

**RE: ELECTRONIC FILING OF THE HARRISON COUNTY WATER ASSOCIATION, INC.  
MONTHLY WATER LOSS REPORT**

**CASE NUMBER 2023-00355**

**KENTUCKY PUBLIC SERVICE COMMISSION (KY PSC)  
FRANKFORT, KENTUCKY 40601  
*Filed electronically, 807 KAR 5:001***

**HCWA, Inc.  
Attn: Mr. Nathan Fields  
P.O. Box 215  
Cynthiana, Kentucky 41031**

**Jesse Melcher Law Office, PLLC  
Attn: Mr. Jesse P. Melcher, Esq.  
P.O. Box 345  
Mount Olivet, Kentucky 41064**

**HCWA NOTICE OF FILING SEPTEMBER MONTHLY REPORT  
REGARDING WATER LOSS (KY PSC REPORT FORM)**

**COMMONWEALTH OF KENTUCKY**

**BEFORE THE PUBLIC SERVICE COMMISSION**

**In the Matter of: ELECTRONIC FILING OF  
THE HARRISON COUNTY WATER ASSOCIATION, INC.  
("HCWA") AS TO THE MONTHLY WATER LOSS REPORT**

**CASE NUMBER 2023-00355**

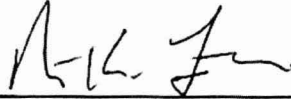
**NOTICE OF FILING OF SEPTEMBER WATER LOSS REPORT**

Comes now the Harrison County Water Association, Inc., by and through their counsel, Mr. Jesse P. Melcher, Esq., attested to by manger, Nathan Fields, and hereby files the monthly water loss report for the month of September, 2025, as follows:

- A. See Attached KY PSC Water Loss Report for the above referenced period, which is fully incorporated herein, as if written word for word herein".

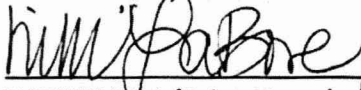
CERTIFICATION/VERIFICATION OF INFORMATION

I, Nathan Fields, Manager, for the Harrison County Water Association, Inc., hereby certify that I have read over the foregoing information being submitted to the Kentucky Public Service Commission, and that all averments and statements herein are true and accurate to the best of our knowledge and belief.

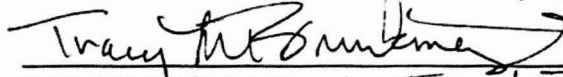


NATHAN FIELDS, MANAGER

We, Nikki LaBore (print name) and Tracy Brinkmeyer (print name) as two witnesses, state that Nathan Fields, did in our presence execute their signatures, and affirm and acknowledge their certification to the Kentucky Public Service Commission, concerning Harrison County Water Association Inc.'s, reporting requirements pursuant to KY Public Service Commission, Case No.'s 2023-00154 and 2023-00355



WITNESS # 1 (Print Name) Nikki LaBore



WITNESS # 2 (Print Name) Tracy Brinkmeyer

Respectfully submitted,

s/ MR. JESSE P. MELCHER, ESQ.  
HARRISON COUNTY WATER ASSOCIATION, INC.  
ATTORNEY  
JESSE MELCHER LAW OFFICE, PLLC  
MR. JESSE P. MELCHER, ESQ.  
P.O. BOX 345  
MOUNT OLIVET, KY 41064  
606-724-5322 (phone)  
jpmecher@yahoo.com

# PUBLIC SERVICE COMMISSION

## Monthly Water Loss Report

Water Utility: Harrison County Water Association

For the Month of: September Year: 2025

| LINE # | ITEM                                                              | GALLONS (Omit 000's) |
|--------|-------------------------------------------------------------------|----------------------|
| 1      | <b>WATER PRODUCED AND PURCHASED</b>                               |                      |
| 2      | Water Produced                                                    |                      |
| 3      | Water Purchased                                                   | 47,439               |
| 4      | <b>TOTAL PRODUCED AND PURCHASED</b>                               | 47,439               |
| 5      |                                                                   |                      |
| 6      | <b>WATER SALES</b>                                                |                      |
| 7      | Residential                                                       | 31,304               |
| 8      | Commercial                                                        | 4,865                |
| 9      | Industrial                                                        |                      |
| 10     | Bulk Loading Stations                                             |                      |
| 11     | Wholesale                                                         |                      |
| 12     | Public Authorities                                                |                      |
| 13     | Other Sales (explain) _____                                       |                      |
| 14     | <b>TOTAL WATER SALES</b>                                          | 36,169               |
| 15     |                                                                   |                      |
| 16     | <b>OTHER WATER USED</b>                                           |                      |
| 17     | Utility and/or Water Treatment Plant                              |                      |
| 18     | Wastewater Plant                                                  |                      |
| 19     | System Flushing                                                   | 165                  |
| 20     | Fire Department                                                   | 5                    |
| 21     | Other Usage (explain) _____                                       |                      |
| 22     | <b>TOTAL OTHER WATER USED</b>                                     | 170                  |
| 23     |                                                                   |                      |
| 24     | <b>WATER LOSS</b>                                                 |                      |
| 25     | Tank Overflows                                                    | 10                   |
| 26     | Line Breaks                                                       | 223                  |
| 27     | Line Leaks                                                        | 10,867               |
| 28     | Excavation Damages                                                |                      |
| 29     | Theft                                                             |                      |
| 30     | Other Loss (explain) _____                                        |                      |
| 31     | <b>TOTAL WATER LOSS</b>                                           | 11,100               |
| 32     |                                                                   |                      |
| 33     | <b>Note:</b> Line 14 + Line 22 + Line 31 <b>MUST</b> Equal Line 4 |                      |
| 34     |                                                                   |                      |
| 35     | <b>WATER LOSS PERCENTAGE</b>                                      |                      |
| 36     | (Line 31 divided by Line 4)                                       | 23.40%               |