

# MIAMI BEACH

## COMMISSION MEMORANDUM

TO: Honorable Mayor and Members of the City Commission  
FROM: City Clerk Rafael E. Granado  
DATE: February 3, 2025  
TITLE: USE OF AUDIO-VISUAL EQUIPMENT FOR PRESENTATIONS DURING PUBLIC MEETINGS.

### **RECOMMENDATION**

#### **AUDIO/VISUAL PRESENTATIONS**

Audio/visual (AV) materials relating to Agenda Items at City Commission meetings may be presented by utilizing the City's AV equipment, provided that materials are submitted to the Department of Marketing and Communications by 8:30 a.m., one (1) business day before the meeting. Advance submittal of a presentation will allow the Communications Department to plan for the use of the appropriate AV equipment. AV materials must be submitted via email at [communications@miamibeachfl.gov](mailto:communications@miamibeachfl.gov). The body of the email must include a notation listing the name or group, contact person, daytime telephone number, email address, description/title of the presentation, and Agenda Item Title as well as the Agenda Item Number. Please reference "Audio/Visual Material" in the email subject line. Acceptable formats for electronic submission are .pdf, .ppt, .pptx, .pps, .ppsx, .wmv, .avi, and .mov. (Note that .pdf is the preferred format for PowerPoint presentations.)

### **BACKGROUND/HISTORY**

N/A

### **ANALYSIS**

N/A

### **FISCAL IMPACT STATEMENT**

N/A

### **Does this Ordinance require a Business Impact Estimate?** (FOR ORDINANCES ONLY)

The Business Impact Estimate (BIE) was published on . See BIE at: <https://www.miamibeachfl.gov/city-hall/city-clerk/meeting-notices/>

### **FINANCIAL INFORMATION**

N/A

**CONCLUSION**

N/A

**Applicable Area**

Citywide

**Is this a "Residents Right to Know" item, pursuant to City Code Section 2-17?**

No

**Is this item related to a G.O. Bond Project?**

No

**Was this Agenda Item initially requested by a lobbyist which, as defined in Code Sec. 2-481, includes a principal engaged in lobbying?** No

If so, specify the name of lobbyist(s) and principal(s):

**Department**

City Clerk

**Sponsor(s)**

**Co-sponsor(s)**