



# Snohomish County Council

## Legislation Text

File #: 2022-0959, Version: 1

### Executive/Council Action Form (ECAF)

**ITEM TITLE:**

Motion 22-421, approving the 2023 Prosecuting Attorney’s Office Grant Work Plan

**DEPARTMENT:** Prosecuting Attorney

**ORIGINATOR:** Vanessa de Salome

**EXECUTIVE RECOMMENDATION:** Approved by Ken Klein 9/27/22

**PURPOSE:** Approve the 2023 Grant Work Plan for the Prosecuting Attorney’s Office

**BACKGROUND:** SCC 4.26.025 provides for the department director to prepare a Grant Work Plan (GWP) to be submitted by the County Executive for inclusion in the supplemental information submitted to the County Council in accordance with SCC 4.26.021. The attached GWP describes each grant that is anticipated by the Prosecuting Attorney’s Office for calendar year 2023. The GWP includes the following information for each grant: department division, fund, program, purpose of grant, grantor, grant term, amount of grant award, amount of matching funds required, source of matching funds, number of required FTEs to perform grant (including an indication if new or project FTEs are required). Also included is the Grant Work Plan Summary for all grants included in the Grant Work Plan

**FISCAL IMPLICATIONS:**

| <b>EXPEND:</b> 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:** Approved by Finance (Nathan Kennedy 9/27/22)