boggs, LLP.

- F. In February of 2016, the SBCFCD County Counsel's office received notice that Mr. Amantea switched firms and joined Steptoe & Johnson LLP. Thereafter, County Counsel retained Steptoe on behalf of SBCFCD through a purchase order. Since then Mr. Amantea joined the Pillsbury law firm which has similarly been retained by the SBCFCD County Counsel's office pursuant to a purchase order.

In consideration of the mutual covenants and obligations contained in this Agreement, the Parties agree as follows:

## **AGREEMENT**

### **1.0 SCOPE AND PURPOSE.**

The purpose of this Agreement is to set forth the terms and conditions under which the Parties will work together collectively as the MS4 Permittee Group to, among other things:

- (a) retain Pillsbury, as common counsel to advise the MS4 Permittee Group on legal and other issues related to the 2020 MS4 Permit;
- (b) if appropriate, engage technical consultants and direct their efforts, as necessary, to address technical issues related to 2020 MS4 Permit;
- (c) consider reasonable legal, technical, investigative, and administrative costs incurred relating to the 2020 MS4 Permit, and any subsequent administrative appeals and/or litigation;
- (d) allocate among themselves all approved fees and costs;
- (e) cooperatively provide all necessary technical and legal input, as requested by the SBCFCD, as the Principal Permittee;
- (f) communicate and negotiate with the RWQCB and the US Environmental Protection Agency ("USEPA") regarding the 2020 MS4 Permit, as necessary to accomplish the purposes of this Agreement; and
- (g) provide comments on the draft Report of Waste Discharge Requirements and review and comment on other issues that may be presented from time to time during the process that may impact one or more of the co-permittees.

### **2.0 MS4 PERMITEE GROUP.**

- 2.1 Meetings & Notice. Upon at least 24 hours' advance notice, unless an emergency requires less notice, the Parties may schedule meetings from time-to-time, under this Agreement, as requested by the SBCFCD, to address issues pertinent to the 2020 MS4 Permit. Meetings may be held by telephone conference.
- 2.2 Cooperation. The Parties shall reasonably cooperate with each other to accomplish the purposes of this Agreement and shall attempt to resolve any disputes among them through good faith negotiation.

- 2.3 Communication with Pillsbury. All communications with Pillsbury under this Agreement will be coordinated through the SBCFCD or the city attorney in the case of a city.

3.0 SHARED COSTS.

- 3.1 Defined. Shared Costs are costs of common counsel (“Common Counsel”) and, if applicable, any consultants approved and retained by the MS4 Permittee Group for the work related to the 2020 MS4 Permit under this Agreement.

- 3.2 Payment. The Parties agree to pay the Shared Costs of Common Counsel pursuant to the Section VII (Program Costs) of the Implementation Agreement (County Contract No. 11-545) (“Implementation Agreement”) entered into by and between the MS4 Permittee Group under the NPDES Areawide Program budget. Matters that are assigned by SBCFCD to Pillsbury that relate only to the SBCFCD are not Shared Costs and shall be paid by SBCFCD separate and apart from the Agreement or the Implementation Agreement. SBCFCD shall review all invoices, approve payment of Shared Costs on behalf of the Parties, invoice the Parties, and prepare an annual fiscal year accounting consistent with Section VII of the Implementation Agreement.

- 4.0 SUCCESSORS AND ASSIGNS. This Agreement applies to, is binding upon, and inures to the benefit of each Party whose legally authorized representative has executed this Agreement, and the Parties’ directors, officers, agents, employees, attorneys, successors and assigns.

5.0 WITHDRAWAL.

- 5.1 Withdrawal. Any Party may withdraw from all participation in this Agreement upon thirty (30) days’ advance written notice to the MS4 Permittee Group. After the effective date of withdrawal, the withdrawing Party shall have no further obligation to pay for the Shared Costs of Common Counsel, but shall remain responsible for its share of all other Shared Costs, as set forth in the Implementation Agreement. Any Party who withdraws from this Agreement shall continue to protect the confidentiality of information it obtained during the time it was a Party, in accordance with Section 6.0 and 7.0.

6.0 CONFIDENTIALITY; LIMITATIONS.

- 6.1 Confidentiality. A Party may only produce confidential material relating to this Agreement in compliance with a court order or with the consent of all Parties to this Agreement. If the production of confidential material relating to this Agreement is required by a court of competent jurisdiction, the Party so ordered shall seek leave of court to file the confidential material relating to this Agreement under seal or subject to an order protecting their confidentiality.

- 6.2 Permitted Disclosure. Except for Joint Defense Information (as defined below), nothing contained in this Agreement prohibits a Party from disclosing: (i) its own information; (ii) its own work product (except for any portion of that work product that contains confidential material relating to this Agreement); (iii) material prepared by a Party that refers or relates solely to its own information, documents, or work product; (iv) material obtained from a source other than a Party covered under this Agreement; (v) material that was or becomes publicly available through no act, omission, or fault of the receiving Party; (vi) material that is discovered independently by a Party; or (vii) non-privileged material that is otherwise discoverable. Nothing in this Agreement prevents or restricts a Party from using, at its sole discretion, its own document or information that it has provided to any other Party under this Agreement, even if it is confidential material relating to this Agreement.
- 6.3 Discovery. This Agreement does not prevent or limit any Party's counsel from seeking documents from any other Party to this Agreement through formal discovery processes. By executing this Agreement, no Party waives any objections that may be asserted in response to a formal discovery request.
- 6.4 Admissibility. This Agreement is not admissible in evidence, nor may it be used as evidence in any action or proceeding for any purpose other than for the purpose of enforcing the terms of this Agreement or defending against a third-party motion to compel disclosure or production of documents covered under this Agreement.
- 6.5 Return of Confidential Information. Any Party that has produced privileged or confidential material relating to this Agreement may request, in writing, the return or destruction of the information provided under this Agreement, subject to any applicable federal and/or state laws mandating recordkeeping. The requirements of this Section are subject to any outstanding discovery obligations.

7.0 JOINT DEFENSE; ATTORNEY-CLIENT RELATIONSHIP. By executing this Agreement, each Party represents that it has been fully advised concerning the advantages and disadvantages of participation, joint defense, common interest, and confidentiality agreements, and that each Party understands this Agreement and knowingly and intelligently makes the representations and waivers contained herein.

- 7.1 Joint Defense Counsel. Pillsbury has been (or will be) engaged as joint defense/Common Counsel for the Parties in connection with the work under this Agreement.
- 7.2 Joint Defense Information. This Agreement applies to all communications that are: (i) related to the 2020 MS4 Permit and any appeals or litigation related thereto; (ii) protected by the attorney-client privilege, the work product doctrine and/or any other privileges, confidentialities and protections provided by law; and (iii) shared or exchanged among the Parties or their attorneys, representatives, consultants and/or experts ("Joint Defense Information"). Unless otherwise excluded herein, "Joint Defense Information" means any information, including any confidential or



privileged information, shared to facilitate the purposes of this Agreement, including, without limitation, all verbal and written exchanges of information among the Parties and/or their attorneys, representatives, consultants and/or experts, and all documents containing Joint Defense Information shared or exchanged among such parties, including, without limitation, memoranda, correspondence, electronic mail, and all summaries and compilations, data, mental impressions, strategies, legal theories, legal research, work performed or prepared by consultants or experts at the direction of counsel for the Parties, interviews with prospective witnesses and/or all other information and analysis and the work product of any Party's attorney in any format from and after the Effective Date. The Parties agree that all communications between Parties and their attorneys, representatives, consultants and/or experts, in furtherance of the purpose of this Agreement shall be protected by the attorney-client privilege, the attorney work-product privilege and the joint defense privilege to the fullest extent provided by law. Joint Defense Information does not include any publicly available information or information that a Party obtains from a public or non-confidential source, even if that information is also provided in confidence by one Party to another.

- 7.3 The Parties understand and agree that the sharing or exchanging of Joint Defense Information between or among the Parties, and the joint creation, development or solicitation of Joint Defense Information by two or more Parties (or their employees or agents) in connection with the 2020 MS4 Permit, shall be accomplished pursuant to the attorney-client privilege, the work product doctrine, the "common interest" doctrine, the "joint defense" doctrine and any other applicable rights, privileges and doctrines, and that any and all such shared or exchanged Joint Defense Information shall be and remain protected against disclosure to any third party to the fullest extent allowed by law.
- 7.4 Except as otherwise provided in this Agreement, Joint Defense Information shall be held in strict confidence by the Parties and will be disclosed only to Parties (including their governing boards or councils, employees and counsel). No Party shall use Joint Defense Information that it has received from another Party for any purpose other than the joint defense and common interest purposes outlined in this Agreement.
- 7.5 Use of Joint Defense Information. If any third party requests or demands any Joint Defense Information via a subpoena, discovery request, Public Records Act Request, or otherwise, the Party receiving such request or demand shall endeavor to notify all other Parties within a reasonable time after receiving the request. The Party receiving such request or demand reserves the right to assert all applicable privileges, protections, exclusions, defenses, and confidentiality rights. Each Party shall take all reasonable and appropriate measures necessary to protect Joint Defense Information from disclosure to third parties not subject to this Agreement, including in the event such Joint Defense Information is subpoenaed or sought in a California Public Records Act request. Unless otherwise required by law, none of the Joint Defense Information obtained by any Party shall be disclosed to third parties without the written consent of all of the Parties. The Party who received the

disclosure request will not release or disclose such information prior to making a good faith determination that the disclosure is required by applicable law, or pursuant to court order, and will inform all other Parties prior to making such disclosure.

- 7.6 No Waiver/Protection from Discovery. The Parties intend that no claim of work product, attorney-client privilege, or other privilege shall be waived by reason of disclosure of Joint Defense Information to other Parties or to any third persons. The Parties further intend that all Joint Defense Information exchanged in connection with this Agreement shall be protected from discovery by the joint defense doctrine recognized in *Oxy Resources California LLC v. Superior Court*, 115 Cal.App.4th 874 (2004) and *Waller v. Financial Corp. of America*, 828 F.2d 579, 583 n. 7 (9th Cir. 1987) (“The joint defense privilege, which is an extension of the attorney client privilege, has been long recognized by this circuit.”) See also *Raytheon v. Superior Court*, 208 Cal.App.3d 683, 687-88 (1989) (“[A] disclosure in confidence of a privileged communication is not a waiver of the privilege ‘when such disclosure is reasonably necessary for the accomplishment of the purpose for which the lawyer . . . was consulted. . . .’” quoting Evidence Code section 912(d)); *Insurance Co. of North America v. Superior Court*, 108 Cal.App.3d 758, 771 (1980); California Evidence Code Sections 912(d), 952.
- 7.7 Survival. The obligations of the Parties under this Section shall survive the termination of this Agreement and shall remain in full force and effect, to the extent permitted by law, without regard to whether the 2020 MS4 Permit is finalized in any form, and without regard to whether any individual Party withdraws from this Agreement.
- 7.8 Conflict of Interest. As provided in the recitals and Paragraph 3.2 of this Agreement, SBCFCD may, from time-to-time, assign to Pillsbury work that relates only to the SBCFCD, on issues not directly related to the 2020 MS4 Permit. This work has the potential of creating a conflict of interest. In the event that a potential conflict of interest arises, SBCFCD shall timely notify the Parties to determine whether a waiver would be appropriate. Nothing set forth in this Agreement shall require any Party to consent to such waiver.
- 8.0 NEW PARTIES. New Parties may be added to this Agreement with the written consent of all Parties after written agreement is reached on the new Party’s funding contribution and the adjusted cost share formula for all Parties.
- 9.0 NO WAIVER, RELEASE, OR ADMISSION.
- 9.1 No Waiver or Release. Except as expressly provided herein, by entering into this Agreement and sharing confidential information under this Agreement, the Parties are not waiving or releasing any rights, claims, defenses, or privileges they may have against each other or any other person or entity, nor does the Agreement modify in any way any other written agreements or written contractual arrangements of the Parties. Any Party asserting a claim against any other Party

is not entitled to use Joint Defense Information (or other confidential information) received under this Agreement in support of the claim, except to the extent that the Joint Defense Information (or other confidential information) has been or is obtained through discovery.

- 9.2 No Modification of Legal Obligations or Authority. Except as specifically provided in this Agreement, no rights or obligations created by this Agreement are intended to amend, modify, supplement, or replace any legal or contractual obligation or authority created by any other agreement entered into at any time by any Party to this Agreement or any affiliated entity of any other Party. This Agreement is not intended to have any effect on any indemnification, contribution, or warranty obligations between or among the Parties or affiliated entities and may not be used by any Party to advance any argument that any Party (including affiliated entities of any Party) either does, or does not, have any obligation to indemnify, provide contribution, or provide a warranty to any other Party (including affiliates or subsidiaries of any Party).
- 9.3 No Admission. Nothing in this Agreement constitutes, or may be construed as, an admission that any Party is liable to any other Party or to any person not a party to this Agreement.
- 10.0 NOTICE. All notices required or permitted to be given must be in writing and sent via mail or e-mail to the undersigned counsel for the Parties.
- 11.0 APPLICABLE LAW. This Agreement is governed by and construed in accordance with the laws of the State of California, without giving effect to the choice-of-law rules of the State of California. The Parties agree that any dispute arising under or relating to this Agreement must be adjudicated in the appropriate court in the State of California, and the Parties consent to jurisdiction in those courts. This Agreement does not, however, affect the applicable law governing the Work or disputes under this Agreement.
- 12.0 CONSTRUCTION OF AGREEMENT. This Agreement is jointly drafted and may not be construed in any way, against any Party on the ground that the Party or its counsel drafted this Agreement.
- 13.0 ENTIRE AGREEMENT. This Agreement is an integrated document representing the entire understanding of the Parties with respect to participation in the MS4 Permittees Group as it relates to the Work. This Agreement supersedes and supplants all prior or contemporaneous agreements, proposals, or understandings, whether written or oral, between the Parties on the same subject matter.
- 14.0 MODIFICATION OF AGREEMENT. Modification of the Agreement does not affect the rights and duties of Parties that have withdrawn from the Agreement prior to its modification. All modifications to this Agreement must expressly state that it is the intention of the Parties to amend or modify this Agreement and must be:
- (a) in writing;
  - (b) signed by a duly authorized representative of each Party; and

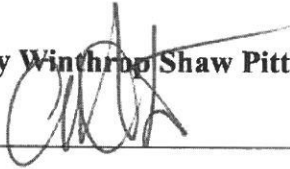
*MS4 Permittees Group Participation Agreement*

(c) approved of by all then-current Parties to this Agreement.

- 15.0 **SEVERABILITY**. Any provision of this Agreement held to be invalid, illegal, or unenforceable is ineffective to the extent of the invalidity, illegality, or unenforceability without affecting the validity, legality, or enforceability of the remaining provisions.
- 16.0 **EXECUTION AND COUNTERPARTS**. The execution of this Agreement by the undersigned representatives and counsel for the Parties has been duly authorized and is the valid, binding, and enforceable act of each of the Parties upon whose behalf the representatives and counsel have executed the Agreement. Each Party to this Agreement agrees that this Agreement and all obligations arising under it are binding on any counsel employed in the future by that Party, as if the counsel had signed the Agreement. This Agreement may be executed in one or more counterparts, each of which, when so executed, is deemed to be an original and all of which taken together constitute one Agreement.
- 17.0 **TERMINATION**. The term of this Agreement shall extend until the later of: (a) the date the 2020 MS4 Permit becomes final pursuant to applicable law; (b) the conclusion of any administrative or judicial proceedings challenging any final Order regarding the 2020 MS4 Permit issued by the Regional Board, or (c) termination by written agreement of all Parties, but in no event later than December 31, 2022.
- 18.0 **RECITALS**. The recitals of this Agreement are incorporated herein by this reference.

**WITNESS WHEREOF**, this **AGREEMENT**, has been fully executed on behalf of the Parties and Pillsbury by their duly authorized representatives.

**Pillsbury Winthrop Shaw Pittman LLP**

By:  \_\_\_\_\_

Name: CHRIS M. AMANTEA

Title: Senior Counsel

Date: 9/25/20

**SAN BERNARDINO COUNTY  
FLOOD CONTROL DISTRICT**



\_\_\_\_\_  
Curt Hagman, Board Chairman

\_\_\_\_\_  
Dated:

\_\_\_\_\_  
SIGNED AND CERTIFIED THAT A  
COPY OF THIS DOCUMENT HAS  
BEEN DELIVERED TO THE  
CHAIRMAN OF THE BOARD  
Lynna Monell, Clerk of the Board

By: \_\_\_\_\_  
Deputy

**APPROVED AS TO LEGAL FORM:**

Michelle D. Blakemore, County Counsel

By: \_\_\_\_\_  
Sophie A. Akins  
Deputy County Counsel

**COUNTY OF SAN BERNARDINO**

►

\_\_\_\_\_  
Curt Hagman, Board Chairman

\_\_\_\_\_  
Dated:

\_\_\_\_\_  
SIGNED AND CERTIFIED THAT A  
COPY OF THIS DOCUMENT HAS  
BEEN DELIVERED TO THE  
CHAIRMAN OF THE BOARD

\_\_\_\_\_  
Lynna Monell, Clerk of the Board

By: \_\_\_\_\_  
Deputy

**APPROVED AS TO LEGAL FORM:**

Michelle D. Blakemore, County Counsel

By: \_\_\_\_\_  
Suzanne Bryant  
Deputy County Counsel

*-- Agency Signature Pages to Follow --*

**CITY OF HIGHLAND**



---

Larry McCallon  
Mayor

Dated:

---





# STAFF REPORT

## TO THE CITY COUNCIL

**DATE:** October 27, 2020

**FROM:** Joseph Hughes, City Manager

**REVIEWED BY:** Carlos Zamano, Public Works Director/City Engineer *CZ*

**PREPARED BY:** Alondra Muñoz, Administrative Assistant III *Am*

**SUBJECT:** Easement Acceptance Juana Barajas – FY 2018-19 CDBG Pavement Improvements

**RECOMMENDATION:** That the City Council (1) Accept the Grant of Easement for Road and Drainage Purposes from Juana Barajas and (2) direct the City Clerk to record the Grants of Easement.

**FISCAL IMPACT:** The property owner has dedicated the easement at no cost to the City.

**PUBLIC NOTICE:** The agenda for this item was posted at the three locations per Resolution No. 2011-047 and on the City's website.

**BACKGROUND:** Project No. ola18001 consists of pavement improvements with minimal work on existing curb and gutters necessary to correct for drainage deficiencies and ADA compliance at the following residential streets:

1. Elmwood Road from Base Line to Fisher Street
2. Walker Street from Sterling Avenue to East end

During the design process, it was determined that the location of an SCE pole at the south east corner of Elmwood Road and Fisher Street was in conflict with the proposed curb and gutter improvements. Right-of-way acquisition was needed in order to relocate the SCE pole to its ultimate location. Below is the only easement located within Highland that is ready for acceptance by the Highland City Council.

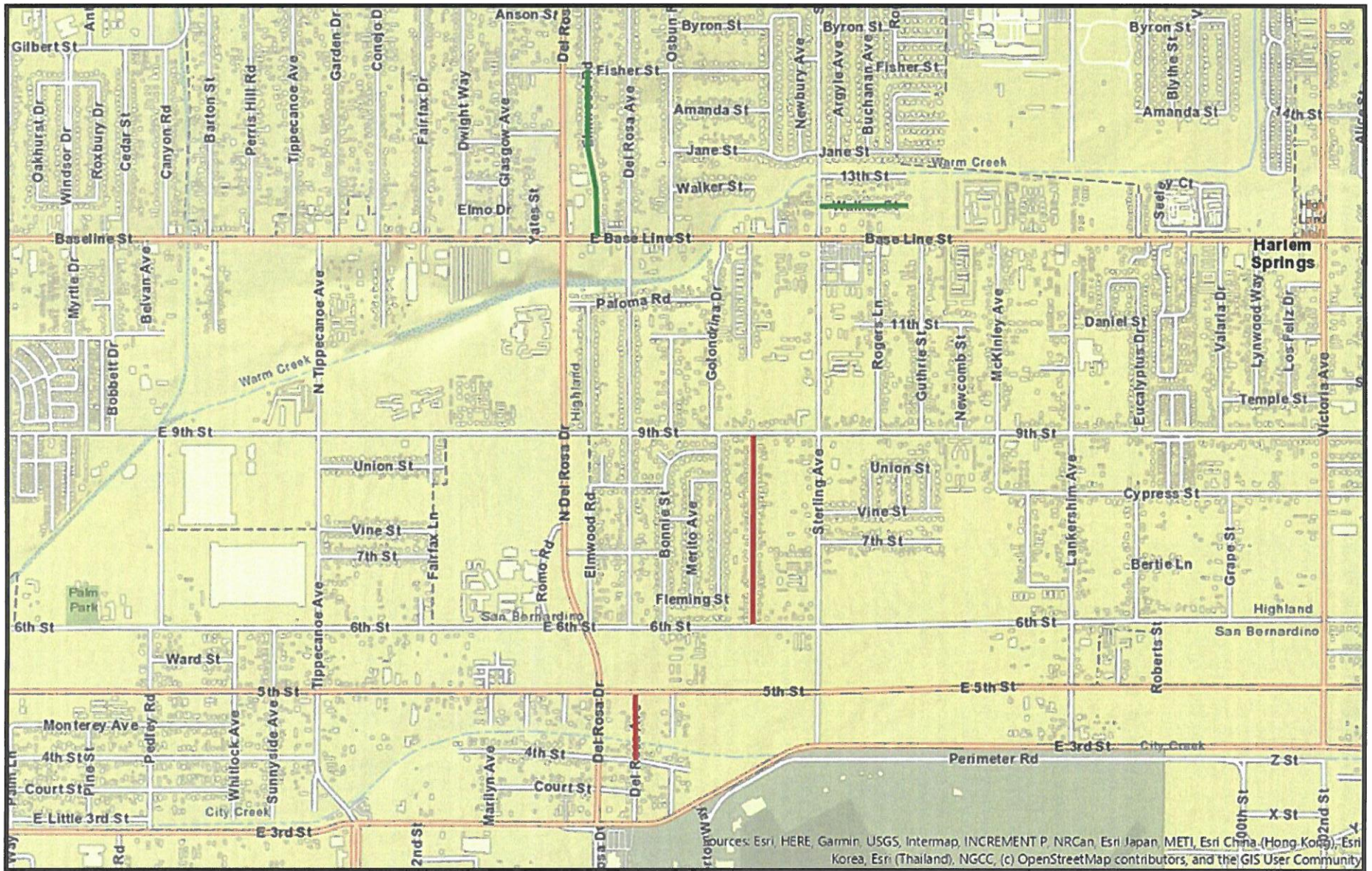
| <u>Property Owner</u> | <u>Address</u>    | <u>APN</u>  |
|-----------------------|-------------------|-------------|
| Juana Barajas         | 7039 Elmwood Road | 0273-152-13 |

M:\PUBWRK\ola18001 - CDBG Streets FY 2018-19\ROW\0273-152-13 Barajas Staff Rpt.doc

|                                                                                     |               |                                                                                      |                           |
|-------------------------------------------------------------------------------------|---------------|--------------------------------------------------------------------------------------|---------------------------|
| Approved _____                                                                      | Motion _____  | Second _____                                                                         | Agenda Item No. <u>10</u> |
| Denied _____                                                                        | Ayes _____    |                                                                                      |                           |
| Continued _____                                                                     | Noes _____    |                                                                                      | File No. _____            |
| Tabled _____                                                                        | Abstain _____ |                                                                                      |                           |
|                                                                                     | Absent _____  |                                                                                      |                           |
|  |               |  |                           |
| City Clerk                                                                          |               | City Manager                                                                         |                           |



# ola18001 and ola19001 CDBG STREET PROJECT Location Map



## LEGEND



ola18001



ola19001



RECORDING REQUESTED BY and  
WHEN RECORDED MAIL TO:

CITY CLERK  
CITY OF HIGHLAND  
27215 BASE LINE  
HIGHLAND, CA 92346  
Attn.: BETTY HUGHES

Record without fee subject to  
Government Code 6103

SPACE ABOVE THIS LINE FOR RECORDER'S USE

APN 0273-152-13

**GRANT OF EASEMENT  
(ROAD AND DRAINAGE)**

FOR A VALUABLE CONSIDERATION, receipt of which is hereby acknowledged,

JUANA BARAJAS, A SINGLE WOMAN

hereby GRANT(S) to the City of Highland, a Municipal Corporation, an easement for roads, drainage, and public utility purposes upon, under, over, and across the real property in the City of Highland, County of San Bernardino, State of California, described as:

SEE EXHIBITS "A" AND "B" ATTACHED HERETO AND MADE A PART HEREOF

DATED:

October 13, 2020

*Juana Barajas*  
JUANA BARAJAS

A notary public or other officer completing this certificate verifies only the identity of the individual who signed the document to which this certificate is attached, and not the truthfulness, accuracy, or validity of that document.

STATE OF CALIFORNIA }  
COUNTY OF SAN BERNARDINO }

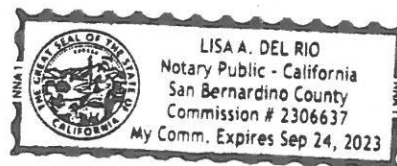
On October 13, 2020, before me, Lisa A. Del Rio, Notary Public,  
personally appeared Juana Barajas  
who proved to me on the basis of satisfactory evidence to be the person(s) whose name(s) is/are subscribed to the within instrument and acknowledged to me that he/she/they executed the same in his/her/their authorized capacity(ies), and that by his/her/their signature(s) on the instrument the person(s), or the entity upon behalf of which the person(s) acted, executed the instrument.

I certify under PENALTY OF PERJURY under the laws of the State of California that the foregoing paragraph is true and correct.

WITNESS my hand and official seal.

*Lisa A. Del Rio*

Signature



(This Area for Official Notary Seal)

**EXHIBIT "A"**  
**CITY OF HIGHLAND**  
**GRANT OF RIGHT OF WAY**  
**LEGAL DESCRIPTION**

**A.P.N: 0273-152-13**

**GRANTOR: JUANA BARAJAS**

A PORTION OF LOT 30, BLOCK "B" OF TRACT NO. 2584, MCGLOTHEN SUBDIVISION, AS SHOWN BY MAP ON FILE IN BOOK 36 OF MAPS, AT PAGES 90 THROUGH 91, OFFICIAL RECORDS OF THE COUNTY RECORDER OF SAN BERNARDINO COUNTY, STATE OF CALIFORNIA DESCRIBED AS FOLLOWS:

**BEGINNING** AT POINT ON THE NORTHERLY LINE OF SAID LOT LYING NORTH 89° 51' 30" WEST 174.33 FEET FROM THE NORTHEASTERLY CORNER OF SAID LOT, SAID POINT ALSO BEING ON THE SOUTHERLY RIGHT OF WAY OF FISHER STREET AS SHOWN ON SAID MAP, 20 FEET IN HALF WIDTH;

THENCE SOUTH 00° 08' 30" WEST 5.30 FEET TO A LINE LYING PARALLEL TO AND 25.30 FEET SOUTHERLY OF THE CENTERLINE OF SAID FISHER STREET;

THENCE NORTH 89° 51' 30" WEST 10.00 FEET ALONG SAID PARALLEL LINE;

THENCE SOUTH 29° 37' 16" WEST 15.25 FEET TO THE WESTERLY LINE OF SAID LOT ALSO BEING A POINT ON THE EASTERLY RIGHT OF WAY OF ELMWOOD ROAD AS SHOWN ON SAID MAP, 30 FEET IN HALF WIDTH;

THENCE NORTH 00° 05' 50" WEST 18.58 FEET ALONG SAID WESTERLY LINE AND SAID RIGHT OF WAY TO THE NORTHWESTERLY CORNER OF SAID LOT, SAID CORNER ALSO BEING A POINT ON SAID SOUTHERLY RIGHT OF WAY OF FISHER STREET;

THENCE SOUTH 89° 51' 30" EAST 17.58 FEET ALONG THE NORTHERLY LINE OF SAID LOT AND SAID SOUTHERLY RIGHT OF WAY TO THE **POINT OF BEGINNING**.

CONTAINING 143 SQUARE FEET MORE OR LESS.

EXHIBIT "B" ATTACHED HERETO AND BY THIS REFERENCE MADE A PART HEREOF.

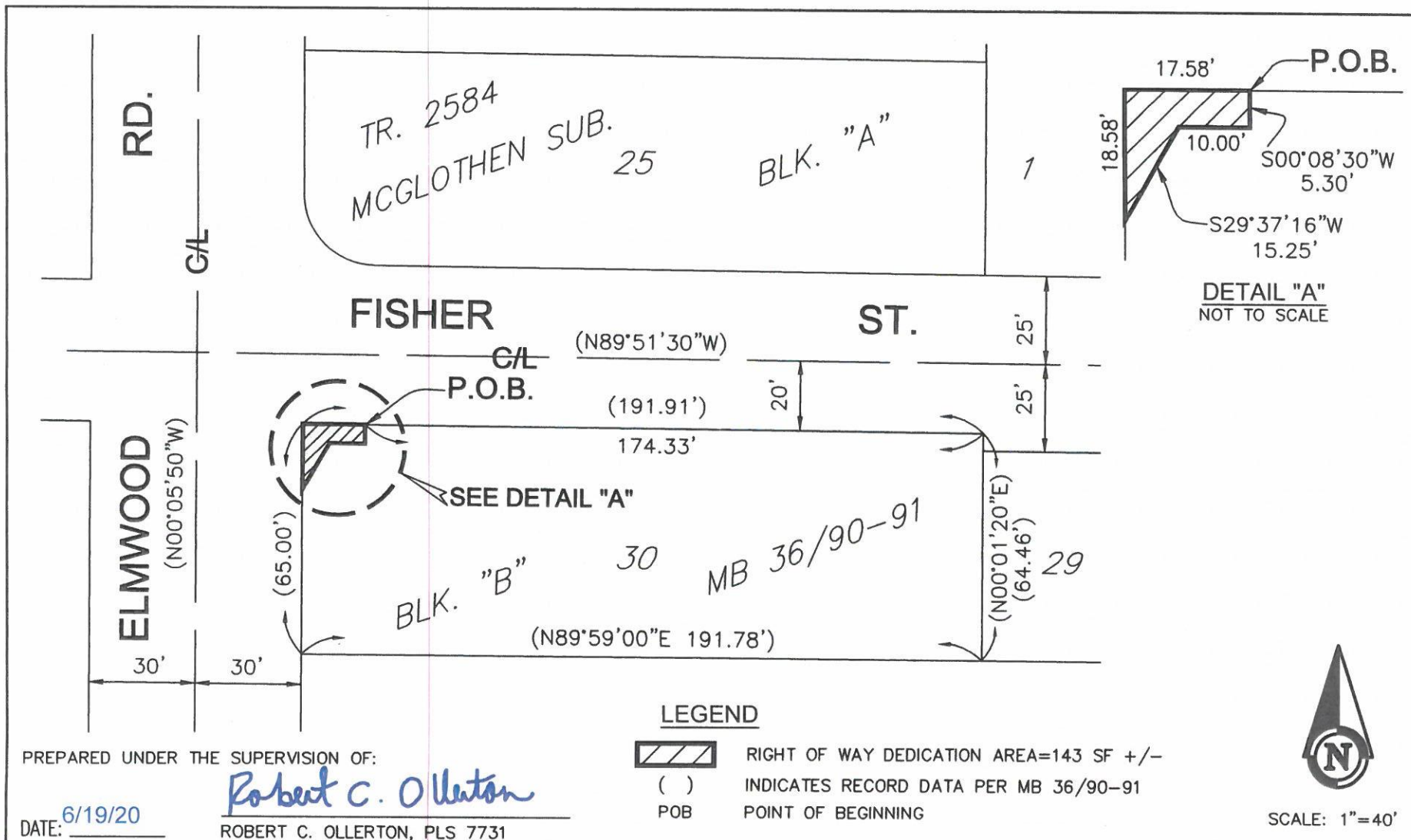
THIS REAL PROPERTY DESCRIPTION HAS BEEN PREPARED BY ME, OR UNDER MY DIRECTION, IN CONFORMANCE WITH THE PROFESSIONAL LAND SURVEYOR'S ACT.

*Robert C. Ollerton*

ROBERT C. OLLERTON, P.L.S. 7731

DATE: 06-19-2020







Engineering Resources of Southern California

1861 West Redlands Blvd, Bldg. 7B  
 Redlands, California 92373  
 (909) 890-1255 Fax (909) 890-0995



**EXHIBIT "B"**  
**CITY OF HIGHLAND**  
**RIGHT OF WAY DEDICATION**

|                    |                   |             |
|--------------------|-------------------|-------------|
| DATE: Jun 19, 2020 | JOB NO. 030172025 | PAGE 2 OF 2 |
|--------------------|-------------------|-------------|



16 Ptn. McGlothlen Gardens, Tract No. 2737, M.B. 38/42

$\theta = 100^\circ$



APR 06 2007

REVISED  
03/06/07 GL

Pln. B.F. McGloihlen Sub, Tract No. 2584, M.B. 36/90-91

Ptn. S.W.  
T.1N., R.4W.

**DEDICATION  
JUANA BARAJAS**

Assessor's Map  
Book 0273 Page 15  
San Bernardino County



# STAFF REPORT

## TO THE CITY COUNCIL

**MEETING DATE:** October 27, 2020

**FROM:** Joseph Hughes, City Manager

**PREPARED BY:** Carlos Zamano, Public Works Director/City Engineer *CZ*

**SUBJECT:** Construction Support Services for Two Federal Safe Routes to School Projects (str11005 and str11006)

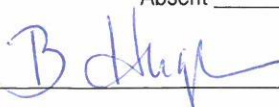
**RECOMMENDATION:** It is recommended that the City Council (1) approve a proposal from Willdan for construction support services in the amount of \$20,680.00 for Projects str11005 (9<sup>th</sup> Street) and str11006 (McKinley Street), and authorize the City Manager to approve proposal amendments up to 10% of the proposal amount.

**FISCAL IMPACT:** The City has previously secured federal grants for construction of new sidewalks on 9<sup>th</sup> Street and McKinley Street in the amount of \$614,202 and \$729,400, respectively. The proposed fee for construction support services for 9<sup>th</sup> Street, in the amount of \$9,926.40, will be paid for 78.75% by the federal grant and 21.25% by City RDA funds. The proposed fee for construction support services for McKinley Street, in the amount of \$10,753.60, will be paid for 81.58% by the federal grant and 18.42% by City RDA funds.

**PUBLIC NOTICE:** The agenda for this item was posted at the three locations per Resolution No. 2011-047 and on the City's website.

**BACKGROUND:** On September 11, 2020, City received authorization from Caltrans to proceed with construction of the following two projects:

1. Project str11005 – This project consists of new curbs, gutter, sidewalk and match up paving on two segments of 9<sup>th</sup> Street between Central Avenue and Drummond Avenue, and a short segment of Cunningham Street and Hillview Street north of 9<sup>th</sup> Street. The project also includes a new pedestrian crosswalk with in-roadway warning lights, advance warning beacons, and handicap ramps on Church Avenue near the intersection of Norwood Street.
2. Project str 11006 – This project consists of new curbs, gutter, sidewalk and match up paving on McKinley Street between 9<sup>th</sup> Street and Base Line. The project also includes a new pedestrian crosswalk with in-road warning lights, advance warning beacons, and handicap ramps on Base Line at the intersection of Valeria Drive.

|                                                                                                            |               |                                                                                                               |                           |
|------------------------------------------------------------------------------------------------------------|---------------|---------------------------------------------------------------------------------------------------------------|---------------------------|
| Approved _____                                                                                             | Motion _____  | Second _____                                                                                                  | Agenda Item No. <u>11</u> |
| Denied _____                                                                                               | Ayes _____    |                                                                                                               |                           |
| Continued _____                                                                                            | Noes _____    |                                                                                                               | File No. _____            |
| Tabled _____                                                                                               | Abstain _____ |                                                                                                               |                           |
|                                                                                                            | Absent _____  |                                                                                                               |                           |
| <br>_____<br>City Clerk |               | <br>_____<br>City Manager |                           |

Willdan has completed the design. Advertising for construction bids will begin October 29, 2020. Bid opening date is scheduled to take place November 23, 2020. With the projects moving to the construction phase, staff requested a proposal for construction support services from Willdan.

Staff has since received and reviewed the proposal from Willdan and completed fee negotiations for the scope of work to be provided by Willdan. A copy of the final proposal is attached.

It should be noted that the proposed construction support services are in addition to construction management services, which will be provided by another consultant firm. The construction support role differs from construction management in that it provides technical support, by the Engineer of record, to the construction management consultant for the City.

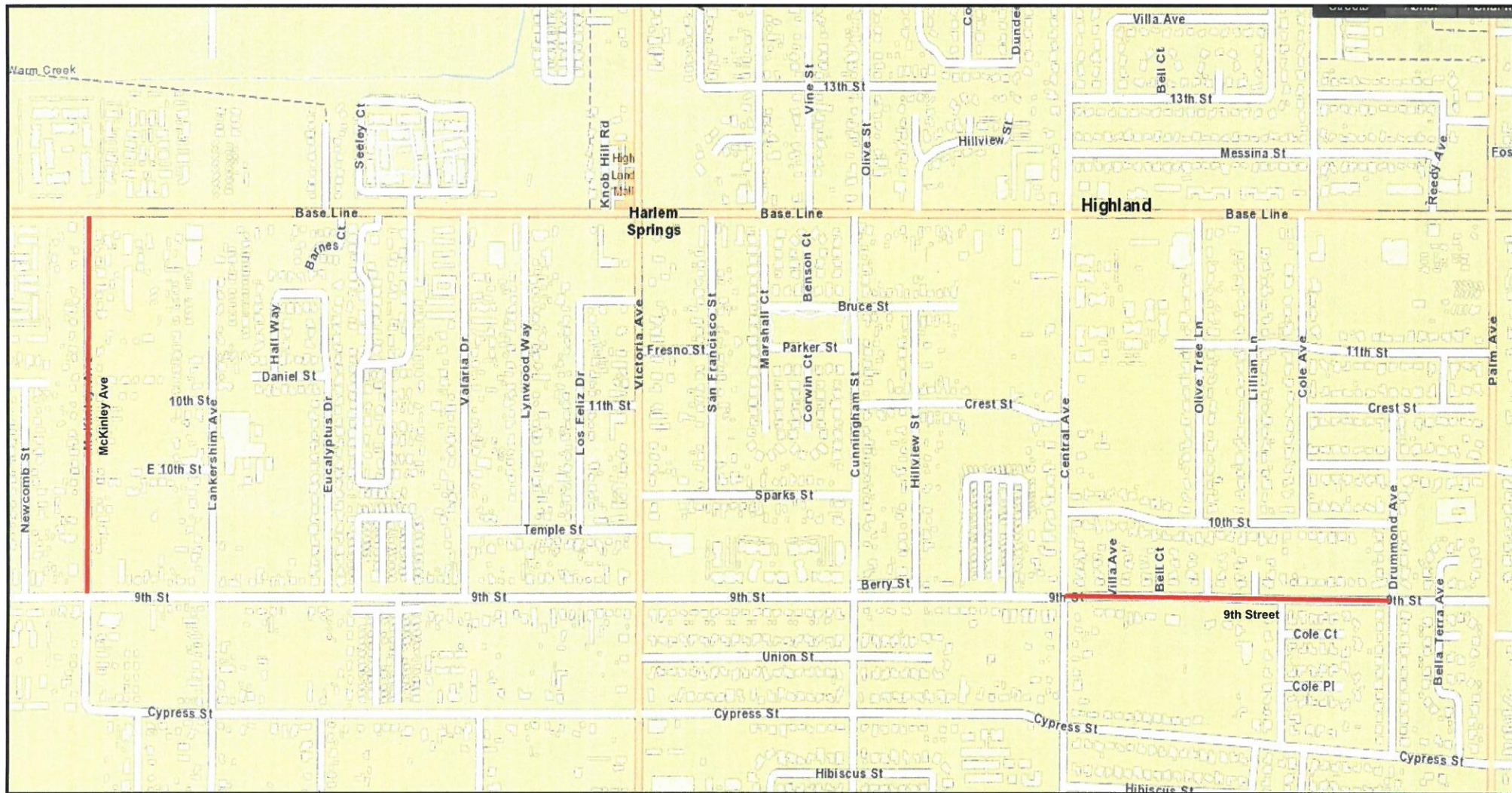
Staff recommends Council approval of Willdan's proposal.

Attachments: Location Map  
Willdan Proposal

M:\PUBWRK\str11005 9th Street SRTS Improvements Cunningham to Palm\CM Services\Willdan Construction Support Services staff report 102720.doc



# 9th Street & McKinley Street Safe Routes to School Project str11005 & str11006





October 15, 2020

Mr. Carlos Zamano  
Public Works Director  
City of Highland  
27215 Base Line  
Highland, CA 92346

**Subject: Proposal for Professional Engineering Services for Engineering Support During Bidding and Construction of Safe Routes to School Projects STR11005 & STR11006**

Dear Mr. Zamano:

Willdan Engineering (Willdan) is pleased to submit this proposal to provide engineering support during construction. The scope of work will include engineering support during construction for the street improvement plans for the Safe Routes to School Projects STR11005 & STR11006.

## **SCOPE OF WORK**

### **Task 1: Bidding Assistance**

During the advertisement phase, Willdan will provide responses to RFI's from contractors and suppliers and maintain a log of questions and responses to bidders questions, preparation of addenda to the PS&E if needed, and provide consulting and interpretation with respect to the construction documents. Willdan will prepare any project addenda if necessary. Willdan will review and analyze bid results and prepare a bid summary sheet in Excel format with a recommendation to award the project.

### **Task 2: Engineering Support during Construction**

During the construction period, Willdan will be on call to provide analysis and interpretation of the drawings and specifications. Willdan will review and respond to material submittals for compliance with the contract. We have assumed 20 material submittals and 20 RFIs. Willdan will turnaround any RFIs and submittals within a week of receipt. If required, Willdan will assist the City's contractor with site meetings (assumed four meetings).

### Task 3: As-Built Plans

Upon completion of project construction, Willdan will incorporate the redline as-built comments prepared by the Contractor and project inspector on their copies of the signed design plans into a set of Mylar record drawings which shall be provided to the City.

### FEE

Willdan proposes to do the above-mentioned work for a not-to-exceed fee of **\$20,680**. Any additional task not listed here will be under a separate task order. Please see the attached fee matrix for an hourly breakdown of the fee.

| Task  | Description                             | Cost            |
|-------|-----------------------------------------|-----------------|
| 0     | Project Management                      | \$364           |
| 1     | Bidding Assistance                      | \$4,700         |
| 2     | Engineering Support During Construction | \$14,772        |
| 3     | As-Built Plans                          | \$839           |
| Total |                                         | <b>\$20,680</b> |

Please indicate the City's approval and authorization to proceed by either printing out and signing two originals and returning one hard copy original to our office, or by scanning one signed original and returning it by email.

Thank you for this opportunity to be of continuing service to the City of Highland. We recognize the importance of this project to the City and are committed to realizing its timely and successful completion. Should you have any questions regarding this proposal, please contact me at (562) 368-4848 or [vmunoz@willdan.com](mailto:vmunoz@willdan.com).

Respectfully submitted,

Approval and Authorization to Proceed By:

**WILLDAN ENGINEERING**

**CITY OF HIGHLAND**



Vanessa Munoz, PE, TE, PTOE  
*Director of Engineering*

\_\_\_\_\_  
Carlos Zamano, Public Works Director

\_\_\_\_\_  
10/15/20  
Date

\_\_\_\_\_  
Date

Enclosure

910005/WW.00.60/P20-299R2\_21086



CITY OF HIGHLAND  
PROPOSED HOURS AND FEE SCHEDULE  
**STR11005 & STR11006 ENGINEERING SUPPORT DURING BIDDING & CONSTRUCTION**  
October 15, 2020

| WILLDAN ENGINEERING                        |                 |               |              |              |         |             |             |
|--------------------------------------------|-----------------|---------------|--------------|--------------|---------|-------------|-------------|
|                                            | Project Manager | Asst. Engr. 3 | Asst. Engr 4 | Admin. Asst. | Expense | Total Hours | Total Fee   |
| Verify Rates per Willdan On-Call Contract: | \$182           | \$148         | \$153        | \$90         |         |             | (\$)        |
|                                            | Stein           | Escobar       | Custado      | Higashi      |         |             |             |
| <b>TASK 0 - PROJECT MANAGEMENT</b>         |                 |               |              |              |         |             |             |
| 0.01 Project Management                    | 2               |               |              |              |         | 2           | \$364       |
| Task 0 Subtotal                            | 2               | 0             | 0            |              | 0       | 2           | \$364       |
| <b>TASK 1 - BIDDING ASSISTANCE</b>         |                 |               |              |              |         |             |             |
| 1.01 - RFI's                               | 2               | 4             | 4            |              |         | 10          | \$1,568     |
| 1.02 - Addenda                             | 2               | 8             | 8            |              |         | 18          | \$2,772     |
| 1.03 - Bid Summary                         |                 |               |              | 4            |         |             | \$360       |
| Task 1 Subtotal                            | 4               | 12            | 12           | 4            | 0       | 28          | \$4,700     |
| <b>TASK 2 - ENGINEERING SUPPORT</b>        |                 |               |              |              |         |             |             |
| 2.01 - RFI's                               | 6               | 20            | 20           |              |         | 46          | \$7,112     |
| 2.02 - Submittals                          | 2               | 15            | 15           |              |         | 32          | \$4,879     |
| 2.03 - Meetings                            |                 | 12            | 6            |              | \$87 *  |             | \$2,781     |
| Task 2 Subtotal                            | 8               | 35            | 35           |              | 0       | 78          | \$14,772    |
| <b>TASK 3 - AS-BUILT PLANS</b>             |                 |               |              |              |         |             |             |
| 3.01 - As-Built Plans                      | 1               | 2             | 2            |              | \$55 ** | 5           | \$839       |
| Task 3 Subtotal                            | 1               | 2             | 2            |              | 0       | 5           | \$839       |
| Total                                      | 15              | 49            | 49           | 4            | 0       | 7           | \$20,675    |
|                                            |                 |               |              |              |         |             | \$20,680.00 |

\* Mileage Expense for Site Visits

\*\* Mylar Production Expense



# STAFF REPORT

## TO THE CITY COUNCIL

**DATE:** October 27, 2020

**FROM:** Joseph A. Hughes, City Manager

**PREPARED BY:** Chuck Dantuono, Director of Administrative Services/City Treasurer 

**SUBJECT:** Use of Coronavirus Relief Funds (CRF) through the CARES Act (County).

**RECOMMENDATION:** That the City Council:

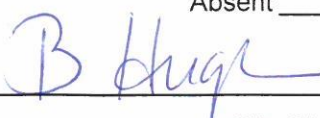
1. Authorize the expenditures of the \$683,080 for the CRF funds (County portion) for the programs and amounts described in Attachment #1 and authorize staff to move any unexpended funds to the Public Health & Safety line item; &
2. Authorize budget adjustments in the amount of \$683,080 (accounts listed in Attachment #1) in expenditures and revenues in fund 030-Major Grants Fund; &
3. Approve the Allocation Agreement in Attachment #2.

**FISCAL IMPACT:** The total grant award to the City is \$683,080.

**PUBLIC NOTICE:** The agenda for this item was posted at the three required locations.

**BACKGROUND:** The County of San Bernardino is offering the City of Highland (through their CARES Act Funding) the same amount we have received through the federal government. This means the City will receive an additional \$683,080. The restrictions on the use of these funds are the same, however the reporting will be to the County, not to the State as it is for the federal portion. Staff is recommending that these funds be used in the same manner as the previously approved federal funds.

Personal Protective Equipment (PPE)-this includes cleaning supplies, hand sanitizer, hand sanitizer stations, Clorox wipes, gloves, gowns, masks, etc. We do not know how long this pandemic will last and we will need future funding to purchase these important items; Improving Telework Capabilities-this includes purchasing hardware and monthly licenses to have meetings/conferences on the phone or computer, thus reducing person to person contact; Legal Services-this includes City Attorney services advising the City with emergency declarations, re-opening orders, enforcement of health orders, etc.;

|                                                                                                  |               |                                                                                                      |                           |
|--------------------------------------------------------------------------------------------------|---------------|------------------------------------------------------------------------------------------------------|---------------------------|
| Approved _____                                                                                   | Motion _____  | Second _____                                                                                         | Agenda Item No. <u>12</u> |
| Denied _____                                                                                     | Ayes _____    |                                                                                                      |                           |
| Continued _____                                                                                  | Noes _____    |                                                                                                      | File No. _____            |
| Tabled _____                                                                                     | Abstain _____ |                                                                                                      |                           |
|                                                                                                  | Absent _____  |                                                                                                      |                           |
| <br>City Clerk |               | <br>City Manager |                           |

Bio Hazard Cleanup-The Fire Department and Police Department have had incidents where we had to have a contractor come out to clean up a bio hazard event (vomiting, bleeding, etc.); Public Health & Safety Employees-this includes Fire, Police and Paramedics. Public Safety has been greatly affected by this pandemic and costs can be used to reimburse cities for their public safety contract personnel; Contract Services & Administration-this is the Fire Marshal's and staff time inspecting outdoor restaurant dining areas to make sure codes are complied with; Small Business Assistance-this is a grant program to help small businesses in Highland who are impacted by this pandemic. Staff is recommending one hundred (100), \$2,500 grants. Highland would "piggyback" off the current County program that also provides small businesses \$2,500.

The deadline for these funds to be expended (to have the check cut) is December 30, 2020. Any unused funds will remain with the County-this grant is on a reimbursement basis rather than receiving the funds prior to expending.

Staff recommends that the funds and amounts be used in the manner described in Attachment #1 and that authorization is given to staff to move any unexpended funds to the Public Health & Safety line item. The City Attorney has reviewed the Allocation Agreement in Attachment #2 and has approved as to form.

# Attachment #1

Recommended Use of the CRF funds (County portion)

CARES Act Funding-Coronavirus Relief Funds (CRF)-County Portion

| Expenses by Category                | Budget Adjustment<br>Expenditure Account #* | Recommended<br>Amounts |
|-------------------------------------|---------------------------------------------|------------------------|
| Personal Protective Equipment (PPE) | 030-8495-4349                               | <b>41,080</b>          |
| Improving Telework Capabilities     | 030-8495-4349                               | <b>7,000</b>           |
| Legal Services (City Attorney)      | 030-8495-4520                               | <b>10,000</b>          |
| Bio Hazard Clean-up                 | 030-8495-4349                               | <b>5,000</b>           |
| Public Health & Safety Employees    | 030-8495-4560/4567/4569                     | <b>365,000</b>         |
| Contract Services & Administration  | 030-8495-4540/4198                          | <b>5,000</b>           |
| Small Business Assistance Grants    | 030-8495-4349                               | <b>250,000</b>         |
|                                     |                                             | <b>683,080</b>         |

\*A budget adjustment of \$683,080 will also need to be made to the grant revenue account of 030-8495-9225.



## Attachment #2

Allocation Agreement between the County of San Bernardino and the City of Highland



**Contract Number**  
CARES21-ALLC-HIG

**SAP Number**

## County Administrative Office

|                                           |                                                        |
|-------------------------------------------|--------------------------------------------------------|
| <b>Department Contract Representative</b> | Monique Amis                                           |
| <b>Telephone Number</b>                   | 909-387-4883                                           |
| <b>Contractor</b>                         | City of Highland                                       |
| <b>Contractor Representative</b>          | Chuck Dantuono, Director of<br>Administrative Services |
| <b>Telephone Number</b>                   | 909-864-6861                                           |
| <b>Contract Term</b>                      | Effective Date through June 30,<br>2021                |
| <b>Original Contract Amount</b>           | Based on agreed-upon allocation                        |
| <b>Amendment Amount</b>                   |                                                        |
| <b>Total Contract Amount</b>              | Based on agreed-upon allocation                        |
| <b>Cost Center</b>                        |                                                        |

### ALLOCATION AGREEMENT BETWEEN THE COUNTY OF SAN BERNARDINO AND CITY OF HIGHLAND RELATED TO THE CARES ACT CORONAVIRUS RELIEF FUND FOR LOCAL GOVERNMENTS

WHEREAS, on March 4, 2020, the State of California declared a state of emergency as a result of the COVID-19 outbreak and on March 10, 2020, the County of San Bernardino (County) proclaimed the existence of a local emergency resulting from Coronavirus Disease 2019 (COVID-19); and

WHEREAS, on March 27, 2020, the United States Congress passed the Federal Coronavirus Aid, Relief, and Economic Security (CARES) Act in response to the COVID-19 pandemic; and

WHEREAS, pursuant to Section 5001 of the CARES Act, the County received a disbursement from the United States Department of the Treasury of money associated with the Coronavirus Relief Fund (Fund) for Local Governments under Section 601(a) of the Social Security Act, some of which may be transferred to other public entities for certain CARES Act purposes; and

WHEREAS, the Federal Catalog of Federal Domestic Assistance (CFDA) number for the Fund is 21.019; and

WHEREAS, the CARES Act provides that payments from the Fund may only be used to cover costs that: i) are necessary expenditures incurred due to the public health emergency with respect to COVID-19; ii) were not accounted for in the budget most recently approved as of March 27, 2020 (the date of enactment of the CARES Act); and iii) were incurred during the period that begins March 1, 2020, and ends December 30, 2020; and

WHEREAS, on September 29, 2020, the Board of Supervisors for the County approved the transfer from the Fund in an amount not-to-exceed \$683,080, to support the community's response to the COVID-19 pandemic, and

WHEREAS, County desires to transfer and CITY OF HIGHLAND, hereinafter called Entity, desires to accept an amount of CARES Act Fund dollars to provide COVID-19 emergency response to the residents of the County and Entity.

NOW, THEREFORE, in consideration of the above, the County and Entity agree as follows:

**1. The CARES Act Fund.**

- a. This Agreement applies to the following CARES Act Fund transfers:
  - i. The transfer by the County of an amount not-to-exceed \$683,080 to the Entity based on on the State of California's initial CARES Act distribution to cities to support the community with responding to the COVID-19 pandemic as defined in and limited by the CARES Act.
  - ii. The transfer by the County of an amount not to exceed \$683,080 to the Entity on a reimbursement basis. The Entity shall generate a monthly report (Report) of actual cash expenditures to date under this Agreement, and estimated cash expenditures through December 30, 2020. The Report shall provide sufficient information to explain that the requested reimbursement complies with the definitions and limitations in the CARES Act. The Entity shall provide Report to County according to the following schedule: October 31, 2020, November 30, 2020; and any other subsequent report as requested by the County.
  - iii. County, through its Chief Executive Officer (CEO), in the CEO's sole discretion, reserves the right to reduce the transfer amount identified in this Agreement with fifteen (15) days advance written notice provided to the Entity. The reduction would be based: A) on Entity's estimated cash expenditures through December 30, 2020 as identified in the October 31, 2020 and November 30, 2020 reports; or B) a later determination by the United States Department of the Treasury, County, or Entity that the costs identified in this Agreement are ineligible for CARES Act funding.
- b. The Entity certifies in this Agreement and shall certify in each Report, that the use of funds submitted for reimbursement from the Fund will be used only to cover those costs that: i) are necessary expenditures incurred due to the public health emergency with respect to the COVID-19; ii) were not accounted for in the budget most recently approved as of March 27, 2020 (the date of enactment of the CARES Act); and iii) were incurred during the period that begins March 1, 2020, and ends December 30, 2020. **For purposes of this Agreement and pursuant to federal guidance, a cost is "incurred" when the entity has expended funds to cover the cost.**
- c. The Entity agrees that the funds provided pursuant to this Agreement cannot be used: i) as a revenue replacement for lower than expected tax or other revenue collections; or ii) for expenditures for which the Entity has received any other emergency COVID-19 supplemental funding (whether state, federal or private in nature) for that same expense.

- d. The Entity shall prepare and submit to County an invoice for reimbursement of eligible funding expenses identified in Paragraph 1.a., above. Invoices may be submitted to County as frequently as monthly. County will review invoices for compliance with existing CARES Act eligibility guidelines. Upon review/approval by County, County shall reimburse to Entity within thirty (30) days of the completion of the County's review, the amount of the invoices submitted. Approval and transfer of funds to Entity does not guarantee or imply U.S. Treasury approval of the use of funds.
2. Both County and the Entity agree to comply with any and all CARES Act requirements, as well as any and all applicable County, Entity, State, and Federal laws, regulations, policies and procedures pertaining to the expenditures and reimbursements described in this Agreement. County and Entity shall comply with 2 CFR Part 200 - *Uniform Administrative requirements, Cost Principles, and Audit Requirements for Federal Awards (Uniform Guidance)*, including, but not limited to 2 CFR §200.303 (internal control), §200.330 thru §200.332 (subrecipient monitoring and management), and subpart F (audit). The reimbursements under this Agreement do not include Research and Development as defined in 2 CFR §200.87, nor do they include indirect costs. The expenditures and reimbursements must also adhere to official federal guidance issued or to be issued on what constitutes a necessary expenditure. Any use of funds provided to the Entity or its subcontractor(s) that do not adhere to official federal guidance or requirements shall be returned to the County. County and the Entity also agree that as additional federal guidance becomes available, an amendment to this Agreement may become necessary.
  - a. The Entity shall retain documentation of all uses of the funds reimbursed by the County, including but not limited to invoices and/or sales receipts in a manner consistent with §200.333 Retention requirements for records of 2 CFR Part 200 and/or Memorandum OIG-CA-20-021 issued on July 2, 2020 by U.S. Treasury (<https://www.treasury.gov/about/organizational-structure/ig/Pages/CARES-Act-Reporting-and-Record-Keeping-Information.aspx>). Such documentation shall be produced to County upon request and may be subject to audit. Unless otherwise provided by Federal or State law (whichever is the most restrictive), the Entity shall maintain all documentation connected with its performance under this Agreement for a minimum of five (5) years from the date of the last payment made by County or until audit resolution is achieved, whichever is later, and to make all such supporting information available for inspection and audit by representatives of the County, the State or the United States Government during normal business hours at Entity. Copies will be made and furnished by the Entity upon written request by County.
  - b. The Entity shall establish and maintain an accounting system conforming to Generally Accepted Accounting Principles (GAAP) to support Entity's requests for reimbursement which segregate and accumulate costs of Entity and produce the Reports which clearly identify reimbursable costs, matching fund costs, indirect cost allocation, and other allowable expenditures by the Entity.
  - c. The Entity shall cooperate in having an audit completed by County, at County's option and expense. Any audit required by the CARES Act will be completed by the Entity at Entity's expense.
  - d. The Entity shall repay to County any reimbursement for CARES Act funding that is determined by subsequent audit to be unallowable under the CARES Act within the time period required by the CARES Act, but no later than one hundred twenty (120) days of Entity receiving notice of audit findings, which time shall include an opportunity for the Entity to respond to and/or resolve the findings. Should the findings not be otherwise resolved and the Entity fail to reimburse moneys due County within one hundred twenty (120) days of audit findings, or within such other period as may be agreed between both parties or required by the CARES Act, County reserves the right to withhold future payments due to the Entity from any source under County's control.

3. This Agreement may be terminated by County, through the County's CEO, for any reason, with a thirty (30) day written notice to Entity of termination. Upon such termination, appropriate reimbursements may still be made to the Entity prior to the effective date of termination. This Agreement may also be terminated immediately by County in the event of a breach of the Agreement terms by the Entity. In such event, County shall be entitled to pursue any available remedies authorized by law or regulations.
4. This Agreement is from the Effective Date defined in Paragraph 11 through June 30, 2021. **County shall only reimburse costs incurred through December 30, 2020.** Paragraphs 2a through 2d, 4 and 5 shall survive the termination of this Agreement.
5. County agrees to indemnify, defend (with counsel reasonably approved by ENTITY) and hold harmless the Entity and its officers, employees, agents, and volunteers from any and all claims, actions or losses, damages, and/or liability resulting from the County's negligent acts or omissions which arise from County's performance of its obligations under this Agreement.

The Entity agrees to indemnify, defend (with counsel reasonably approved by County), and hold harmless County and its officers, employees, agents, and volunteers from any and all claims, actions or losses, damages, and/or liability resulting from the Entity's negligent acts or omissions which arise from Entity's performance of its obligations under this Agreement.

In the event the County and/or Entity is found to be comparatively at fault for any claim, action, loss or damage which results from their respective obligations under the Agreement, the County and/or Entity shall indemnify the other to the extent of its comparative fault.

6. This Agreement shall be governed by the laws of the State of California. Any action or proceeding between the County and Entity concerning the interpretation or enforcement of this Agreement, or which arises out of or is in any way connected with this Agreement, shall be instituted and tried in the appropriate state court in the County of San Bernardino, California.
7. During the term of the Agreement, the Entity shall not discriminate against any employee or applicant for employment because of race, religious creed, color, national origin, ancestry, physical disability, mental disability, medical condition, genetic information, marital status, sex, gender, gender identity, gender expression, sexual orientation, age, or military and veteran status. The Entity shall comply with Executive Orders 11246, 11375, 11625, 12138, 12432, 12250, 13672, Title VI and Title VII of the Civil Rights Act of 1964, the California Fair Employment and Housing Act and other applicable Federal, State and County laws and regulations and policies relating to equal employment and contracting opportunities, including laws and regulations hereafter enacted.
8. The Entity certifies that neither it nor its principals or subcontracts is presently disbarred, suspended, proposed for debarment, declared ineligible, or voluntarily excluded from participation in this transaction by any federal department or agency. (See the following United States General Services Administration's System for Award Management website <https://www.sam.gov>). Any contracts funded by this Agreement shall be with vendors that meet this certification.
9. If any word, phrase, clause, sentence, paragraph, section, article, part or portion of this Agreement is or shall be invalid for any reason, the same shall be deemed severable from the remainder hereof and shall in no way affect or impair the validity of this Agreement or any other portion thereof.



10. The recitals of this Agreement are incorporated into the body of this Agreement by this reference.
11. This Agreement shall take effect on the latest date it is signed and approved by either party's authorized representatives (Effective Date).
12. Time is of the essence for each and every provision of this Agreement.
13. Since the parties or their agents have participated fully in the preparation of this Agreement, the language of this Agreement shall be construed simply, according to its fair meaning, and not strictly for or against any party.
14. No waiver of any default shall constitute a waiver of any other default or breach, whether of the same or other covenant or condition. No waiver, benefit, privilege, or service voluntarily given or performed by a party shall give the other party any contractual rights by custom, estoppel, or otherwise.
15. Nothing contained in this Agreement shall be construed as a relinquishment of any rights now held by the County or Entity.
16. This Agreement and other documents incorporated herein, represents the final, complete and exclusive agreement between the parties hereto. Any prior agreement, promises, negotiations or representations relating to the subject matter of this Agreement not expressly set forth herein are of no force or effect. This Agreement is executed without reliance upon any promise, warranty or representation by any party or any representative of any party other than those expressly contained herein. Each party has carefully read this Agreement and signs the same of its own free will.
17. This Agreement may be executed in any number of counterparts, each of which so executed shall be deemed to be an original, and such counterparts shall together constitute one and the same Agreement. The parties shall be entitled to sign and transmit an electronic signature of this Agreement (whether by facsimile, PDF or other email transmission), which signature shall be binding on the party whose name is contained therein. Each party providing an electronic signature agrees to promptly execute and deliver to the other party an original signed Agreement upon request.

**IN WITNESS WHEREOF**, the County of San Bernardino and the Entity have each caused this Contract to be subscribed by its respective duly authorized officers, on its behalf.

**CITY OF HIGHLAND**

\_\_\_\_\_  
Joseph A. Hughes, City Manager

Dated: \_\_\_\_\_

**COUNTY OF SAN BERNARDINO**

► \_\_\_\_\_  
Leonard X. Hernandez, Chief Executive Officer

Dated: \_\_\_\_\_

**FOR COUNTY USE ONLY**

Approved as to Legal Form

\_\_\_\_\_  
County Counsel

Date \_\_\_\_\_

Reviewed for Contract Compliance

► \_\_\_\_\_

Date \_\_\_\_\_

Reviewed/Approved by Department

► \_\_\_\_\_

Date \_\_\_\_\_



### County CARES Act City Funding

|                  |                   |
|------------------|-------------------|
| Adelanto         | 440,336           |
| Apple Valley     | 918,553           |
| Barstow          | 299,640           |
| Big Bear Lake    | 64,279            |
| Chino            | 1,100,241         |
| Chino Hills      | 1,017,515         |
| Colton           | 668,202           |
| Fontana          | 2,629,939         |
| Grand Terrace    | 153,425           |
| Hesperia         | 1,190,177         |
| Highland         | 683,080           |
| Loma Linda       | 302,937           |
| Montclair        | 487,588           |
| Needles          | 64,798            |
| Ontario          | 2,257,932         |
| Rancho Cucamonga | 2,167,193         |
| Redlands         | 876,054           |
| Rialto           | 1,290,930         |
| San Bernardino   | 2,691,008         |
| Twentynine Palms | 361,252           |
| Upland           | 973,127           |
| Victorville      | 1,561,073         |
| Yucaipa          | 687,883           |
| Yucca Valley     | 274,551           |
| <b>Total</b>     | <b>23,161,713</b> |



# STAFF REPORT

## TO THE CITY COUNCIL

**MEETING DATE:** October 27, 2020

**FROM:** Joseph Hughes, City Manager

**PREPARED BY:** Carlos Zamano, Public Works Director/City Engineer *CZ*

**SUBJECT:** Cooperative Agreement with SBCTA for Base Line Interchange (Budget Adjustment)

**RECOMMENDATION:** It is recommended that the City Council authorize the Mayor to sign a budget adjustment in the construction phase of the Base Line Interchange Project within Cooperative Agreement C13027 (00-1000791).

**FISCAL IMPACT:** Budget adjustment of \$150,000 from construction to construction management. Since there was a substantial savings from the bid award to the lowest responsible bidder even with this budget adjustment, the anticipated project costs still preserve budget for the base contract and a 28% contingency.

**PUBLIC NOTICE:** The agenda for this item was posted at the three locations per Resolution No. 2011-047 and on the City's website.

**BACKGROUND:** The Base Line Interchange Project, a UP Priority Item in the 2019/2020 Work Program, is a joint project between SBCTA and the City, with SBCTA being the lead agency. The project shares for SBCTA and the City are 58.1% and 41.9% respectively. The City and SBCTA have entered into a Cooperative Agreement with 6 subsequent amendments regarding each agency's participation and funding commitment in the programming, environmental, design, right-of-way, construction and landscape maintenance phases of the project. Section I.B of the cooperative agreement states that phase costs are estimated and there can be adjustments in the costs between phases provided the overall project totals do not exceed the limits in the agreement. This budget adjustment will provide adequate construction support to cover ongoing utility coordination, value engineering, and close coordination with the City to deliver this project on time and within budget. City staff recommends Council approval of this budget adjustment in the construction phase.

M:\PUBWRK\SR 210\City Council\Base Line Interchange budget shift staff report 102720.doc

|                                                                                                   |               |                                                                                                      |                           |
|---------------------------------------------------------------------------------------------------|---------------|------------------------------------------------------------------------------------------------------|---------------------------|
| Approved _____                                                                                    | Motion _____  | Second _____                                                                                         | Agenda Item No. <u>13</u> |
| Denied _____                                                                                      | Ayes _____    |                                                                                                      |                           |
| Continued _____                                                                                   | Noes _____    |                                                                                                      | File No. _____            |
| Tabled _____                                                                                      | Abstain _____ |                                                                                                      |                           |
|                                                                                                   | Absent _____  |                                                                                                      |                           |
| <br>City Clerk |               | <br>City Manager |                           |

October 5, 2020

City of Highland  
Public Works Department  
27215 Base Line  
Highland, CA 92346  
Attn: Carlos Zamano

**RE: SR-210 Base Line Interchange Project,  
Budget Shift within Cooperative Agreement C13027 (00-1000791)**

Dear Mr. Carlos Zamano:

As discussed on our conference call on September 3, 2020, we want to document the mutually agreed upon budget shift of \$150,000 within the referenced cooperative agreement. This budget adjustment would consist of transferring \$150,000 from the construction capital phase to project management budget. This would provide sufficient construction support budget to cover ongoing project activities including utility coordination, value engineering, and close coordination with the City on project progress and requirements. As discussed, based on the bid results, there is a substantial savings in the construction capital phase, so even with this budget shift, the anticipated project costs still preserve budget for the base contract and a 28% contingency.

Per the terms of the cooperative agreement, Section I.B, the phase costs are estimated and there can be adjustment in costs between phases and no formal amendment of the agreement is required provided the overall project totals do not exceed the limits shown in the agreement. We have mutually agreed that though this is the case, it would be good to formally document this budget adjustment between the two agencies through a letter. We will continue to partner with the City to deliver this important project on schedule and within budget.

It is also understood that should the City decide to move forward with the work related to the development north of Base Line, an amendment to the cooperative agreement will be needed to properly document the scope change and associated city betterment cost.

Please return signed copy acknowledging your concurrence with the budget shift:

City Concurrence Signature: \_\_\_\_\_

Name and Title: \_\_\_\_\_

Date: \_\_\_\_\_

Thanks for your consideration of this request. Please feel free to contact me at (909) 884-8276, should you have any questions.

Sincerely,

*Juan Lizarde*

Juan Lizarde  
Project Manager

CC: Paula Beachamp  
Dennis Saylor  
Ibrahim Bakirci  
Project File





# STAFF REPORT

## TO THE CITY COUNCIL

**DATE:** October 27, 2020

**FROM:** Joseph A. Hughes, City Manager

**REVIEWED BY:** Lawrence Mainez, Community Development Director *Lamm*

**PREPARED BY:** Betty Hughes, MMC, City Clerk

**SUBJECT:** Planning Commission Appointments

**RECOMMENDATION:** Staff recommends the City Council appoint five members to the Planning Commission and adopt Resolution No. 2020-\_\_\_\_\_ establishing the terms for Planning Commissioners.

**PUBLIC NOTICE:** No public hearing notice is required. All agendas are posted in three locations per City Council resolution, as well as on the City's website.

**BACKGROUND:** At the October 20th Study Session, City Council conducted interviews for the five vacant Planning Commission positions. Thirteen applications were received. Two applicants, Jason Lim and Jody Scott, withdrew their application and one applicant, Gilda Gularte, did not show up.

After the interviews were conducted, each Council Member was asked to select five members and submit their votes to the City Clerk in a sealed envelope prior to the October 27 meeting. The City Clerk will open each of the sealed envelopes, state the Council Member's name and read aloud each vote. Each applicant receiving three or more votes will be appointed to the Planning Commission. If there are less than five appointments, the City Council will need to discuss and vote until five (5) appointments are made.

The term for three of the Planning Commissioners shall expire on May 1, 2023. The term for two of the Planning Commissioners is set to expire on May 1, 2021. Because the May 1, 2021 term is so short, attached is a resolution for Council consideration to extend the term by four years so that the new expiration date is May 1, 2025. The two Planning Commissioners that will serve the initial six-month term, that will be extended to expire on May 1, 2025 (if approved by the Council), shall be selected randomly by lot.

|                                   |               |                                    |                           |
|-----------------------------------|---------------|------------------------------------|---------------------------|
| Approved _____                    | Motion _____  | Second _____                       | Agenda Item No. <u>14</u> |
| Denied _____                      | Ayes _____    |                                    |                           |
| Continued _____                   | Noes _____    |                                    | File No. _____            |
| Tabled _____                      | Abstain _____ |                                    |                           |
|                                   | Absent _____  |                                    |                           |
| <i>Betty Hughes</i><br>City Clerk |               | <i>[Signature]</i><br>City Manager |                           |

The Planning Commissioners that are appointed will serve on the Planning Commission at the pleasure of the City Council.

Attachments:       Public Service Applications  
                          Proposed Resolution

Public Service Application  
Edward Amaya





# RECEIVED

OCT 13 2020

CITY OF HIGHLAND

For Office Use Only:

Expires: 10/2021

## PUBLIC SERVICE APPLICATION

Appointees must be residents within the corporate city limits of the City of Highland, serve without compensation, submit a Statement of Economic Interests Form 700 and complete an ethics training course pursuant to AB 1234.

### BOARD/COMMISSION/COMMITTEE YOU ARE APPLYING FOR:

- ☐ Community Trails Committee (see attached roles and responsibilities)
- ☐ Historic and Cultural Preservation Board (see attached roles and responsibilities)
- ☒ Planning Commission (see attached roles and responsibilities)

### PERSONAL INFORMATION:

Name: Edward Amay  
Address: 28748 Live Oak Rd. Highland  
How long have you resided in Highland? 7 years  
Home phone: 909-907-5465 Cell phone: 909-522-2734  
Work phone: 909-383-248  
Email address: edward1421@gmail.net  
Occupation/Employer: San Bernardino County Preschool Services Dept.  
Employer address: 662 S. Tipperance Ave, San Bernardino  
Position held: Administrative Supervisor  
Available for meetings: ☐ Daytime ☒ Evenings ☐ Both

**INTEREST IN THE POSITION:**

What are your principal areas of interest in your City Government?

- 1) Capital Improvement Projects
- 2) Code Enforcement
- 3) Economic Revitalization
- 4) Public Safety
- 5) Grant Opportunities
- 6) Budget Planning
- 7) Small Business Growth

Education, training or special knowledge which might be relevant to this appointment:

- 1) B.A. in Business Administration
- 2) 20 years county experience in budgets
- 3) Retired military officer
- 4) Capital Improvement Projects experience

Employment, membership in service or community organizations or volunteer work which might be relevant to this appointment:

- 1) American Legion Post 421 Highland member
- 2) Volunteer grant writer
- 3) Worked 2020 Census

Have you been, or are you now, a member of a governmental board, commission or committee? ☒ Yes ☐ No

If so, please list the name and dates served:

Community Advisory Commission -  
East Valley Water District - 2015 to 2017

**REMARKS:**

Please indicate any further information you wish to add regarding your desired appointment (use other side of paper if needed):

It would be an honor and a  
privilege to serve the city of  
Highland on the Planning Commission.  
I think my county and military experience  
will help in discharging my duties as  
a Planning Commissioner.

SIGNATURE: \_\_\_\_\_

DATE: \_\_\_\_\_

  
12/10/2020

☒ Check box to confirm you have read the attached roles and responsibilities related to the committee, board or commission you are applying for.

When you have completed this application, please submit to:

CITY CLERK  
CITY OF HIGHLAND  
27215 BASE LINE  
HIGHLAND, CA 92346  
(909) 864-6861, EXT. 226

This application will be kept on file for a period of one year from the date signed.

Public Service Application  
Richard Bowman



**RECEIVED**

OCT 18 2020

CITY OF HIGHLAND  
CITY CLERK

For Office Use Only:

Expires: 10/2021

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**PUBLIC SERVICE APPLICATION**

Appointees must be residents within the corporate city limits of the City of Highland, serve without compensation, submit a Statement of Economic Interests Form 700 and complete an ethics training course pursuant to AB 1234.

**BOARD/COMMISSION/COMMITTEE YOU ARE APPLYING FOR:**

- ☐ Community Trails Committee (see attached roles and responsibilities)
- ☐ Historic and Cultural Preservation Board (see attached roles and responsibilities)
- ☒ Planning Commission (see attached roles and responsibilities)

**PERSONAL INFORMATION:**

Name: Richard D. Bowman

Address: 29842 Cabo Del Oeste, Highland, CA 92346

How long have you resided in Highland? 20+ years

Home phone: 909.425.1233 Cell phone: 909.645.9071

Work phone: 909.425.0110

Email address: rdbowman@advanceteleco.com

Occupation/Employer: Advance Teleco USA, Inc.

Employer address: 29842 Cabo Del Oeste, Highland, CA 92346

Position held: CEO

Available for meetings: ☐ Daytime ☐ Evenings ☒ Both

**INTEREST IN THE POSITION:**

What are your principal areas of interest in your City Government?

With my background and working with the various City of Highland Departments, I feel  
I would be an asset to sit on the Planning Commission Board. I could be a resource  
for making sound decisions within the guidelines of the Planning Department as well  
as the Engineering Department.

Education, training or special knowledge which might be relevant to this appointment:

I hold the General Contracting Classification Licenses as follows: #684664; A General  
Engineering; B General Building; C-7 Communications and C-10 Electrical.

My experience over the past 30 years in the construction industry should make me a  
qualified candidate to sit as a Planning Commissioner.

Employment, membership in service or community organizations or volunteer work which might be relevant to this appointment:

I have been a "Subject Matter Expert" (SME) for the past 20+ years for the Contractors  
State License Board.

Have you been, or are you now, a member of a governmental board, commission or committee? ☒ Yes ☐ No

If so, please list the name and dates served:

I have been a volunteer consultant to the California State License Board for the past  
20+ years.

**REMARKS:**

Please indicate any further information you wish to add regarding your desired appointment (use other side of paper if needed).

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SIGNATURE: 

DATE: October 13, 2020

☒ Check box to confirm you have read the attached roles and responsibilities related to the committee, board or commission you are applying for.

When you have completed this application, please submit to:

CITY CLERK  
CITY OF HIGHLAND  
27215 BASE LINE  
HIGHLAND, CA 92346  
(909) 864-6861, EXT. 226

This application will be kept on file for a period of one year from the date signed.



Public Service Application  
John Gamboa



**RECEIVED**

SEP 15 2020

CITY OF HIGHLAND  
CITY CLERK

**For Office Use Only:**

Expires: 09/2021

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**PUBLIC SERVICE APPLICATION**

Appointees must be residents within the corporate city limits of the City of Highland, serve without compensation, submit a Statement of Economic Interests Form 700 and complete an ethics training course pursuant to AB 1234.

**BOARD/COMMISSION/COMMITTEE YOU ARE APPLYING FOR:**

- ☐ Community Trails Committee (see attached roles and responsibilities)
- ☐ Historic and Cultural Preservation Board (see attached roles and responsibilities)
- ☒ Planning Commission (see attached roles and responsibilities)

**PERSONAL INFORMATION:**

Name: John T. Gamboa

Address: 28659 Bradbury Circle, Highland, CA 92346

How long have you resided in Highland? 33 Years

Home phone: N/A Cell phone: (909) 240-3183

Work phone: (909) 252-4580

Email address: jtgamboa@att.net

Occupation/Employer: San Bernardino County Superintendent of Schools

Employer address: 670 E. Carnegie Drive, San Bernardino, CA 92408

Position held: Office Specialist I

Available for meetings: ☐ Daytime ☐ Evenings ☒ Both

**INTEREST IN THE POSITION:**

What are your principal areas of interest in your City Government?

Planning Commission - To maintain the High Standards that the Citizens of Highland  
have come to expect.

Education, training or special knowledge which might be relevant to this appointment:

Have worked on the General Plan and the Housing Element for the City of Highland.

16 years of experience with the City of Highland, serving on the following committees;

Design & Review Committee & Planning Commission

Attended multiple Planning Commissioner Trainings & Planner Institute Conferences

Employment, membership in service or community organizations or volunteer work  
which might be relevant to this appointment:

Former Board Member of the Highland Mobile Estates Homeowners Association

Former Board Member of the Village Lakes HOA Architectural Review Committee

Former Board Member of the Highland YMCA

Have you been, or are you now, a member of a governmental board, commission or committee?      ☒ Yes      ☐ No

If so, please list the name and dates served:

City of Highland, Design & Review Board - August 2004 to October 2005

City of Highland, Planning Commission - October 2005 to September 2020

**REMARKS:**

Please indicate any further information you wish to add regarding your desired appointment (use other side of paper if needed).

Volunteer with the Redlands Bicycle Classic since 1998 and a Trustee since 2008.

SIGNATURE: \_\_\_\_\_



DATE: September 15, 2020

☒ **Check box to confirm you have read the attached roles and responsibilities related to the committee, board or commission you are applying for.**

When you have completed this application, please submit to:

CITY CLERK  
CITY OF HIGHLAND  
27215 BASE LINE  
HIGHLAND, CA 92346  
(909) 864-6861, EXT. 226

This application will be kept on file for a period of one year from the date signed.

Public Service Application  
Gilda Gularte



**RECEIVED**

OCT 14 2020

CITY OF HIGHLAND  
CITY CLERK

For Office Use Only:

Expires: 10/2021

**PUBLIC SERVICE APPLICATION**

Appointees must be residents within the corporate city limits of the City of Highland, serve without compensation, submit a Statement of Economic Interests Form 700 and complete an ethics training course pursuant to AB 1234.

**BOARD/COMMISSION/COMMITTEE YOU ARE APPLYING FOR:**

- ☐ Community Trails Committee (see attached roles and responsibilities)  
☐ Historic and Cultural Preservation Board (see attached roles and responsibilities)  
☒ Planning Commission (see attached roles and responsibilities)

**PERSONAL INFORMATION:**

Name: Gilda Gularte

Address: 27828 Pluto St Highland CA 92343

How long have you resided in Highland? 22 yrs

Home phone: 909 649-6031 Cell phone: \_\_\_\_\_

Work phone: \_\_\_\_\_

Email address: ggularte19@gmail.com

Occupation/Employer: Acct Supervisor, Otto Instrument Service Inc

Employer address: 1441 Valencia Pl Ontario CA 91761

Position held: Supervisor

Available for meetings: ☐ Daytime ☐ Evenings ☒ Both

**INTEREST IN THE POSITION:**

What are your principal areas of interest in your City Government?

Planning Commission

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Education, training or special knowledge which might be relevant to this appointment:

Administrative experience in government construction projects

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Employment, membership in service or community organizations or volunteer work which might be relevant to this appointment:

ASR Construction, Arid Construction

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Have you been, or are you now, a member of a governmental board, commission or committee? ☐ Yes ☒ No

If so, please list the name and dates served:

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**REMARKS:**

Please indicate any further information you wish to add regarding your desired appointment (use other side of paper if needed).

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SIGNATURE: 

DATE: 09/29/2020

☒ Check box to confirm you have read the attached roles and responsibilities related to the committee, board or commission you are applying for.

When you have completed this application, please submit to:

CITY CLERK  
CITY OF HIGHLAND  
27215 BASE LINE  
HIGHLAND, CA 92346  
(909) 864-6861, EXT. 226

This application will be kept on file for a period of one year from the date signed.

Public Service Application  
Randall Hamerly



RECEIVED

SEP 14 2020

CITY OF HIGHLAND  
CITY CLERK

For Office Use Only:

Expires: 9/2021

## PUBLIC SERVICE APPLICATION

Appointees must be residents within the corporate city limits of the City of Highland, serve without compensation, will have to submit an FPPC Statement of Economic Interests form and complete an ethics training course pursuant to AB 1234.

### BOARD/COMMISSION/COMMITTEE YOU ARE APPLYING FOR:

- ☐ Community Trails Committee (see attached roles and responsibilities)
- ☐ Historic and Cultural Preservation Board (see attached roles and responsibilities)
- ☒ Planning Commission (see attached roles and responsibilities)

### PERSONAL INFORMATION:

Name: DAVIDALL HAMEELY

Address: 7353 SILKWOOD LN

How long have you resided in Highland? 25 yrs

Home phone: 909 862 5533

Cell phone: 909 299 5822

Work phone: 909 862 5533

Email address: RHBRCH@GBCOLORADO.NET

Occupation/Employer: D.A. HAMEELY & ARCHITECT, INC.

Employer address: 7353 SILKWOOD LN HIGHLAND CA 92346

Position held: PRESIDENT

Available for meetings: ☐ Daytime ☐ Evenings ☒ Both

## INTEREST IN THE POSITION:

What are your principal areas of interest in your City Government?

HIGHLAND IS MY HOME. I HAVE RAISED A FAMILY AND BUILT A BUSINESS IN THIS CITY. ARCHITECTURE IS A SERVICE PROFESSION. USING MY PROFESSIONAL TRAINING TO SERVE THE COMMUNITY IS A CIVIC RESPONSIBILITY. SERVING ON THE PLANNING COMMISSION PROVIDES A MEANINGFUL OPPORTUNITY TO ACTIVELY PARTICIPATE IN THE PROCESS OF MAKING HIGHLAND A BETTER PLACE TO LIVE, WORK, AND VISIT. MY GOAL IS TO PUSH EACH PROJECT TO BE ATTRACTIVE, FIT WELL WITHIN THE CONTEXT OF THE IMMEDIATE NEIGHBORHOOD, BE CONSISTENT WITH THE GENERAL PLAN'S VISION FOR THE COMMUNITY, AND IMPROVE THE QUALITY OF THE BUILT ENVIRONMENT. THE MOST REWARDING ACTIVITIES ARE PARTICIPATING IN REVISIONS AND UPDATES TO ELEMENTS OF THE GENERAL PLAN. WORKING WITH STAFF AND MEMBERS OF THE COMMUNITY TO DEVELOP A VISION FOR THE FUTURE OF HIGHLAND AND THEN CRAFT POLICY GOALS, OBJECTIVES, AND ORDINANCES TO ESTABLISH A FRAMEWORK TO IMPLEMENT THAT VISION IS BOTH CHALLENGING AND SATEFYING. ULTIMATELY IT HELPS ENSURE THAT HIGHLAND GROWS RESPONSIBLY, SUSTAINABLY, AND THAT THE QUALITY OF LIFE THAT DREW US TO THIS CITY IS PRESERVED AND IMPROVED.

Education, training or special knowledge which might be relevant to this appointment:

- LICENSED ARCHITECT IN CA, NV, ID, AND TX
- HOLD A NATIONAL CERTIFICATION THROUGH LEADS
- COMPLETE 18 HRS OF CONTINUING EDUCATION EACH YEAR TO MAINTAIN PROFESSIONAL LICENSE. AREAS OF TRAINING INCLUDE: ACCESSIBILITY, SUSTAINABLE DESIGN, CONSTRUCTION METHODS AND MATERIALS, DESIGN, AND BUILDING CODES.
- SERVE AS THE RETIRED DESIGN REVIEW CONSULTANT TO 12 HOA'S THROUGHOUT SOUTHERN CALIFORNIA.

Employment, membership in service or community organizations or volunteer work which might be relevant to this appointment:

- HAVE RUN AN ARCHITECTURAL PRACTICE SINCE 1990.
- HAVE CHAIRED THE CHURCH BUILDING COMMITTEE FOR SEVERAL YEARS AND HELPED COMPLETE A \$35 MIL MASTER PLAN / ADDITION TO THE CHURCH COMPLEX.
- SERVED ON THE BIG INLAND CALIFORNIA BOARD OF DIRECTORS FOR SEVERAL YEARS, INCLUDING FIVE AS TREASURER.
- SERVED ON THE CITY OF LONG BEACH PLANNING COMMISSION FOR THREE YEARS.
- SERVED ON THE CITY OF HIGHLAND PLANNING COMMISSION FOR MORE THAN FIFTEEN YEARS.

Have you been, or are you now, a member of a governmental board, commission or committee? ☒ Yes ☐ No

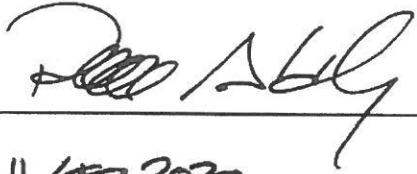
If so, please list the name and dates served:

|                                      |                     |
|--------------------------------------|---------------------|
| CITY OF HIGHLAND DESIGN REVIEW BOARD | [ 2005? - 2008? ]   |
| CITY OF HIGHLAND PLANNING COMMISSION | [ 2004? - PRESENT ] |
| URBAN DEVELOPMENT AD HOC COMMITTEE   | [ ~ 1 1/2 yrs ]     |

REMARKS:

Please indicate any further information you wish to add regarding your desired appointment (use other side of paper if needed).

HOPEFULLY MY CONTRIBUTIONS HAVE MADE A POSITIVE DIFFERENCE IN THE CITY. I AM GRATEFUL TO BE CONSIDERED FOR THE OPPORTUNITY TO CONTINUE MY SERVICE.

SIGNATURE: 

DATE: 11 SEP 2020

☒ Check box to confirm you have read the attached roles and responsibilities related to the committee, board, or commission you are apply for.

When you have filled out this application please return it in person or mail to:

CITY CLERK, CITY OF HIGHLAND  
27215 BASE LINE  
HIGHLAND CA 92346  
(909) 864-6861, EXT. 226

This application will be kept on file for a period of one (1) year from the date signed.

Public Service Application  
Tony Mauricio



RECEIVED

SEP 28 2020

CITY OF HIGHLAND  
CITY CLERK

For Office Use Only:

Expires: 09/2021

**PUBLIC SERVICE APPLICATION**

Appointees must be residents within the corporate city limits of the City of Highland, serve without compensation, submit a Statement of Economic Interests Form 700 and complete an ethics training course pursuant to AB 1234.

**BOARD/COMMISSION/COMMITTEE YOU ARE APPLYING FOR:**

- ☐ Community Trails Committee (see attached roles and responsibilities)  
☐ Historic and Cultural Preservation Board (see attached roles and responsibilities)  
☒ Planning Commission (see attached roles and responsibilities)

**PERSONAL INFORMATION:**

Name: Tony Mauricio

Address: 7811 Village Lakes Rd. Highland Ca. 92346

How long have you resided in Highland? 18 years

Home phone: (909) 862-2412 Cell phone: (909) 312-9805

Work phone: (909) 882-2678

Email address: 52010.tm@gmail.com

Occupation/Employer: Stater Bros. Receiver

Employer address: 1522 E. Highland Ave. San Bernardino 92404

Position held: Receiver / CSR

Available for meetings: ☐ Daytime ☒ Evenings ☐ Both



**INTEREST IN THE POSITION:**

What are your principal areas of interest in your City Government?

Currently my Main interest in City Govt. is the Highland Historic & Preservation Board. For this is the Board I currently Preside over in my Current Position as Chairman.

Education, training or special knowledge which might be relevant to this appointment:

Well in Serving on the Preservation Board I've over seen many Projects Specifically Pertaining to Residential & Property Values. Currently the Historic Board is Working to Re-vamp the Historic District.

Employment, membership in service or community organizations or volunteer work which might be relevant to this appointment:

For the Past 8 years I've Served on the Kiwanis Board of Highland, Street Naming Committee, Citizen of the Year Committee and Currently Serving as Chairman of the Highland Cultural & Preservation Board. I've also the Supported the Ymca & Highland Police Dept.

Have you been, or are you now, a member of a governmental board, commission or committee? ☒ Yes ☐ No

If so, please list the name and dates served:

Highland Cultural & Preservation Board (12-8-14-2020-)  
Citizen of Year Committee for the last 4 years. —

**REMARKS:**

Please indicate any further information you wish to add regarding your desired appointment (use other side of paper if needed).

Its my intention to Continue to Serve in some  
Capacity for the City. In my past and Current  
Experience I feel that its every Citizens Sale —  
duty to give Back in some way. In only Public  
Service does an Active Citizen feel there full  
Potential in there Community & City. —

SIGNATURE: \_\_\_\_\_

DATE: 9-23-20 —

☒ Check box to confirm you have read the attached roles and responsibilities related to the committee, board or commission you are applying for.

When you have completed this application, please submit to:

CITY CLERK  
CITY OF HIGHLAND  
27215 BASE LINE  
HIGHLAND, CA 92346  
(909) 864-6861, EXT. 226

This application will be kept on file for a period of one year from the date signed.

Public Service Application  
Jarrod Miller



**RECEIVED**  
OCT 14 2020  
CITY OF HIGHLAND

**For Office Use Only:**

Expires: 10/2021

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**PUBLIC SERVICE APPLICATION**

Appointees must be residents within the corporate city limits of the City of Highland, serve without compensation, submit a Statement of Economic Interests Form 700 and complete an ethics training course pursuant to AB 1234.

**BOARD/COMMISSION/COMMITTEE YOU ARE APPLYING FOR:**

- ☐ Community Trails Committee (see attached roles and responsibilities)
- ☐ Historic and Cultural Preservation Board (see attached roles and responsibilities)
- ☒ Planning Commission (see attached roles and responsibilities)

**PERSONAL INFORMATION:**

Name: Jarrold Miller

Address: 7696 Newman Court, Highland, CA 92346

How long have you resided in Highland? 10 Years

Home phone: 909-851-9628 Cell phone: 909-851-9628

Work phone: 909-851-9628

Email address: hydrosolutionsinc@yahoo.com

Occupation/Employer: Hydrologist&Stormwater Consultant/Hydrosolutions

Employer address: 7696 Newman Court, Highland, CA 92346

Position held: Principal

Available for meetings: ☐ Daytime ☐ Evenings ☒ Both

**INTEREST IN THE POSITION:**

What are your principal areas of interest in your City Government?

My principal areas of interest in city government include supporting the City of Highland Planning Commission with determining if projects are consistent with the City's General Plan, meet the City's landuse and development code standards and guidelines, to approve or deny applications for design review, and impose conditions on projects as it relates to open space, screening, buffering, fences and walls, installation and maintenance of landscaping, erosion control measures, stormwater, drainage, signs, grading, and hours of operation.

**Education, training or special knowledge which might be relevant to this appointment:**

BA, Environmental Science. Masters, Hydrology and Water Quality.

20 years experience supporting civil engineering design teams

including local projects on Greenspot Road, EVWD Headquarters,

Sterling Natural Resource Center.

**Employment, membership in service or community organizations or volunteer work which might be relevant to this appointment:**

4 years as Board Member at Highland Estates Home Owners Association.

5 years experience volunteer program coordinator for a local clean up event on Plunge Creek.

Volunteer Event coordinator for green stormwater practices at EVWD Head quarters grand opening.

Have you been, or are you now, a member of a governmental board, commission or committee? ☐ Yes ☒ No

If so, please list the name and dates served:

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**REMARKS:**

Please indicate any further information you wish to add regarding your desired appointment (use other side of paper if needed).

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SIGNATURE: \_\_\_\_\_

DATE: \_\_\_\_\_

*Paul Miller*  
*10-14-20*

☒ Check box to confirm you have read the attached roles and responsibilities related to the committee, board or commission you are applying for.

When you have completed this application, please submit to:

CITY CLERK  
CITY OF HIGHLAND  
27215 BASE LINE  
HIGHLAND, CA 92346  
(909) 864-6861, EXT. 226

This application will be kept on file for a period of one year from the date signed.

Public Service Application  
Gail Shelton





RECEIVED

OCT 14 2020

CITY OF HIGHLAND  
CITY CLERK

For Office Use Only:

Expires: 10/2021

**PUBLIC SERVICE APPLICATION**

Appointees must be residents within the corporate city limits of the City of Highland, serve without compensation, submit a Statement of Economic Interests Form 700 and complete an ethics training course pursuant to AB 1234.

**BOARD/COMMISSION/COMMITTEE YOU ARE APPLYING FOR:**

- ☐ Community Trails Committee (see attached roles and responsibilities)  
☐ Historic and Cultural Preservation Board (see attached roles and responsibilities)  
☒ Planning Commission (see attached roles and responsibilities)

**PERSONAL INFORMATION:**

Name: GAIL M. Shelton

Address: 29255 Silverfern Place, Highland, CA 92346

How long have you resided in Highland? 5 Years

Home phone: Mobile only Cell phone: 860.394.9366

Work phone: 860.394.9366

Email address: gail.shelton@coldwellbanker.com

Occupation/Employer: Self-Employed

Employer address: Brokerage: 27880 Baseline Ste A, Highland

Position held: Realtor - licensed with: Coldwell Banker Kivett-Teeters

Available for meetings: ☐ Daytime ☐ Evenings ☒ Both

**INTEREST IN THE POSITION:**

What are your principal areas of interest in your City Government?

*see attached*

Education, training or special knowledge which might be relevant to this appointment:

*see attached*

Employment, membership in service or community organizations or volunteer work which might be relevant to this appointment:

*see attached*

Have you been, or are you now, a member of a governmental board, commission or committee? ☒ Yes ☐ No

If so, please list the name and dates served:

*see attached*

**REMARKS:**

Please indicate any further information you wish to add regarding your desired appointment (use other side of paper if needed).

*see attached*

SIGNATURE: \_\_\_\_\_

DATE: \_\_\_\_\_

☒ Check box to confirm you have read the attached roles and responsibilities related to the committee, board or commission you are applying for.

When you have completed this application, please submit to:

CITY CLERK  
CITY OF HIGHLAND  
27215 BASE LINE  
HIGHLAND, CA 92346  
(909) 864-6861, EXT. 226

This application will be kept on file for a period of one year from the date signed.

### **Principle Areas of Interest in Your City Government**

Community design as it influences land use, circulation, and conservation/open space elements. As stated in City Plan documents, "Land use designations shape urban form and the circulation system sets the stage from which the City is viewed." It is difficult for me to separate these four elements, as I see them as completely interrelated forces impacting the future of Highland.

As a member of the Planning Commission, I would welcome the opportunity to help insure that projects are consistent with the City's General Plan and meet land use and design requirements.

As a resident of Highland for five years, I can see it is a community in transition, and I appreciate the work the City and City Council have done to balance economic initiatives with quality of life. I also admire its low ratio of staff to population and the extent to which it embraces volunteerism to insure it continues to represent the values residents associate with living in Highland.

The centerpiece of the City's vision – the idea of home, for individuals, families and the entire community also reflects the mission of Coldwell Banker as it has been leading people "home" since 1906. While I work throughout the Inland Empire in my capacity as a Realtor, Highland is my home base. In addition to my personal interest in supporting the City's vision for Highland, I can better service the real estate needs of people interested in relocating to Highland, for personal or business reasons, if I am fully versed in the City's ongoing development.

### **Education, training or special knowledge which might be relevant to this appointment:**

Bachelor of Science Degree – Business Administration/Marketing – CSULB

As a Strategic Planning Consultant, I joined Hartford Mayor's initiative to develop leadership and had the opportunity to work directly with City officials, gaining hands-on insight to urban development for the City. As a consultant with Leadership Greater Hartford, I worked with School Governance Councils on consensus building.

As Director of Public Relations for a retail chain of 70+ stores based in the Northeast, I partnered with the Real Estate Department in new site development. As such, I helped develop and make presentations to various Planning and Zoning Boards, and led consumer focus groups. Key components of presentations involved adherence to City's land use requirements and architectural design, as well as traffic and ingress and egress studies. One focus group initiative I led became instrumental in having the City of New York reverse its decision to condemn one of the Company's stores. As a Realtor, I perform needs assessments, matching requirements to property availability. It is imperative that I see the big picture, while paying attention to the details. I believe this same set of skills would be equally as important as a member of the planning commission.

**Employment, membership in service or community organizations or volunteer work, which might be relevant to this appointment**

Highland Area Chamber of Commerce Board Member

Highland Ambassador of the Year – 2019

Past President of Chamber of Commerce located in CT

- Airport for Western MA and Northern CT housed in Chamber City

Became very involved in mass transportation issues for the State and the CFTE (Center for Transportation Excellence) and continue to get updates for issues affecting transportation across the country. Believe the Airport Element will continue to be one of increasing importance to City Planning.

EVWD – Ran for appointment to Board when position vacated by Nanette Shelton.

While I was not appointed, I was a finalist and have attended monthly Board meetings for the last year

EVWD – Conservation Workshop Volunteer

Attended groundbreaking for SNRC

Planning Commission – Have attended one meeting a month for the last year

SBCTA – Attended groundbreaking for SR210 Lane Addition and Base Line

Interchange Project and continue to get weekly updates

Election Poll Worker

Community Sponsorships:

- Chamber events supporting business community and public safety personnel
- Highlanders Boxing Club – supporting at-risk youth in community

**Have you been, or are you now, a member of a governmental board, commission or committee?** ☒ Yes ☐ No

**If so, please list the name and dates served:**

John Mura, CEO, East Valley Water District will be recommending my appointment to the EVWD Community Advisory Commission at the October 14, 2020 meeting of the Board of Directors. He has requested my presence at that virtual meeting, and I expect to receive the approval of the Board.

**REMARKS:**

**Please indicate any further information you wish to add regarding your desired appointment:**

Having lived and worked in SoCal during my years as a student at Cal State University in Long Beach, I have long been a fan. My husband's family grew up in Riverside, CA and when we returned in 2015 to live in Highland, I thought this area to be a treasure nestled up against the San Bernardino National Forest, the mountains, and the upper region of the Santa Ana River. The views are always invigorating! Likewise, it's been a pleasure getting to know the people of this City through my community involvement. While I have been actively attending Planning Commission and EVWD meetings, as well as Chamber events, I thought it important in applying for a seat on the Planning Commission that I review the City Plan.

The vision for a place in which small town values and heritage combine with contemporary standards and practices to sustain an economically vibrant and environmentally sound future is one that I heartily embrace. I also share the same view on development that pays homage to Highland's historic roots through integrated symbols (so pleased with the design of the new overpass on the 210), as well as enhancing scenic vistas through careful corridor planning in both public and private development, encouraging low profile massing and natural colors and building materials. I have long had a passion for architect and design, and get to feed that a bit through my real estate business. However, having the opportunity to assist Highland leadership in addressing the challenge of linking policy detail to its vision for open space planning and future development, would be an incredible honor. Thank you for this opportunity to present my capabilities and interest in serving the Planning Commission and our Highland community.



**SIGNATURE**

DATE: October 13, 2020

☒ Yes, I have read the attached roles and responsibilities related to the committee, board, or commission you are applying for.

# GAIL M SHELTON

www.gailshelton.com

29255 Silverfern Place  
Highland, CA 92346

gail.shelton@coldwellbanker.com  
860.394.9366

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## STRATEGIC PLANNING and REAL ESTATE PROFESSIONAL

Lead Communication Strategies ► Deliver Quality Service ► Execute Marketing Programs

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Especially skilled in strategic planning and communications; demonstrating competency in demanding, customer/client focused businesses and non-profit development positions. Over thirty years experience in high-profile roles within the community. Strengths in consultative needs identification, solution design, executing consumer-driven and cause-related marketing programs, proposal preparation, and development of best practices.

### Key Accomplishments...Value Offered

- **Rainmaker:** As Executive Director for the Juvenile Diabetes Foundation International (JDRF), consistently exceeded revenue goals by forming strategic alliances with area's largest employers. Increased Chapter's net income in region from \$260,000 to \$1.5 Million; repeatedly ranked in top ten among all U.S. chapters for revenue generated. Persuasive presentation secured membership for previously excluded non-profit in the nation's most lucrative, employee giving campaign, generating a 25% increase in revenue.
- **Business Strategist:** Hired by closely held business to lead organization from entrepreneurial to planning mode. Process included review of core business strategy, benchmarking against similar-size businesses and consideration of external changes in the industry. Action plan developed included a geographical move from an urban to suburban location, partner acquisition, sharing of administrative support and more targeted client approach. Result: Net profit increase of 15% in six-month time frame.
- **Solution Architect:** Reengineered archival data management system by initiating retention policy, designing financial tracking component, restructuring data, and developing standard operating procedures. Significantly increased efficiency of operations, enhanced communications and stimulated use of data system as tool to service clients and generate leads.
- **Collaborative Leader:** Experienced in creating customer-centric culture and employee loyalty amidst intense change environment. Led cross-functional teams in executing consumer-driven marketing programs. Successful in linking business strategy decisions to socially responsible profitability.
- **Project Manager:** Created cultural change, taking company from zero-contribution policy to philanthropic community leader. Accomplished by creating an *Our Kids* marketing initiative and partnering with vendors, employees and customers to raise money for children's charities. Raised \$450,000 for 10 charities in one year.

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## ENDORSEMENTS

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### Intellectual Property Attorney

- "Gail is a dynamic marketing professional. Her ability to assess needs, design creative solutions, deliver and implement product, and build consensus have significantly improved the operations of our firm, which has been serving clients around the world for over one-hundred years."

### Entrepreneur

- "Your (Gail Shelton) consulting work has been invaluable...I recommend you and your work to anyone, without reservation. Your "Reality-Based Structuring" approach has enabled my partnership to develop joint ventures with industry-leading firms during this very difficult economy."

### Director, Non Profit Board

- "Just a few short weeks after recommending Gail for a fund raising position within our organization, I received accolades from staff attending our Board of Directors meeting. Her ability to formulate proposals, develop strategy, and communicate mission has already proven to be a tremendous asset."



# GAIL M SHELTON

29255 Silverfern Place  
Highland, CA 92346

gail.shelton@coldwellbanker.com  
860.394.9366

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## PROFESSIONAL EXPERIENCE

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### Real Estate

2017 - Present

Coldwell Banker Kivett-Teeters, Highland, CA

- Joined as Realtor/Consultant in June 2017. Brokerage is consistently ranked in the top 100 out of 3000+ Coldwell Banker offices nationwide.

### Consulting

2002 - 2015

- *Highlights:* Strategic planning and business process consultant for **Shoher & Associates**, charged with evaluating work flow and designing organizational framework to support pursuit of entrepreneurial interests and profit producing partnership. Marketing and organizational consultant for **Alix, Yale and Ristas** (intellectual property law firm); analyzed systems, implemented new archival infrastructure, wrote best practices and created strategic marketing plan. Consultant for **PLAN of CT** charged with organizational restructuring and increasing funding through grant writing. Strategic planning consultant for **LPL Financial**, engaged to analyze business and recommend growth strategies in an economically challenged environment. Business Process Coach for **Leadership Greater Hartford** - contract position working with School Governance Council to build group process skills and develop and sustain a collaborative group culture and Hartford Mayor's Initiative to develop leadership. Volunteer Leadership - As **President of The Ethel Walker School Parents Association**, led the organization through cultural shift and strategic planning process, merging two separate entities into one organization with singular mission.

### Executive Director & Regional Manager Major Gifts

1993 - 2002

Juvenile Diabetes Research Foundation International (JDRF)

- *Highlights:* Recruited as change agent in volunteer-driven regional office to dramatically increase funding for diabetes research. Successfully managed culture change by retaining committed volunteers and engaging them in new initiatives directed by local and regional staff. Cultivated corporate and volunteer leadership, spearheaded single events generating over \$300,000, expanded territory into Litchfield County and Western Massachusetts with minimal payroll increases, redesigned communication vehicles, delivered multimedia presentations to large groups, and conducted research briefings. Direct accountability for operations, strategic planning, finance, marketing, and general management decisions.

### Director Public Relations & Consumer Affairs

1982 - 1992

First National Supermarkets, Inc. [Ahold USA]

- *Highlights:* Given substantial latitude to rebuild chain's public image as first public relations officer appointed for company's eastern division (72 stores). Company became first point of contact for media on industry-related issues and positive press included full-color, front page positioning in *Hartford Courant* for community outreach program - *Convoy Against Hunger*. Counseled senior executives to engage in consumer focus group initiative as solution to key real estate issue. Conducted focus groups, generated research study and presented recommendations. Strategy connecting internal and external stakeholders resulted in the city of New York reversing decision to condemn property housing highly profitable store. Strategy was catalyst in developing in-house market research department.

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## EDUCATION & LEADERSHIP AFFILIATIONS

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CALIFORNIA STATE UNIVERSITY, Long Beach, California

- **Bachelor of Science Degree, Marketing and Business Administration.** Specialized training in American Management Association crisis management and public relations programs. Professional seminars in strategic planning, fund raising and consumer affairs.

AFFILIATIONS - Past and Present

- *Highland Chamber of Commerce*, Board of Trustees, *The Ethel Walker School*, Board of Governors, *CT Children's Medical Center*, Government Relations Liaison, *CT Coalition for Organ & Tissue Donation* and past President of *Windsor Locks Chamber of Commerce*.

Public Service Application  
Jessica Sutorus

RECEIVED



SEP 24 2020

CITY OF HIGHLAND  
CITY CLERK

For Office Use Only:

Expires: 09/2021

**PUBLIC SERVICE APPLICATION**

Appointees must be residents within the corporate city limits of the City of Highland, serve without compensation, submit a Statement of Economic Interests Form 700 and complete an ethics training course pursuant to AB 1234.

**BOARD/COMMISSION/COMMITTEE YOU ARE APPLYING FOR:**

- ☒ Community Trails Committee (see attached roles and responsibilities)
- ☒ Historic and Cultural Preservation Board (see attached roles and responsibilities)
- ☒ Planning Commission (see attached roles and responsibilities)

**PERSONAL INFORMATION:**

Name: Jessica Sutorus

Address: 28855 Terrace Dr.

How long have you resided in Highland? 20 years

Home phone: 909-641-8697 Cell phone: 909-641-8697

Work phone: 909-370-5561

Email address: jsutorus@coltonca.gov

Occupation/Employer: City of Colton

Employer address: 160 S. 10th Street

Position held: None

Available for meetings: ☐ Daytime ☒ Evenings ☐ Both

## INTEREST IN THE POSITION:

What are your principal areas of interest in your City Government?

My principle areas of interest in City Government is planning and landuse. I have experience reviewing new development plans in my current job to make sure plans meet the intent of the City's General plan and local ordinances. I also have an interest in the trails committee. I have hiked all our Highland trails and created a native plant trails guide for the trails years ago when I worked at the Sam J. Racadio Racadio Environmental Learning Center.

Education, training or special knowledge which might be relevant to this appointment:

I have a Masters Degree from California State University in Environmental Education, Bachelors Degree from the University of California Riverside in Political Science with an emphasis on Environmental Policy, University of California Riverside extension Planning and Landuse classes, and Stanford Center for Professional Development

Employment, membership in service or community organizations or volunteer work which might be relevant to this appointment:

I work at the City of Colton as the Environmental Conservation Supervisor overseeing GHG mitigation, Energy and water conservation, Recycling and organics reduction and Climate Action planning.  
As mentioned above I currently participate in plan checks for all new development PRE's and DAP's comments.  
I also track legislation to make sure the City is in compliance with all regulatory mandates. I have served in the City of Highland Chamber of Commerce for 3 years as board member and ultimately Vice President years ago. I volunteer across the Inland Empire.

Have you been, or are you now, a member of a governmental board, commission or committee? ☒ Yes ☐ No

If so, please list the name and dates served:

Street Naming Committee - I do not recall the exact date but it was back in  
2011-12 when serving as the VP of the Highland  
Area Chamber

**REMARKS:**

Please indicate any further information you wish to add regarding your desired appointment (use other side of paper if needed).

I have attached my resume for further incite into my background.

SIGNATURE: Jessica Sutorus

DATE: 9/24/2020

☒ Check box to confirm you have read the attached roles and responsibilities related to the committee, board or commission you are applying for.

When you have completed this application, please submit to:

CITY CLERK  
CITY OF HIGHLAND  
27215 BASE LINE  
HIGHLAND, CA 92346  
(909) 864-6861, EXT. 226

This application will be kept on file for a period of one year from the date signed.

Jessica A. Sutorus  
28855 Terrace Dr.  
Highland CA 92346  
909-641-8697  
sjsutorus@yahoo.com

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## **Professional Experience**

City of Colton, Colton CA

June 2013-Present

Environmental Conservation Supervisor- City of Colton, Electric Department,  
Sustainability Division

- Lead, oversee, and review the work of staff responsible for customer related energy and water conservation programs.
- Supervise the development and implementation of new conservation and environmental programs, including energy and water conservation and customized consumer programs and document the success of these programs.
- Develop Low Income programs to assist residents in energy conservation.
- Assist in the training of lower level personnel in the areas of work; ensure adherence to safe work methods, procedures and practices; identify training opportunities and needs; make recommendations to higher level staff.
- Promote and market existing energy conservation and new water conservation programs and the various services available to customers through various organizations including developing programs to reach schools and civic organizations within the City.
- Develop plans to bring the City into compliance with State, and Federal regulations; interact with State, Federal and local officials. Includes regulatory obligations specific to Energy Conservation AB 1890, Water Conservation, AB 32, AB 939, AB 1826, SB 350, and AB 1890.
- Assist the Planning Department in developing a City wide plan for meeting state greenhouse gas reduction requirements.
- File necessary state, county and federal reports documenting the success of the City in meeting environmental goals.
- Perform or supervise energy and water audit programs for residential, commercial, industrial, and public customers.
- Prepare work plans and operating forecasts and assist with preparation of division budget; prepare statistical and narrative reports; prepare energy and water conservation and management grant proposals; and prepare agenda reports relating to energy and water conservation and management programs.
- Respond to questions and concerns from the general public; provide information as is appropriate and resolve service complaints.
- Evaluate assigned work projects; estimate time, materials and equipment necessary for the successful completion of the project; acquire necessary resources as is appropriate.

- Perform related duties and responsibilities as necessary.
- Submit recommendations to the Utilities Director on the budget. May participate in organizational and community group meetings; respond to questions and inquiries.
- Complete GHG inventory for the City of Colton every two years.
- Develop and manage projects to reduce GHG emissions in the City of Colton.
- Develop Electric Vehicle plan for GHG mitigation.
- Developed Climate Action Plan adopted November 3, 2015.
- Grant writing- awarded over \$500,000 in grant funds to the City of Colton for Electric Vehicles, Curb side multifamily low income charging grant, Urban forest management plan, tree planting grants, Household Hazardous Waste Grants, and Electric commercial yard equipment grant.

#### **PROFESSIONAL CERTIFICATES/TRAININGS:**

City of Colton Leadership Academy Completion- February 1, 2017

Best Best & Krieger- Certificate of Sexual Harassment avoidance training completion April 10, 2017

Best Best & Krieger – Certificate of Ethics completion March 13, 2017

American Public Power Association- Completed Public Power Leadership Workshop October 7, 2018

The Associations of Energy Engineers- Fundamentals of Water Efficiency July 27, 2016

The Association of Energy Services Professionals- Principles of Research & Evaluation (EM&V)-March 2, 2016

The Association of Energy Engineers- Fundamentals of Residential Energy Auditing – November 15, 2015

Utility Accounting 101- August 11, 2015

Electric Utility Basics: Generation, Delivery, Operations, Regulation, and Economics October 24, 2014

Southern CA Gas Company: Energy Smart Landscapes- July 23, 2014

American Red Cross CPR/Aid/AED- June 30, 2015

#### **PROFESSIONAL MEMBERSHIPS**

- Association of Women in Water Energy and the Environment (AWWEE) and the Association of Energy Engineers
- Association of Energy Engineers (AEE)
- Smart Electric Power Alliance (SEPA)
- American Public Power Authority (APPA) member
- Southern California Public Power Authority

#### **ENVIRONMENTAL**

LSSI, Santa Clarita CA

August 2012-June 2013

Services Coordinator – City of Santa Clarita

- LEED Green Building Closeout
- Coordinate facility contracts
- Prepare construction project reports and correspondence for Director and City
- Coordinate purchasing reports. Create quantitative statistical analysis on programming services to the community

- Prepare financial and statistical reports for management
- Represent LSSI in Community and professional meetings
- Grant Writer
- Developer of community partnerships between city and public agencies

San Bernardino County, Highland, CA

February 2010 – June 2012

Manager –Highland Sam J. Racadio Library and Environmental Learning Center

- Manage the Library and Environmental Learning Center staff
- Prepare monthly financial and statistical reports for management
- Develop staff work expectations and foster growth and professional development to fulfill the mission of the San Bernardino County Library Environmental Learning Center
- Project Coordinator for Special projects system-wide: Construction of LEED green building projects; Crestline Branch Library, Yucaipa and Rialto Remodel, serving as a liaison between the City and County
- Serve as a system-wide program specialist in reference, cataloging, youth services, literacy, green building knowledge and other specialized services for the library and environmental specialty center
- Liaison to the City of Highland: Updating the City Manager Joe Hughes, and the Highland City Council on Library programs and events.
- Public speaker for community events
- Presenter to the local groups such as Kiwanis, Red Hats and the Highland Chamber of Commerce on programs and resources available to the public and businesses.
- Manage facility maintenance for the library and environmental learning center
- Developed partnerships with local government and Non-governmental agencies and organizations to provide quality services to the community
  - English as a Second Language classes partnering with the local school district
  - ESRI - Developing an interactive exhibit to educate the public on the reduction of our carbon footprint in San Bernardino County
  - AARP - Providing free tax help for senior citizens in our community
  - CREEC - California Regional Environmental Education Community network- Youth Leadership Conference
  - Inland Empire Resource Conservation District - Youth Leadership Conference
  - Highland YMCA- Providing teen programs to keep the teens off the street
  - Great California Shakeout - Providing training to staff and public in the largest statewide earthquake drill
  - City of Highland - Annual Earth Day event
  - Highland Chamber of Commerce - adopt a book program for sponsors
  - University of Redlands internship program - providing work experience and community service
- Founder of the Nonprofit 501c3 Highland Environmental Education Coalition
- Board of Director for the Highland Area Chamber of Commerce



- Coordinate media advertising in library and to the press- write media press and use social networking to advertise library services online.
- Provide green building expertise to other county departments
- Grant writer- Secured, state and local agency grants securing over 6 million dollars in funding
- Developed a strong volunteer program providing an additional 450 hours of volunteer work for the County Library and Environmental Learning Center
- Develop community needs assessments through surveying and census statistical analysis
- Partnered with the California Conservation Corp for rooftop garden and pond maintenance

San Bernardino County, Highland, CA

July 2003 - February 2010

Highland Environmental Learning Center Director

- Supervisor of 1 full-time environmental assistant and 5 student environmental interns
- Fiscal Administrator and Liaison for clients of the EPA funds awarded to the Highland Environmental Learning Center for equipment and exhibits
- Prepare financial and statistical reports for management
- Co-writer of the State Library Bond Act awarding Highland with \$5.3 million of matching funds to the City of Highland to construct the first LEED certified green San Bernardino County Environmental Learning Center and Library
- Wrote the Highland Environmental Learning Center Strategic Plan as part of the Master Plan
- Chair of the Inland Youth Leadership Conference
- Grant Writer, (awarded California ReLeaf Grant 2005) Union Bank Foundation grant awarded in 2008 and 2010, Edison community grant awarded in 2010
- Master planner of programs and staffing for the Environmental Learning Center
- Fundraiser coordinator for HEEC for the new library and environmental center
- Coordinator of the HEEC website: [www.ecoheec.com](http://www.ecoheec.com)

San Bernardino County, Highland, CA

July 2001 - July 2003

Environmental Program Specialist

- Coordinator of all Environmental Education programs for the public from infants to senior citizens
- Developed and implemented policies & procedures for environmental staff interns
- Coordinated relationships with local chamber of commerce and city officials
- Coordinated in the LSTA RELI project grant receiving an award from the San Bernardino County Library
- Prepare financial and statistical reports for management
- Coordinated environmental education classroom programs for local schools
- Board member of the Inland Area Environmental Youth Leadership Conference
- Conducted and tabulated survey for environmental education needs in the community of Highland

- Project Learning Tree Teacher Facilitator
- Population Connection Teacher Facilitator

The Keith Companies/Stantec, Moreno Valley, CA

June 1999 - July 2001

Planning Technician

- Assisted in Drafting Environmental Impact Reports (EIR)
- Submitter of Fees and Permits to the County of Riverside and County of San Bernardino
- Participated in the San Bernardino County Traffic Study EIR
- Operations Support for the Planning Department

**Professional Skills**

Public Speaking Skills – 20 years

Customer Service Expert – 17 years

Budget Management Skilled - 15 years

Creating and executing programs for customers - 15 years

Live and Static exhibit design and fabrication Skilled - 10 years

Facilities Management Skilled – 15 years

Organized Expert - 20 years

Personnel Relations Skilled - 16 years

Project Management Expert - 17 years

Conflict Resolutions Skilled - 16 years

Staff Manager Skilled - 16 years

Grant Writer Skilled - 18 years

Regional New Hire Trainer-2 years

Community Relations Expert – 18 years

Computer Skills- 20 years

Social Networking-18 years

**Education**

Bachelor's of Arts Degree – Political Science

University of California Riverside-Environmental Politics Focus

August 2002

Master's Degree – Environmental Education

California State University, San Bernardino

December 2006

Certificate in Planning and Land Use Management  
University of California Riverside Extension  
16 Quarter Units Completed

Master's Degree – Information Science  
San Jose State University  
13 Semester Units Completed

Harvard Extension- Sustainability Certificate  
Completed 4 Semester units- Calculations for GHG inventory 2016

**Professional affiliations:**

Board of Director for the Highland Chamber of Commerce, Founder of the Highland Environmental Education Coalition 2004-2012, Lifetime Alumni of the University of California Riverside, Member of CaReleaf and CREEC

**Past Certificates:**

Designing Sustainable Buildings- November 8, 2001  
Green Buildings-Energy Efficiency and Sustainable Design- September 30, 2002  
Customer Service Training- October 9, 2002  
E-Resource Training- May 18, 2002  
Construction 101- March 5, 2003  
Partner for Education Recognized by Cole elementary school October 8, 2003  
Project Learning Tree Professional Development-October 5, 2004  
Population Education Workshop and lobbyist training- October 28, 2004  
Certificate of Appreciation for 2005 Service Learning Conference  
Certificate of Appreciation for the 2007 Environmental Youth Experience for Leaders Conference Board Chair  
Certificate of Participation from CREEC Network Region 10  
Certificate of Recognition in the 12<sup>th</sup> annual Career Awareness Week, June 2006 from Lankershim Elementary School  
Certificate of Recognition in the 13<sup>th</sup> annual Career Awareness Week, June 2007 from Lankershim Elementary School  
Completed Online training Certificate for preventing workplace harassment—California Supervisors Edition for San Bernardino County 2008 and 2010

**Professional References:**

1. David X. Kolk., Ph.D.  
Utilities Director: 951-283-1097  
[dkolk@coltonca.gov](mailto:dkolk@coltonca.gov)
2. Todd Warden,  
South Coast Air Quality Management District (SCAQMD)  
Senior Public Information Specialist: 909-396-3370  
[twarden@aqmd.gov](mailto:twarden@aqmd.gov)
3. Marvin Moon  
City of Pasadena Water and Power  
Assistance General Manager of Power Supply: 562-431-1021  
[mmoon@cityofpasadena.net](mailto:mmoon@cityofpasadena.net)
4. Chuck Dantuono  
City of Highland  
Director of Administrative Services: 909-633-5267  
[cdantuono@cityofhighland.org](mailto:cdantuono@cityofhighland.org)
5. Mary E. Petit  
Founder and Co-Executive Director  
The Incredible Edible Community Garden: 941-276-1150  
[mary\\_petit@yahoo.com](mailto:mary_petit@yahoo.com)

Public Service Application  
Chandra Thomas



**RECEIVED**

SEP 22 2020

CITY OF HIGHLAND  
CITY CLERK

For Office Use Only:

Expires: 09/2021

### PUBLIC SERVICE APPLICATION

Appointees must be residents within the corporate city limits of the City of Highland, serve without compensation, submit a Statement of Economic Interests Form 700 and complete an ethics training course pursuant to AB 1234.

#### BOARD/COMMISSION/COMMITTEE YOU ARE APPLYING FOR:

- ☐ Community Trails Committee (see attached roles and responsibilities)
- ☐ Historic and Cultural Preservation Board (see attached roles and responsibilities)
- ☒ Planning Commission (see attached roles and responsibilities)

#### PERSONAL INFORMATION:

Name: Chandra Thomas

Address: 28971 Easton Lane, Highland Ca 92346

How long have you resided in Highland? Since December 2009

Home phone: N/A

Cell phone: 951-255-4075

Work phone: 951-355-4498

Email address: ChaChaChandraThomas@Yahoo.com

Occupation/Employer: Riverside County Fire Dept / Cal Fire

Employer address: 16902 Bundy Ave, Riverside Ca 92518

Position held: Emergency Medical Services, Training and Health and Safety Bureaus - Analyst II

Available for meetings: ☐ Daytime ☐ Evenings ☒ Both

## INTEREST IN THE POSITION:

What are your principal areas of interest in your City Government?

My primary interests are in Land Development as it relates to Planning, Transportation,  
Buidling and Safety, and Envrionmental Impacts. I also have interest in Policies, and  
legal enforcment. I have over 20 years experience with Land Development and regulatory  
compliance. Over ten years experince in Grading Permits and inspections, Land Use requirments,  
and regulation for new and re-development. I also have worked on the private side of  
development for builders, and have experience on the challenges for them to meet  
local requirments, and the difficulty of navigating though bureaucracy.

Education, training or special knowledge which might be relevant to this appointment:

Masters Degree in Public Administration. With a Master's Certificate in Water Resource  
Management. Professional Licenses/Certificates as CPESC, CESSWI. QSD/QSP.

Working for TLMA, Transporation Land Management Agency within Riverside County

I have vast experience as it realtes to public government and its processes. Ten years  
experience in Grading, Land Use requirments, Hearings, and Building requirements.

Employment, membership in service or community organizations or volunteer work which might be relevant to this appointment:

I have worked for Riverside County TLMA. Transporation Land Management Agency as a  
Program Division Manager within Building and Safety. I worked writing planning conditions for  
projects, and clearing conditions, and conducting inceptions for Planning, Building and Safety,  
Environmental, Code Enforcment and Mutli Species Habitat, Water courses, Rivers and Streams.

Land use and General Plan experience, as well final inspections for landscaping, drainage, building.

Have you been, or are you now, a member of a governmental board, commission or committee? ☒ Yes ☐ No

If so, please list the name and dates served:

I have served on various Technical Advisory Committees for Land Development, including  
TAC Committees for Public Outreach, Hydro-Modification and Building Commission, and  
Cal State University Public Administration Committee member.

**REMARKS:**

Please indicate any further information you wish to add regarding your desired appointment (use other side of paper if needed).

I am interested in using my skillset to serve my community. As a resident of Highland,  
and active community member, I care what happens in our City. I serve in leadership  
positions at my Church also located in Highland Ca. I am also involved with issues relating  
to water quality and resources which also can serve our community. We have an opportunity  
for growth within Highland Ca, while residents still value a smaller tight knit community.

SIGNATURE: Chandra Thomas

DATE: 09/22/2020

☒ Check box to confirm you have read the attached roles and responsibilities related to the committee, board or commission you are applying for.

When you have completed this application, please submit to:

CITY CLERK  
CITY OF HIGHLAND  
27215 BASE LINE  
HIGHLAND, CA 92346  
(909) 864-6861, EXT. 226

This application will be kept on file for a period of one year from the date signed.



Public Service Application  
Tamara Zaman



**RECEIVED**

SEP 14 2020

CITY OF HIGHLAND  
CITY CLERK

For Office Use Only:

Expires: 9/2021

**PUBLIC SERVICE APPLICATION**

Appointees must be residents within the corporate city limits of the City of Highland, serve without compensation, will have to submit an FPPC Statement of Economic Interests form and complete an ethics training course pursuant to AB 1234.

**BOARD/COMMISSION/COMMITTEE YOU ARE APPLYING FOR:**

- ☐ Community Trails Committee (see attached roles and responsibilities)
- ☐ Historic and Cultural Preservation Board (see attached roles and responsibilities)
- ☒ Planning Commission (see attached roles and responsibilities)

**PERSONAL INFORMATION:**

Name: Tamara Zaman

Address: 7383 Olive Tree Lane, Highland, Ca. 92346

How long have you resided in Highland? 19 years

Home phone: \_\_\_\_\_ Cell phone: 909-855-3365

Work phone: \_\_\_\_\_

Email address: Tamara\_zaman@yahoo.om

Occupation/Employer: Architectural Designer/Drafter

Employer address: N/A (Currently unemployed due to Covid-19)

Position held: Last position held - Assistant Project Manager

Available for meetings: ☐ Daytime ☒ Evenings ☐ Both

## INTEREST IN THE POSITION:

What are your principal areas of interest in your City Government?

My principal areas of interest within the City of Highland Government include bringing much needed businesses to the city. I feel the current direction of the city, regarding business, is going in the direction of warehouses. I have sat through many Planning Commission meetings hearing that the future of business is away from the traditional brick and mortar that we're all so used to. With the current trend hurdling toward online purchases and the warehouses it inevitably brings, I can see from where this belief may come. I believe the City of Highland has a wonderful opportunity to project its future in a different direction. I think the City of Highland should aim toward a more interactive retail/office/warehouse environment. An example of this would be IKEA, it allows for people to come, walk through its showrooms, market place, eat a light lunch or dinner at its restaurant and spend time and money (if they choose) at their facility and within the City of Highland. Another example of interactive retail would be something similar to the Sketchers warehouse/ store in Moreno Valley. It again allows people to come, shop for items, purchase a light lunch at the cafe and eat next to their reflection pond. This building is LEED Certified and is beautiful. Businesses like these, are good examples of warehouse, retail, office and sustainability the world is needing so much right now. They provide the traditional brick and mortar, the warehouse space that is inevitable with today's online lifestyle, it will provide more than just low paying warehouse jobs and will provide the citizens of Highland with an opportunity for job growth and will also provide a reason for citizens of other cities to come an visit and spend their money in Highland rather than somewhere else.

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Education, training or special knowledge which might be relevant to this appointment:

I hold a Bachelor of Science degree in Interior Design, I graduated with honors in 2006. I have been LEED (Leadership in Energy and Environmental Design) Accredited since December 2016. I am well versed in ADA requirements, California Building Codes and I am familiar with the City of Highland Municipal Code and General Plan. I am also on track to obtain my real estate license this year.

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Employment, membership in service or community organizations or volunteer work which might be relevant to this appointment:

I have been employed for nearly 20 in the field of architectural design with emphasis on K-12, commercial and tenant improvement design and construction. I have also taught various courses, in sustainability, architectural drafting and design, and facilities planning for almost 9 years at a local college. I was also on the Site Council at my son's charter school in San Bernardino which involved reviewing budgets, fundraising opportunities and planning for the future of the school and the students.

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Have you been, or are you now, a member of a governmental board, commission or committee?      ☒ Yes      ☐ No

If so, please list the name and dates served:

City of Highland Planning Commission - June 2018 to September 2020

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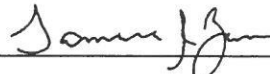
**REMARKS:**

Please indicate any further information you wish to add regarding your desired appointment (use other side of paper if needed).

Thank you for allowing me to be a participant on the Planning Commission for the last 2 years.

In those 2 years, I don't believe I have missed any meetings, even attending just days after undergoing a heart surgery. I hope, that the members of the current City Council, find that my dedication is deserving of another opportunity to be on the next Planning Commission. With that being said, I would also hope that the current City Council also reinstate the previous Planning Commission members as well. It was a pleasure working with, and learning from them. They are all very knowledgeable and dedicated to the City, its citizens and the City staff. Thank you.

---

SIGNATURE: 

DATE: September 13, 2020

☒ Check box to confirm you have read the attached roles and responsibilities related to the committee, board, or commission you are apply for.

When you have filled out this application please return it in person or mail to:

CITY CLERK, CITY OF HIGHLAND  
27215 BASE LINE  
HIGHLAND CA 92346  
(909) 864-6861, EXT. 226

This application will be kept on file for a period of one (1) year from the date signed.

## Proposed Resolution

**RESOLUTION NO. 2020-\_\_\_\_\_**

**A RESOLUTION OF THE CITY COUNCIL OF THE CITY OF HIGHLAND,  
CALIFORNIA, PROVIDING FOR THE TERMS OF OFFICE FOR  
PLANNING COMMISSIONERS**

**WHEREAS**, on September 8, 2020, the City Council declared all five Planning Commission seats vacant; and

**WHEREAS**, on October 27, 2020, the City Council will be appointing five individuals to the Planning Commission; and

**WHEREAS**, Highland Municipal Code section 2.16.020(A) states that "[e]ach member of the planning commission shall serve a four-year term of office, except for the initial appointment in which two members shall hold a term of office expiring on May 1, 2017 (a two-year term), and three members shall hold a term of office expiring on May 1, 2019 (a four-year term). Initial terms of office shall be determined by lot by the city council upon determination of the planning commission appointment"; and

**WHEREAS**, consistent with Highland Municipal Code section 2.16.020(A), the initial term for two Planning Commissioners is set to expire on May 1, 2021, a four-year extension on the initial May 1, 2017 expiration date. The initial term for three Planning Commissioners is set to expire on May 1, 2023, a four-year extension on the initial May 1, 2019 expiration date; and

**WHEREAS**, Highland Municipal Code section 2.15.040 provides that "the terms of commissioners shall be for four years, except as may otherwise be provided by ordinance of the city council. The term of a commissioner which expires is automatically extended until a successor is appointed."

**NOW, THEREFORE, THE CITY COUNCIL OF THE CITY OF HIGHLAND, CALIFORNIA, DOES HEREBY RESOLVE, DECLARE, DETERMINE AND ORDER AS FOLLOWS:**

**SECTION 1.** The term for three of the Planning Commissioners shall expire on May 1, 2023. The term for two of the Planning Commissioners that is set to expire on May 1, 2021, will automatically be extended by four years so that the new expiration date is May 1, 2025.

**SECTION 2.** The two Planning Commissioners that will serve the initial six-month term, that will automatically be extended to expire on May 1, 2025, shall be selected randomly by lot.

**SECTION 3.** The City Clerk shall certify to the passage and adoption of this resolution and enter it into the book of original resolutions.

**PASSED, APPROVED AND ADOPTED** this 27th day of October, 2020.

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Larry McCallon  
Mayor

ATTEST:

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Betty Hughes, MMC  
City Clerk



# STAFF REPORT

## TO THE CITY COUNCIL

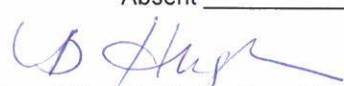
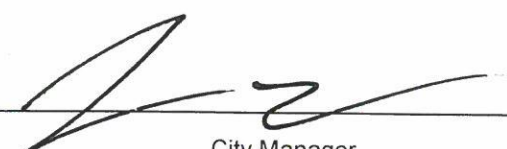
**DATE:** October 27, 2020

**FROM:** Joseph A. Hughes, City Manager

**PREPARED BY:** Betty Hughes, MMC, City Clerk

**SUBJECT:** City Manager Report and Comments  
(Work Program, Regional/Legislative/Development Issues, Subcommittees, etc.)

**RECOMMENDATION:** Discussion and possible action.

|                                                                                                            |               |                                                                                                               |                           |
|------------------------------------------------------------------------------------------------------------|---------------|---------------------------------------------------------------------------------------------------------------|---------------------------|
| Approved _____                                                                                             | Motion _____  | Second _____                                                                                                  | Agenda Item No. <u>15</u> |
| Denied _____                                                                                               | Ayes _____    |                                                                                                               |                           |
| Continued _____                                                                                            | Noes _____    |                                                                                                               | File No. _____            |
| Tabled _____                                                                                               | Abstain _____ |                                                                                                               |                           |
|                                                                                                            | Absent _____  |                                                                                                               |                           |
| <br>_____<br>City Clerk |               | <br>_____<br>City Manager |                           |





# STAFF REPORT

## TO THE CITY COUNCIL

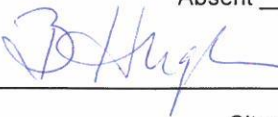
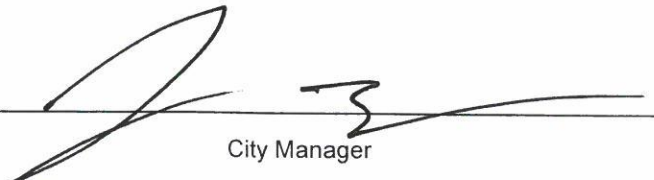
**DATE:** October 27, 2020

**FROM:** Joseph A. Hughes, City Manager

**PREPARED BY:** Betty Hughes, MMC, City Clerk

**SUBJECT:** Council Member Comments  
(Agency/Committee/AB1234 Reports, District Updates, etc.)

**RECOMMENDATION:** Discussion and possible action.

|                                                                                                   |               |                                                                                                      |                           |
|---------------------------------------------------------------------------------------------------|---------------|------------------------------------------------------------------------------------------------------|---------------------------|
| Approved _____                                                                                    | Motion _____  | Second _____                                                                                         | Agenda Item No. <u>16</u> |
| Denied _____                                                                                      | Ayes _____    |                                                                                                      |                           |
| Continued _____                                                                                   | Noes _____    |                                                                                                      | File No. _____            |
| Tabled _____                                                                                      | Abstain _____ |                                                                                                      |                           |
|                                                                                                   | Absent _____  |                                                                                                      |                           |
| <br>City Clerk |               | <br>City Manager |                           |