Due to COVID-19, Meeting will be held by phone conference, in accordance with the proclamation of Governor Baker
Call in number (657) 220-3242      Access Code: 184-148-855

Note: Proceedings of this meeting are being audio recorded. Please shut off all electronic devices.

1. PROCEDURES
   a. Roll Call
   b. Notice to City Clerk
   c. Approval Request: Approval of the Minutes from November 19, 2020 Regular Meeting

2. CORRESPONDENCE
   a. Notifying the Board of the re-appointment of Chairman Joseph Carlson to the WHA Board of Commissioners for a second term.
   b. Notifying the Board of notice from the Department of Housing and Urban Development awarding the WHA a 2020 Capital Fund Emergency Grant for 275 Pleasant Street.
   c. Notifying the Board of notice from the Greater Worcester Community Foundation awarding the WHA a Community Grant for Camp Lakeside.
   d. Notifying the Board of notice from the Department of Housing and Community Development awarding the WHA $576,280 in Formula Funding for Fiscal Year 2024.

3. FINANCE
   a. Financial Statement through October 31, 2020
   b. Notifying the Board of notice from the Department of Housing and Community Development regarding increase in State public housing insurance rate for WHA.
   c. Approval Request: For tenant accounts receivable write-offs
   d. Approval Request: To authorize the optional payment to vendors by direct deposit (ACH)
4. **ADMINISTRATION**
   
a. Status Report: Admissions  
b. Status Report: Property Management  
c. Status Report: Leased Housing  
d. Status Report: Family & Resident Services  
e. Status Report: Public Safety  
f. Status Report: Human Resources  
g. **Approval Request:** For submission of the FY22 WHA Annual Plan to HUD  

5. **MAINTENANCE & MODERNIZATION**
   
a. Status Report: Maintenance  
b. Status Report: Modernization  
c. Status Report: New Projects & Development  
d. **Approval Request:** For award recommendation relative to contracting for the supply and delivery of locks and related products  
e. **Approval Request:** For award recommendation relative to contracting for the supply and delivery of electrical and lighting supplies  

6. **CHIEF EXECUTIVE OFFICER**
   
a. Chief Executive Officer Report  

7. **DEPARTMENT PRESENTATION**
   
a. Maintenance  

8. **TENANT PARTICIPATION / RECOGNITION**

9. **ADJOURNMENT**