



# Snohomish County Council

## Legislation Details (With Text)

**File #:** 2021-1110    **Version:** 1

**Type:** Open Space Application    **Status:** Approved

**File created:** 12/22/2021    **In control:** Public Hearings

**On agenda:** 5/18/2022    **Final action:** 5/18/2022

**Title:** Open Space Agriculture Conservation Application #3235 - Pamela Sue Jones

**Sponsors:**

**Indexes:**

**Code sections:**

**Attachments:** 1. Pamela Sue Jones - Open Space Application #3235, 2. Motion 22-178, 3. OPEN SPACE TAXATION AGREEMENT - EXECUTED, 4. Spring 2022 Open Space PDS Memo-Report

Date	Ver.	Action By	Action	Result
5/18/2022	1	Public Hearings	Approved	
4/19/2022	1	Planning and Community Development Committee	Moved to Administrative Matters	
1/12/2022	1	General Legislative Session	Received and referred	

### Executive/Council Action Form (ECAF)

**ITEM TITLE:**

Open Space Agriculture Conservation Application #3235 - Pamela Sue Jones

**DEPARTMENT:** Assessor

**ORIGINATOR:** Mary Ann Courtney

**EXECUTIVE RECOMMENDATION:** Send to PDS for review (Ken Klein 12/22/21)

**PURPOSE:** The legislature enacted RCW 84.34 to maintain, preserve, conserve and protect lands for the social well being of the state and its citizens and has further declared, "that assessment practices must be so designed as to permit the continued availability of open space lands for these purposes."

**BACKGROUND:** Owner requests reclassification from Open Space Ag to Open Space Ag Conservation for 6 acres. The property is no longer generating income from commercial agricultural use. The property is located approximately .31 miles east from 156<sup>th</sup> and .52 miles east from 153<sup>rd</sup> Avenue.

**FISCAL IMPLICATIONS:**

EXPEND: FUND, AGY, ORG, ACTY, OBJ, AU	CURRENT YR	2ND YR	1ST 6 YRS

<b>TOTAL</b>			
--------------	--	--	--

<b>REVENUE:</b> FUND, AGY, ORG, REV, SOURCE	CURRENT YR	2ND YR	1ST 6 YRS
<b>TOTAL</b>			

**DEPARTMENT FISCAL IMPACT NOTES:** Click or tap here to enter text.

**CONTRACT INFORMATION:**

ORIGINAL      \_\_\_\_\_ CONTRACT#      \_\_\_\_\_ AMOUNT      \_\_\_\_\_  
AMENDMENT    \_\_\_\_\_ CONTRACT#    \_\_\_\_\_ AMOUNT    \_\_\_\_\_

**Contract Period**

ORIGINAL      START      \_\_\_\_\_ END      \_\_\_\_\_  
AMENDMENT    START      \_\_\_\_\_ END      \_\_\_\_\_

**OTHER DEPARTMENTAL REVIEW/COMMENTS:** Reviewed/approved by J. Woodard/N. Kennedy