**PUBLIC NOTICE**

**NOTICE OF ZONE 6 WATER SUPPLY COMMITTEE MEETING
OF THE
SAN BENITO COUNTY WATER DISTRICT**

**NOTICE IS HEREBY GIVEN** that the **Zone 6 Water Supply Committee** of the San Benito County Water District will hold a committee meeting on **Tuesday, November 17, 2020 at 4:00 p.m.,** at 30 Mansfield Road, Hollister, California to conduct the following business:

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**Assistance for those with disabilities:** If you have a disability and need accommodation to participate in the meeting, please call Barbara Mauro, Board Clerk at (831) 637-8218 for assistance so the necessary arrangements can be made.

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On March 12, 2020, Governor Newsom issued Executive Order N-25-20, which enhances State and Local Governments' ability to respond to COVID-19 Pandemic based on Guidance for Gatherings issued by the California Department of Public Health. The Executive Order specifically allows local legislative bodies to hold meetings via teleconference and to make meetings accessible electronically, in order to protect public health. There will be NO physical location of the meeting. Members of the public participating are instructed to be on mute during the proceedings and to speak only when public comment is allowed, after requesting and receiving recognition from the Committee.

Conference Telephone Number: 844-233-5644

Conference Code: 6753837632

If you plan to participate in the meeting, please call Barbara Mauro, Board Clerk, at (831) 637-8218, 48 hours prior to meeting for assistance

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## AGENDA

1.   Discuss and Consider Recommending the Board Authorize the District Manager to Execute a Contract with Todd Groundwater for the 2020 Urban Water Management Plan Update (NTE) $97,438

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All public records relating to an agenda item on this agenda are available for public inspection at the time the record is distributed to all, or a majority of all, members of the Board. Such records shall be available at the District office located at 30 Mansfield Road, Hollister, California.

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**BOARD OF DIRECTORS
SAN BENITO COUNTY WATER DISTRICT**