

**SUBMITTAL TO THE BOARD OF SUPERVISORS
COUNTY OF RIVERSIDE, STATE OF CALIFORNIA**

423 B



FROM: TLMA - Planning Department

SUBMITTAL DATE:
February 6, 2009

SUBJECT: PUBLIC USE PERMIT NO. 890 – (Mitigated Negative Declaration) – Applicant: Jaswant Jhawar – Engineer / Representative: Ibrahim Massoud - First Supervisorial District – Woodcrest Area – Lake Mathews/Woodcrest Area Plan: Rural Community: Very Low Density Residential (RC:VLDR) (1 Acre Minimum) – Location: Northerly of Rabbit Scramble Trail, southerly of Mariposa Avenue, and westerly of Armintrout Drive – 6.30 Gross Acres – Zoning: Residential Agriculture (1 Acre Minimum) (A-1-1) - **REQUEST:** The Public Use Permit proposes a 12,460 sq. ft. facility for religious worship and private tutoring on 6.30 gross acres. The main worship building is 11,500 sq. ft. and includes a 5,000 sq. ft. worship hall, a 3,250 sq. ft. classroom, 1,125 sq. ft. of office space, 812 sq. ft. for restrooms and a 1,312 sq. ft. kitchen. The proposal also includes a 960 sq. ft. portable security office, 20,100 sq. ft. of landscaping, and 151 standard parking spaces with six (6) accessible parking spaces for persons with disabilities for a total of 157 spaces.

RECOMMENDED MOTION:

RECEIVE AND FILE The Notice of Decision for the above referenced case acted on by the Planning Commission on February 4, 2009.

The Planning Department recommended Approval; and,
THE PLANNING COMMISSION:

ADOPTED a **MITIGATED NEGATIVE DECLARATION** for **ENVIRONMENTAL ASSESSMENT NO. 41466**, based on the findings incorporated in the initial study and the conclusion that the project will not have a significant effect on the environment; and,

APPROVED PUBLIC USE PERMIT NO. 890, subject to the attached conditions of approval, and based upon the findings and conclusions incorporated in the staff report.

Ron Goldman
Planning Director

RG:db

REVIEWED BY EXECUTIVE OFFICE

DATE 2/9/09
Tina Grande
Departmental Conference

- Policy
- Policy
- Consent
- Consent
- Dept't Recomm.:
- Per Exec. Ofc.:

Prev. Agn. Ref. | District: First | Agenda Number:

**ATTACHMENTS FILED
WITH THE CLERK OF THE BOARD**

1.4