

City of Fort Lauderdale

City Commission Conference Meeting

Agenda

Tuesday, June 16, 2026 - 1:00 PM

***Broward Center for the Performing Arts - Mary N. Porter Riverview
Ballroom - 201 SW 5th Avenue, Fort Lauderdale, Florida 33312***

<https://fortlauderdale.legistar.com/Calendar.aspx>

www.fortlauderdale.gov/fltv

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FORT LAUDERDALE CITY COMMISSION

DEAN J. TRANTALIS Mayor

BEN SORENSEN Vice Mayor - Commissioner - District 4

JOHN C. HERBST Commissioner - District 1

STEVEN GLASSMAN Commissioner - District 2

PAM BEASLEY-PITTMAN Commissioner - District 3

RICHELLE WILLIAMS, City Manager

SHARI L. McCARTNEY, City Attorney

PATRICK REILLY, City Auditor

DAVID R. SOLOMAN, City Clerk

PUBLIC APPEARANCES BEFORE THE CITY COMMISSION:

If any person wishes to address the City Commission, the person shall sign up in the Broward Center for the Performing Arts - Mary N. Porter Riverview Ballroom lobby. A member of the City Clerk's Office Staff will be there to assist. Speaker Cards are given to the Mayor. After being recognized by the Mayor, the speaker should approach the podium, identify the agenda item in question, indicate support, opposition, or neutrality on the agenda item, and then proceed to succinctly state the speaker's position or present information.

If an attorney, or any other person appears before the Commission in a representative capacity, the attorney, or other representative shall also sign up in the Broward Center for the Performing Arts - Mary N. Porter Riverview Ballroom lobby. A member of the City Clerk's Office Staff will be there to assist. After being recognized by the Mayor, the speaker should approach the podium, identify the client(s) being represented, and identify the agenda item in question. The speaker shall then indicate the client's support, opposition, or neutrality on the agenda item and then proceed to succinctly state the client's position or present information on behalf of the client(s).

Pursuant to Section 3.13 of the Charter of the City of Fort Lauderdale, Florida, the Mayor shall maintain order at all meetings, and the Police Department, upon instructions of the Mayor, shall expel any person from the meeting who refuses to obey the order of the Mayor in relation to preserving order at the meetings.

Any person who interrupts or disturbs a City Commission meeting, or who willfully enters or remains in a City Commission meeting having been warned by the Mayor to depart and who refuses to do so, may be subject to arrest.

AUXILIARY AIDS AND SERVICES: If you desire auxiliary aids or services or both to assist in viewing or hearing the City Commission meetings or reading the agenda and minutes for the meeting, please contact the City Clerk's Office at 954-828-5002 at a minimum of two days prior to the meeting and arrangements will be made to provide these services to you.

OLD/NEW BUSINESS

- BUS-1** [26-0236](#) Presentation of the City of Fort Lauderdale Fiscal Years 2027 - 2036 Long Term Financial Plan, City Staff and Stantec Consulting Services, Inc. - Office of Management and Budget (Commission Districts 1, 2, 3 and 4)

Two or more members of the Budget Advisory Board may be present and participate in the discussion of this item at this meeting.

Attachments: [Commission Agenda Memo 26-0236](#)

[Exhibit 1 - Fiscal Years 2027 - 2036 Long Term Financial Plan](#)

CONFERENCE REPORTS

The following items are primarily status reports and, where appropriate, include a proposed course of action, that will be pursued unless the City Commission desires additional information or otherwise

- CF-1** [26-0517](#) 2026 End-of-Session Report - City Manager's Office (Commission Districts 1, 2, 3 and 4)

Attachments: [Commission Agenda Memo 26-0517](#)

[Exhibit 1-2026 End-of-Session Report Presentation](#)

COMMUNICATIONS TO CITY COMMISSION

- [26-0617](#) Communications to the City Commission - (Commission Districts 1, 2, 3 and 4)

Two or more members of the Affordable Housing Advisory Committee may be present and participate in the discussion of this item at this meeting.

Attachments: [Exhibit 1 - 05.11.2026 - AHAC](#)

[Exhibit 2 - 05.11.2026 - FRAC](#)

CITY COMMISSIONERS' REPORTS

The City Commissioners may bring up items of interest or concern.

MAYOR'S REPORT

The Mayor may bring up items of interest or concern.

CITY MANAGER'S REPORT

The City Manager may bring up items of interest or concern.

- MGR-1** [26-0625](#) City Commission Follow-up Action Items and Letters to the Commission (LTC) - City Manager's Office (Commission Districts 1, 2, 3 and 4)
Attachments: [Exhibit 1 - Commission Action Items 2026 for 06.16.2026](#)
 [Exhibit 2 - LTC No. 26-189 Federal Courthouse Building \(299 E Broward Boulevard\) Disposal Process \(Update #4\)](#)
 [Exhibit 3 - LTC No. 26-190 A-5 Sanitary Sewer Lift Station Update](#)

CITY ATTORNEY'S REPORT

The City Attorney may bring up items of interest or concern.

OLD/NEW BUSINESS CONTINUED

- BUS-2** [26-0588](#) Presentation of the "I Am Sistrunk: Sistrunk Talk Series" Final Report and the National League of Cities and International Economic Development Council, Inc. for the Economic Recovery Corps Fellow Program Closeout - Community Services Department (Commission District 3)
Attachments: [Commission Agenda Memo 26-0588](#)
 [Exhibit 1 - Sistrunk Talks Presentation](#)
- BUS-3** [26-0249](#) Proposed Film Permitting Fee Structure and Public Property Use Fee for Film and Photography Activity - Community Services Department (Commission Districts 1, 2, 3 and 4)
Attachments: [Commission Agenda Memo 26-0249](#)
 [Exhibit 1 - Presentation on Film Permitting and Proposed Fee](#)
- BUS-4** [26-0409](#) Consideration of the Future Use of the United States Post Office Located at 400 NW 7 Avenue - City Manager's Office (Commission District 2)
Attachments: [Commission Agenda Memo 26-0409](#)
 [Exhibit 1 - USPS Site Presentation](#)
- BUS-5** [26-0534](#) Holiday Park Parking Update - Proposed Interim Agreement Term Sheet - City Manager's Office (Commission Districts 1, 2, 3 and 4)
Attachments: [Commission Agenda Memo 26-0534](#)
 [Exhibit 1 - Interim Agreement Term Sheet](#)
 [Exhibit 2 - Presentation](#)