

Application for Federal Assistance SF-424

* 1. Type of Submission:

- ☐ Preapplication
☒ Application
☐ Changed/Corrected Application

* 2. Type of Application:

- ☒ New
☐ Continuation
☐ Revision

* If Revision, select appropriate letter(s):

* Other (Specify):

* 3. Date Received:

03/30/2024

4. Applicant Identifier:

5a. Federal Entity Identifier:

5b. Federal Award Identifier:

State Use Only:

6. Date Received by State:

7. State Application Identifier:

8. APPLICANT INFORMATION:

* a. Legal Name:

Clark County

* b. Employer/Taxpayer Identification Number (EIN/TIN):

88-6000028

* c. UEI:

PMGNVNSVFW7

d. Address:

* Street1:

4701 W RUSSELL RD SUITE 200

Street2:

* City:

LAS VEGAS

County/Parish:

* State:

NV: Nevada

Province:

* Country:

USA: UNITED STATES

* Zip / Postal Code:

89118-2231

e. Organizational Unit:

Department Name:

Environment and Sustainability

Division Name:

Air Quality

f. Name and contact information of person to be contacted on matters involving this application:

Prefix:

Ms.

* First Name:

Marci

Middle Name:

* Last Name:

Henson

Suffix:

Title:

Director

Organizational Affiliation:

Clark County Department of Environment and Sustainability

* Telephone Number:

702-455-3118

Fax Number:

* Email:

mhenson@clarkcountynv.gov

Application for Federal Assistance SF-424

* 9. Type of Applicant 1: Select Applicant Type:

B: County Government

Type of Applicant 2: Select Applicant Type:

Type of Applicant 3: Select Applicant Type:

* Other (specify):

* 10. Name of Federal Agency:

Environmental Protection Agency

11. Catalog of Federal Domestic Assistance Number:

66.046

CFDA Title:

Climate Pollution Reduction Grants

* 12. Funding Opportunity Number:

EPA-R-OAR-CPRGI-23-07

* Title:

Climate Pollution Reduction Grants Program: Implementation Grants (General Competition)

13. Competition Identification Number:

Title:

14. Areas Affected by Project (Cities, Counties, States, etc.):

Add Attachment

Delete Attachment

View Attachment

* 15. Descriptive Title of Applicant's Project:

Establish an All-In Home and Building Improvement Hub to provide a one stop shop for residents pursuing home improvements related to water and energy efficiency, electrification and indoor air quality

Attach supporting documents as specified in agency instructions.

Add Attachments

Delete Attachments

View Attachments

Application for Federal Assistance SF-424**16. Congressional Districts Of:**

* a. Applicant NV-ALL

* b. Program/Project NV-ALL

Attach an additional list of Program/Project Congressional Districts if needed.

Add Attachment

Delete Attachment

View Attachment

17. Proposed Project:

* a. Start Date: 10/01/2024

* b. End Date: 09/30/2029

18. Estimated Funding (\$):

* a. Federal	499,999,236.00
* b. Applicant	0.00
* c. State	0.00
* d. Local	0.00
* e. Other	0.00
* f. Program Income	0.00
* g. TOTAL	499,999,236.00

*** 19. Is Application Subject to Review By State Under Executive Order 12372 Process?**

- ☐ a. This application was made available to the State under the Executive Order 12372 Process for review on .
- ☒ b. Program is subject to E.O. 12372 but has not been selected by the State for review.
- ☐ c. Program is not covered by E.O. 12372.

*** 20. Is the Applicant Delinquent On Any Federal Debt? (If "Yes," provide explanation in attachment.)**☐ Yes ☒ No

If "Yes", provide explanation and attach

Add Attachment

Delete Attachment

View Attachment

21. *By signing this application, I certify (1) to the statements contained in the list of certifications and (2) that the statements herein are true, complete and accurate to the best of my knowledge. I also provide the required assurances** and agree to comply with any resulting terms if I accept an award. I am aware that any false, fictitious, or fraudulent statements or claims may subject me to criminal, civil, or administrative penalties. (U.S. Code, Title 18, Section 1001)**

☒ ** I AGREE

** The list of certifications and assurances, or an internet site where you may obtain this list, is contained in the announcement or agency specific instructions.

Authorized Representative:

Prefix: Ms. * First Name: Marci

Middle Name:

* Last Name: Henson

Suffix:

* Title: Director

* Telephone Number: 702-455-3118 Fax Number:

* Email: mhenson@clarkcountynv.gov

* Signature of Authorized Representative: Daniel Hoover * Date Signed: 03/30/2024