

**SUBMITTAL TO THE FLOOD CONTROL AND
WATER CONSERVATION DISTRICT BOARD
COUNTY OF RIVERSIDE, STATE OF CALIFORNIA**

925 B



FROM: General Manager-Chief Engineer

SUBMITTAL DATE:

June 28, 2005

SUBJECT: Budget Report for Fiscal Year 2005-2006

RECOMMENDED MOTION:

The Board receive and file the District's informational budget report for Fiscal Year 2005-06, "ANNUAL BUDGET (INFORMATIONAL), Fiscal Year July 1, 2005 - June 30, 2006".

BACKGROUND:

The District's legally adopted budget for Fiscal Year 2005-06 is the budget adopted by the Board of Supervisors on June 28, 2005, for the County of Riverside, and for all Special Districts whose affairs and finances are under its supervision. There is broad public participation in the District's seven annual Budget Zone Hearings and Workshops, and the public, the various cities and the District's Zone Commissioners require project level detail of the District's annual budget. The report you are considering today, "ANNUAL BUDGET (INFORMATIONAL), Fiscal Year July 1, 2005 - June 30, 2006" is intended to bridge the information gap between the District's legally adopted budget, and the detailed project level information that the public, cities and Zone Commissioners require. The information contained in this report is identical to the budgetary detail submitted to the Executive Office, and shown in Summary form in the County of Riverside's adopted budget for FY 2005-06.

Jeannie Key-Hawkins
Departmental Concurrence

WARREN D. WILLIAMS
General Manager-Chief Engineer

FINANCIAL DATA	Current F.Y. District Cost:	N/A	In Current Year Budget:	N/A
	Current F.Y. County Cost:	N/A	Budget Adjustment:	N/A
	Annual Net District Cost:	N/A	For Fiscal Year:	2005-2006

SOURCE OF FUNDS: N/A	Positions To Be Deleted Per A-30	<input type="checkbox"/>
	Requires 4/5 Vote	<input type="checkbox"/>

C.E.O. RECOMMENDATION:

APPROVE

County Executive Office Signature *Bronda King*

- Dep't Recomm.: Policy
- Per Exec. Ofc.: Policy
- Consent
- Consent

Prev. Agn. Ref.: | **District:** All | **Agenda Number:**

**ATTACHMENTS FILED
WITH THE CLERK OF THE BOARD**

11.7