

**PROPOSED AGENDA  
BOARD OF DIRECTORS' MEETING  
EQUUS BEDS GROUNDWATER MANAGEMENT DISTRICT NO. 2**

**Wednesday, June 11, 2025**

**9:30 a.m.**

**Join Zoom Meeting**

<https://zoom.us/j/9329203912?pwd=4AOn2fCiesJVseaUwVbcbtHhMkbbbE.1&omn=98188311893>

**Meeting ID: 932 920 3912 Passcode: 566516**

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**1. APPROVAL OF MINUTES**

- a. May 14, 2025, Board Meeting
- b. 2025 Annual Meeting Review

**2. APPROVAL OF AGENDA**

**3. FINANCIAL REPORT**

- a. May Financial Report

**4. APPROVAL OF EXPENDITURES**

- a. June Expenditures

**5. PUBLIC FORUM –** *Persons may present written or verbal comments concerning non-agenda business. Presentations are limited to five minutes.*

**6. APPEAL REVIEW – None Pending**

**7. OLD BUSINESS**

- a. High Plains Aquifer RCPP

**8. NEW BUSINESS**

- a. Oath of Office – Rodney Eggleston & David Stroberg
- b. WRCP Application – Everygy, Water Right No. 4240, Section 9-23S-5W, Reno Co.
- c. WRCP Application – Everygy, Water Right No. 11788, Section 10-23S-5W, Reno Co.
- d. 2021-2023 City of Wichita ASR Accounting Reports
- e. District Website Upgrade
- f. Draft FY 2026 Budget Review

**9. AGENCY & COMMITTEE REPORTS**

- a. Division of Water Resources
- b. Kansas Water Authority
- c. Equus - Walnut Regional Advisory Committee
- d. Regional Economic Area Partnership of South-Central Kansas

**10. MANAGER'S REPORT**

- a. ASR Project Report
- b. Administrative and Field Tasks
- c. Review of Term Permit Applications
- d. Monthly Information and Service Report
- e. Legislative Update

**11. ADDITIONS TO THE AGENDA**

**12. BOARD ROUND TABLE DISCUSSION**

**13. EXECUTIVE SESSION - CONSULTATION WITH ATTORNEY**

**NOTICE:** All Board of Directors meeting and any portion thereof are open to the public, except for closed or executive meetings, as prescribed by K.S.A. 75-4319. Please complete a meeting notice form, if you wish to be notified of Board of Directors meetings, hearings, work sessions or other business meetings. Notice forms may be obtained by contacting the Equus Beds Groundwater Management District No. 2.