**NOTICE OF COMPLETION & ENVIRONMENTAL DOCUMENT TRANSMITTAL**

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| ***SCH No.:\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_***  *For U.S. Mail*: State Clearinghouse, PO Box 3044, Sacramento, CA 95812-3044 (916) 445-0613  *For Hand Delivery/Street Address*: 1400 Tenth Street, Sacramento, CA 95814 | | | | | | | | | |
| **PROJECT TITLE** |  | | | | | | | | |
| LEAD AGENCY | | | | | | | CONTACT PERSON | | |
| MAILING ADDRESS | | | | | | | TELEPHONE | | |
| CITY | |  | ZIP CODE | | |  | COUNTY | | |
| **PROJECT LOCATION** |  | | | | | | | | |
| COUNTY | | | | CITY/NEAREST COMMUNITY | | | | | |
| LAT. / LONG.: ° ′ ″ N/ ° ′ ″ W | | | | | | | | | |
| CROSS STREETS | | | | ZIP CODE | | | | TOTAL ACRES | |
| ASSESSOR’S PARCEL NO. | | | | SECTION | TOWNSHIP | | | RANGE | BASE |
| WITHIN 2 MILES: STATE HIGHWAY NO. | | | | | WITHIN 2 MILES: WATERWAYS | | | | |
| WITHIN 2 MILES: AIRPORTS | | | | WITHIN 2 MILES: RAILWAYS | | | | WITHIN 2 MILES: SCHOOLS | |

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| **DOCUMENT TYPE** | | | |  | | | |
| **CEQA** | | | | **NEPA** | | **OTHER** | |
|  | NOP |  | Supplemental EIR |  | NOI |  | Joint Document |
|  | Early Cons |  | Subsequent EIR |  | EA |  | Final Document |
|  | Neg Dec |  | (Prior SCH No.): |  | Draft EIS |  | Other: |
|  | Mit Neg Dec |  | Other: |  | FONSI |  |  |
|  | Draft EIR |  |  |  |  |  |  |

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| **LOCAL ACTION TYPE** | | | |  | | | |
|  | General Plan Update |  | Specific Plan |  | Rezone |  | Annexation |
|  | General Plan Amendment |  | Master Plan |  | Prezone |  | Redevelopment |
|  | General Plan Element |  | Planned Unit Development |  | Use Permit |  | Coastal Permit |
|  | Community Plan |  | Site Plan |  | Land Division (Subdivision, etc.) |  | Other: |

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| **DEVELOPMENT TYPE** | | | | | | | | |
|  | Residential: | Units: | Acres: |  |  | Water Facilities: | Type: | MGD: |
|  | Office: | Sq. ft. | Acres: | Employees: |  | Transportation: | Type: |  |
|  | Commercial: | Sq. ft. | Acres: | Employees: |  | Mining: | Mineral: | |
|  | Industrial: | Sq. ft. | Acres: | Employees: |  | Power: | Type: | MW: |
|  | Educational: |  | | |  | Waste Treatment: | Type:       MGD: | |
|  | Recreational: |  | | |  | Hazardous Waste: | Type: | |
|  |  |  | | |  | Other: | | |

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| **PROJECT ISSUES DISCUSSED IN DOCUMENT:** | | | | | |
|  | Aesthetic/Visual |  | Geologic/Seismic |  | Toxic/Hazardous |
|  | Agricultural Land |  | Minerals |  | Traffic/Circulation |
|  | Air Quality |  | Noise |  | Vegetation |
|  | Archaeological/Historical |  | Population/Housing Balance |  | Water Quality |
|  | Biological Resources |  | Public Services/Facilities |  | Water Supply/Groundwater |
|  | Coastal Zone |  | Recreation/Parks |  | Wetland/Riparian |
|  | Drainage/Absorption |  | Schools/Universities |  | Wildlife |
|  | Economic/Jobs |  | Septic Systems |  | Growth Inducement |
|  | Fiscal |  | Sewer Capacity |  | Land Use |
|  | Flood Plain/Flooding |  | Soil Erosion/Compaction/Grading |  | Cumulative Effects |
|  | Forest Land/Fire Hazard |  | Solid Waste |  | Greenhouse Gases |
|  | Other:\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ |

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| **PRESENT LAND USE/ZONING/GENERAL PLAN USE DESIGNATION:** |

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| **PROJECT DESCRIPTION** (*please use a separate page if necessary*)  *NOTE: The State Clearinghouse will assign identification numbers for all new projects. If a SCH number already exists for a project (e.g. Notice or Preparation or previous draft document) please fill in.*        Revised 2010 |

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|  | **Reviewing Agencies Checklist** *Appendix C*  Lead Agencies may recommend State Clearinghouse distribution by marking agencies below with an **“X.”** If you have already sent your document to the agency please denote that with an **“S.”** | | | | | |
| \_\_\_\_ | Air Resources Board | | | \_\_\_\_ | Native American Heritage Commission | |
| \_\_\_\_ | Boating & Waterways, Department of | | | \_\_\_\_ | Office of Historic Preservation | |
| \_\_\_\_ | California Emergency Management Agency | | | \_\_\_\_ | Office of Public School Construction | |
| \_\_\_\_ | California Highway Patrol | | | \_\_\_\_ | Parks & Recreation, Department of | |
| \_\_\_\_ | Caltrans District # | | | \_\_\_\_ | Pesticide Regulation, Department of | |
| \_\_\_\_ | Caltrans Division of Aeronautics | | | \_\_\_\_ | Public Utilities Commission | |
| \_\_\_\_ | Caltrans Planning | | | \_\_\_\_ | Regional WQCB #\_\_\_\_\_\_\_\_\_\_\_\_ | |
| \_\_\_\_ | Central Valley Flood Protection Board | | | \_\_\_\_ | Resources Agency | |
| \_\_\_\_ | Coachella Valley Mountains Conservancy | | | \_\_\_\_ | Resources Recycling and Recovery, Department of | |
| \_\_\_\_ | Coastal Commission | | | \_\_\_\_ | S.F. Bay Conservation & Development Commission | |
| \_\_\_\_ | Colorado River Board | | | \_\_\_\_ | San Gabriel & Lower Los Angeles Rivers & Mountains Conservancy | |
| \_\_\_\_ | Conservation, Department of | | | \_\_\_\_ | San Joaquin River Conservancy | |
| \_\_\_\_ | Corrections, Department of | | | \_\_\_\_ | Santa Monica Mountains Conservancy | |
| \_\_\_\_ | Delta Protection Commission | | | \_\_\_\_ | State Lands Commission | |
| \_\_\_\_ | Education, Department of | | | \_\_\_\_ | SWRCB: Clean Water Grants | |
| \_\_\_\_ | Energy Commission | | | \_\_\_\_ | SWRCB: Water Quality | |
| \_\_\_\_ | Fish & Wildlife Region # \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ | | | \_\_\_\_ | SWRCB: Water Rights | |
| \_\_\_\_ | Food & Agriculture, Department of | | | \_\_\_\_ | Tahoe Regional Planning Agency | |
| \_\_\_\_ | Forestry & Fire Protection, Department of | | | \_\_\_\_ | Toxic Substances Control, Department of | |
| \_\_\_\_ | General Services, Department of | | | \_\_\_\_ | Water Resources, Department of | |
| \_\_\_\_ | Health Services, Department of | | | \_\_\_\_ | Other: | |
| \_\_\_\_ | Housing & Community Development | | | \_\_\_\_ | Other: | |
| **Local Public Review Period** (to be filled in by lead agency): | | | | | | |
| Starting Date: | |  | Ending Date: | | |  |
| Address where copies of the Draft EIR are available and a description of how the Draft EIR can be provided in an electronic format: | | | | | |  |

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| **Lead Agency** (Complete if applicable): | |
| Consulting Firm: |  |
| Address: |  |
| City/State/Zip: |  |
| Contact: |  |
| Phone: |  |

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| **Applicant:** |  |
| Address: |  |
| City/State/Zip: |  |
| Phone: |  |

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| Signature of Lead Agency Representative: |  | Date: |  |

Authority cited: Section 21083, Public Resources Code. Reference: Section 21161, Public Resources Code.

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| **For SCH Use Only:** | |
| Date Received at SCH |  |
| Date Review Starts |  |
| Date to Agencies |  |
| Date to SCH |  |
| **Clearance Date** |  |
| *Notes:* |  |