



**BOARD OF DIRECTORS  
Regular Meeting**

**AGENDA**

Date: Thursday, March 19, 2020  
Time: 1:00 p.m.

**Place: Community Meeting Room  
Irvine Ranch Water District  
15500 Sand Canyon Avenue  
Irvine, CA 92618**

*Except as otherwise provided by law, no action shall be taken on any item not appearing in the following agenda. However, items may be taken up in different sequence.*

*At the conclusion of the meeting on items listed in this agenda, members of the public may address the board on items of interest that are within the subject matter and jurisdiction of the board.*

*Any member of the public may ask the board to be heard on the following items as those items are called.*

- I. Call to Order
  - A. Flag Salute
  - B. Roll Call
  
- II. Approve Minutes of 12/12/19 Meeting *Attachment 1*  
**Action Item**
  
- III. Investment Report:
  - A. 4<sup>th</sup> Quarter 2019 Investment Update *Attachment 2*  
(Dan Schoessow, Northern Trust)  
**Information Item**
  
- IV. Wildland Report
  - A. 2019 Nature Reserve of Orange County Annual Report Update *Attachment 3*  
(Danny Fry)  
**Information Item**

- B. Western Spadefoot Toad Pool Creation/Upland Habitat Restoration Update  
(Danny Fry)  
**Information Item**
  
- V. 2018 Tax Return (October 1, 2018 – September 30, 2019) *Attachment 4*  
**Information Item**
  
- VI. Financial Report: February 28, 2020 *Attachment 5*  
**Action Item**
  - A. Asset Report
  - B. Disbursement and Deposits: Endowment Fund
  - C. Disbursement and Deposits: Restoration Funds
  - D. Profit and Loss Budget Report
  
- VII. Committee Reports  
**Information Item**
  - A. Management *Attachment 6*
    - i. Executive Committee
    - ii. Finance Committee
    - iii. Outreach & Development Committee
    - iv. Boundary Amendment & Acquisition Committee
    - v. Nomination Committee
    - vi. Audit Committee
  
  - B. Science & Land Management
    - i. Technical Advisory Committee
    - ii. Land Management Committee
  
- VIII. Executive Director’s Report
  - A. Staffing Update
  - B. June Field Trip
  
- IX. Strategic Plan Update *Attachment 7*
  
- XI. Oral Communications
  
- XIII. Adjournment: \_\_\_\_\_