

## **M E M O R A N D U M**

**TO:** Governing Board Members

**FROM:** , Office of Communications & Public Engagement

**DATE:** February 9, 2023

**SUBJECT:** Presentations for Agenda items 27, 28 and 29.

**Agenda Item Background:**

**Staff Contact and/or Presenter:**

### **ATTACHMENTS:**

[27 Mitnik Water Conditions Report](#)

[28 Glenn Ecological Conditions Report](#)

[29 Bartlett District Response to Executive Order 23-06](#)