

**CONSERVATION COMMISSION  
(INLAND WETLANDS & WATERCOURSES AGENCY)  
GLASTONBURY, CONNECTICUT  
REGULAR MEETING**

THURSDAY, OCTOBER 24, 2024  
6:30 PM *via ZOOM video conferencing*

Frank Kaputa, Chairman  
Mark Temple, Vice-Chairman  
Kim McClain, Secretary  
Justin Blain  
Brian Davis  
Anna Gault Galjan  
Dustin Kach

**ANNOTATED AGENDA**

**I. INLAND WETLANDS & WATERCOURSES AGENCY**

1. Application of **2283-2289 MAIN STREET, LLC, MAIN STREET DEVELOPERS, LLC & MAIN STREET GLASTONBURY 2341 LLC** for an **inland wetlands and watercourses permit to allow redevelopment to include residential and retail with new parking – 2277-2289, 2327-2333, 2341-2345 & 2389 Main Street** – Town Center Zone – Alter & Pearson, LLC – Peter J. Christian for HB Nitkin, representing the applicants **UNAN APPROVED**
2. Application of **Rosenblit Enterprises, LLC** for an **inland wetlands and watercourses permit to allow creation of a residential building lot & site plan - 108 Chamberlain Lane** – Rural Residence Zone – Denise P. Lord, P.E., Barton & Loguidice **CONTINUED TO 11-7 MEETING (TENTATIVE) NO DISCUSSION**
3. Application of **Morello Realty LLC** for an **inland wetlands and watercourses permit** for a **CGS 8-30g project**; adding a 3.5 story, **42-unit, multi-family building** to site **with existing 6-unit multi-family**, plus parking – **36 HOPEWELL ROAD - Village Residential Zone** – Attorney Meghan Hope – Rose Tiso & Company – Landscape Architect Biff Schechinger **CONTINUED TO 11-7 MEETING (TENTATIVE) NO DISCUSSION**
4. Informal discussion – application requirements for pond restoration – **211 Country Club Road** – Rural Residence Zone - **Carla Harrod**, owner **DISCUSSED**

**II. CONSERVATION COMMISSION – NO BUSINESS**

**III. APPLICATIONS FOR FUTURE MEETINGS – NO BUSINESS**

**IV. COMMENTS BY CITIZENS ON NON-AGENDA ITEMS - NONE**

**V. APPROVAL OF MINUTES - Minutes of the Regular Meeting of October 10, 2024  
UNAN APPROVED**

**VI. OTHER BUSINESS**

1. Chairman's Report **GIVEN**
2. Commissioner's Report **GIVEN**
3. Environmental Planner's Report **GIVEN**