



IRISH TIMES

Newsletter of the
Irish-American Society of New Mexico
www.irishamericansociety-nm.com

JANUARY 2026

Note: Irish-American Society meetings are usually held on the second Friday of each month, **except during June, July, and August** (and for special events), at the First Unitarian Church Memorial Room (3701 Carlisle Blvd NE).

Next Meeting:
*A Musical Performance by
the Celtic Singers of New Mexico!*
**Friday, January 9
7 PM**
**At the First Unitarian Church
(Southwest corner of Comanche and Carlisle)**



For our first meeting of the New Year, we will be entertained by The Celtic Singers of New Mexico, a no-audition group based in Albuquerque. The group was formed over 25 years ago with the mission to preserve Celtic culture through history and song. Their repertoire consists of over a hundred songs, many sung in dialect (phonetically) of the endangered languages of Gaelic, Gàidhlig, Welsh, Manx, Doric, as well as Broad Scots and English. Performances often include tidbits of Celtic lore and history.

The Celtic Singers perform at retirement homes, Burns' Suppers, Renaissance Faires, Celtic Festivals, and the ABQ Folk Festival. They also demonstrate the ancient process of "waulking the wool," whereby raw, woven fabric is made stronger, colorfast, and water resistant. They welcome singers of all ages and skill levels. Membership is free and comes with costume pieces, music, and admission to local festivals where they are performing. Instrumental musicians are welcome as well. Rehearsals are currently held on the second and fourth Sundays of each month from 2 to 4 PM at the ABQ Peace and Justice Center, 202 Harvard SE. Contact Daryl Fuller at celticsingersnm@gmail.com for more information.

We hope to see you there and we hope you will bring a sweet or salty snack to share!

Notice: Your membership dues for 2026 are due on January 1st.

\$35 for a family membership; \$30 for a single; and \$25 for a student. You can pay by filling out the membership form on the last page of this newsletter and mailing it with your check to the IAS; or you can pay by cash in person at our January 9th meeting; or you can pay by credit card by going to our website:

www.irishamericansociety-nm.com (Early renewals could win a prize! See p. 3.)

We can't keep this Society going without you, so THANKS FOR YOUR SUPPORT!

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Would you like to place a sponsorship in the *Irish Times* newsletter? Business-card-sized ads are a mere \$5 a month. Larger-sized ads can be negotiated with the editor, Ellen Dowling (edowling@standuptrainer.com 505-307-1700). Your sponsorship will also appear on the IAS website at no extra charge.

President's Message

By Caren Garcia

I hope you have a very Merry Christmas and may the New Year find everyone well and safe. Let's get together and encourage one another as we weather the winter months.

The biggest news is our new 2026 meeting location! We will be at a site we used for a couple of years before COVID struck, at the First Unitarian Church of Albuquerque, which is on Comanche at Carlisle. We're in the Memorial Room located on the right side of the courtyard next to the office. Come on out and help us break it in! Bring a snack to share and enjoy a performance by our friends, the Celtic Singers!



We had a great time at the IAS annual Christmas party. There was plenty of food and activities. Thanks a million to the Duke City Ceili Band and the wonderful Brightburn School of Irish Dance performers. Special thanks to Kathy Wimmer & Gwen Easterday who stepped in when we needed a substitute act at the last minute. Their talents in story, music, and song were greatly appreciated. And thanks also to all the folks who donated to the Irish Money-Making Scheme! ☺

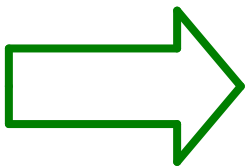
Membership Report

By Molly Martin

Cead Mile Failte: There are no new members this month. We now have a total of 140 members: 1 student, 39 singles, and 100 family members.

Hope everyone has a grand Holiday season and a prosperous New Year! Don't forget to pay your dues for 2026 either online or at one of the upcoming meetings. Looking forward to seeing you at the next meeting!

Reminder: Please bring your pull-tabs for the Ronald McDonald House to the monthly meeting for collection by Molly Martin!



As a special incentive to get everyone to send in their dues before January 1, all who do so will be entered into a special drawing at our January meeting! (Need not be present to win, but we sure do hope to see you on January 9th!)

Treasurer's Report

November 1- November 30, 2025*

Kathy Wimmer, Treasurer

Category	Income	Category	Expenses
Membership—electronic/Square (less fees; see expenses)	\$70.00	Square fees (membership)	-\$2.64
Membership: cash/checks	\$30.00	Ck#421: Doug Cowan, for Celtic Coyotes, Nov. General meeting entertainment	-\$100.00
T-shirt sales: Cash (\$60 sold at Oct. Meeting; \$20 at Nov. Meeting.	\$80.00	Check Card (POS) Ramada for November general meeting	-\$164.13
Check Card credit: Ramada for November meeting	\$6.57		
Total Income	\$186.57	Total Expenses	-\$266.77
		IAS Account prior month's ENDING balance	\$4,759.13
		Plus Income (current month)	\$186.57
		Less Expenses (current month)	-\$266.77
	Loss/Gain		-\$80.20
		*Ending Balance as of date of report	\$4,678.93

Member Spotlight: Bryn McCabe-Kelly & Family

By Elena Gallegos



I had the pleasure of interviewing long-time IAS member Bryn McCabe-Kelly. I was surprised to learn more about her and her family. She shares a picture with us (on the right), and most of you will recognize at least one face in the group. [1986: Back—Ken, Theo, Kay, Eileen, Jay, Ellen, Casey; Middle—Norita, Janice; Front—Rebecca, Bryn, Marcia.]

1. How long have you been a member of the IAS and how did you become interested in the IAS? Have you ever been on the board?

My son, Taihg, and I re-joined the IAS last year. My family, mom (McCabe), grandmother, uncles, aunt, and cousins were one of the founding families of the Irish American Society of New Mexico back in the mid-80s. What started as Ceili dance lessons with Ken and Norita Callahan grew into the Silver Shamrock Ceili Dancers and the IAS of NM, an organization that embraces all things Irish and establishes community and friendships locally and abroad. I grew up with the IAS, participating in events ranging from parades and dance exhibitions

to cultural exchanges and the best St. Patrick's Day and Celtic New Year (AKA Samhain or Halloween) parties in the State! I have not been on the board; however, my mom served as President back in the day, and I attended all meetings with her. Taihg is an avid researcher and has dabbled in genealogy and was enthusiastic about joining the IAS to strengthen our ties to our culture and history.

2. Do you have Irish and/or Celtic ancestry? Have you done a genealogy or genetic test?

According to Ancestry DNA, I am 80% Celtic/Gaelic ancestry (40% from Scotland, 39% from Ireland, and 1% from Wales. (Bryn is Welsh for "hill.")

3. Have you travelled to Ireland and/or other Celtic countries?

I have been extremely fortunate to be able to visit Ireland 3 times so far—when I was 9, 14, and as an adult (too long ago). I am eager to take Taihg someday!

4. Are you originally from NM or did you move here from somewhere else?

My dad (Kelly) was in the Navy and stationed in Virginia when my mom became pregnant with me. My dad was to be stationed in San Diego around my due date. My mom decided to have me in Albuquerque, where her parents were living. I was born on Kirtland Air Force Base, and then spent my first 5 years in California. We moved back to New Mexico when I was 5, and I have been here ever since.

5. Do you want to include your career or retirement?

I am an academic advisor at the University of New Mexico, going into my 22nd year of advising undergraduate students. I thoroughly enjoy working with the students, staff, and faculty at UNM!

6. What are some Irish cultural things you like to do, such as Irish music concerts, sports, movies, pubs, etc.?

I grew up doing Irish Ceili and step dancing, performing at many IAS events as a kid. As an adult, I got back into Irish step dancing a few years ago with Brightburn Academy (shout out to Brightburn!), but due to some health issues, sadly I could not continue. I love to support the dancers whenever I can, though! If there is an Irish film or series, we watch it, and I love Morgan Llewelyn's books on Irish history and mythology. I am also quite fond of Irish music, both traditional and contemporary.

7. Do you have children, grandchildren, and/or pets, such as a Celtic dog, or other?

I am the mother of an awesome 14-year-old kiddo, Taihg (Americanized version of the Irish *Tadhg*), two cats, Windy and Rain, and my youngest furbaby, Finnegan, is our silly mini Australian Shepherd rescue pup.



Bryn and her son Taihg

8. Favorite Irish food or dish you like to make?

I love Irish Brown Bread with some yummy Irish butter! Due to our altitude and lack of access to the proper ingredients, my attempts at recreating the bread here in the desert Southwest have been futile. While edible, it is not the same as in Ireland. I have a subscription for Odlums Irish Brown Bread mix. It suffices until I can get back to Ireland for the real deal. I also cannot go a day without my Barry's Irish Breakfast Tea!

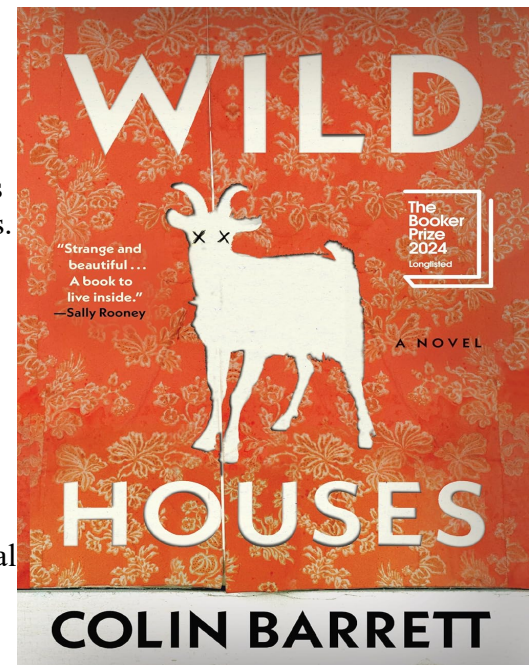
The Irish Book Club

If you are on Facebook, just type The Irish Book Club into the search bar (or click on <https://www.facebook.com/groups/2022642747761043/>) and you'll find us. Our book for November was *Wild Houses* by Colin Barrett; for December, we're reading *The Lost Bookshop* by Evie Woods; for January, we'll read *Amongst Women* by John McGahern.

Wild Houses by Colin Barrett

Amazon's description: "With his acclaimed and award-winning collections *Young Skins* and *Homesickness*, Colin Barrett cemented his reputation as one of contemporary Irish literature's most daring stylists. Praised by the *Oprah Daily* as "a doyen of the sentence," and by the *Los Angeles Times* as a writer of 'unique genius,' Barrett now expands his canvas with a debut novel that contains as much grit, plot, and linguistic energy as any of his celebrated short stories.

As Ballina prepares for its biggest weekend of the year, introspective loner Dev answers his door on Friday night to find Doll English— younger brother of small-time local dealer Cillian English—bruised and in the clutches of Gabe and Sketch Ferdia, County Mayo's fraternal enforcers and Dev's cousins. Dev's quiet homelife is upturned as he is quickly and unwillingly drawn headlong into the Ferdias' frenetic revenge plot against Cillian. Meanwhile, Doll's girlfriend, seventeen-year-old Nicky, reeling from a fractious Friday and plagued by ghosts and a tragedy of her own, sets out on a feverish mission to save Doll, even as she questions her future in Ballina.



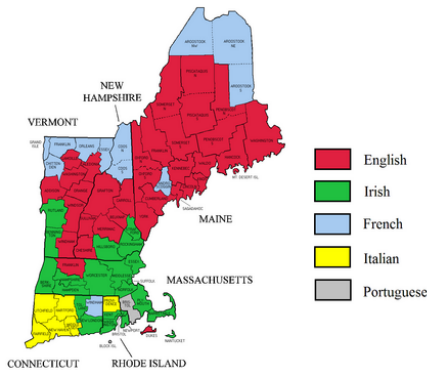
Set against Barrett's trademark depictions of small town Irish life, *Wild Houses* is a thrillingly-told story of two outsiders striving to find themselves as their worlds collapse in chaos and violence."

The Book Club's take (this from Ellen): "We read Colin Barrett's collection of short stories, *Young Skins*, back in February of 2020. His first novel, *Wild Houses*, continues his exploration into the dreary daily lives of young ones in rural Ireland. *The New York Times* gave this a [pretty positive review](#). ("In Colin Barrett's nimble hands — save for the occasional adverb so obtrusive and unnecessary it muddies what it's supposed to make clear — the lives of a small collective of mournful souls become vibrant before us, and their yearning is depicted with wistfulness, no small amount of humor and one dangerously ill-tempered goat.")

I, alas, found the characters to be mostly annoying and feckless. There is a bit of momentum built as we wonder if the stupid Ferdia brothers will actually kill Doll (real name: Dolan) before his idiot dope-dealing brother Cillian can find the money they demand he owes them, but the way along, to me, is tedious at best, with long scenes of the brothers and their captive, ensconced in gentle giant Dev's house, eating eggs and cereal and drinking Coronas and then the last of Dev's dead mom's Bailey's. Seriously, I think I was more interested in what happens to the little dog, Georgie, than in any of the human characters." Christine Corrigan's take: "I was so anxious that they would kill Doll that it kept me turning pages till the very end. So, yeah, I guess the characters dragged me into it. LOL!"

Early Irish Immigration and History

By Caren Garcia



Ships' manifests show Irish-born people arriving in America as early as the 1630s, some as indentured servants who had agreed to a number of years of service for the price of their passage. One of their memorable early accomplishments is known as the Irish Gift of 1676, when around 105 Irishmen served in colonial militias helping to protect the colonies after King Phillip's War with the Native Americans. Their numbers did not exceed 1% of the colonial population until after 1715.

The first waves of Irish to come to America were the Scots-Irish Protestants from the Ulster province. They are often improperly called Scotch-Irish (a pet peeve of mine). They were more Scottish and English but had intermarried with Irish women after claiming lands during the Plantations era. They came over between 1700-1770, very early in the

settlement of the eastern continent, because land was easily available, taxes were almost non-existent, and there was more freedom from religious strife. A historical note here that you may not know: non-Anglican Protestants were affected by the English Penal Laws as well as Catholics. These early immigrants were mostly farmers who brought their skill and work ethic with them, taming the land to feed a rapidly growing population. They began arriving along the central Atlantic coast, including Pennsylvania and Virginia, then many moved south, notably to North and South Carolina, where a large number settled. In 1718, the governor of Massachusetts offered Ulster residents free land if they settled in the colony and helped to protect the expanding western border from hostile indigenous people who resented the infringement on their hunting grounds and traditional lands. The early immigrants were mostly from landed families, but soon more poor Irish immigrants began to arrive, resulting in the beginnings of prejudice against Irish nationals. Catholics were unwelcome in many of the early colonies, especially in Massachusetts, where they were threatened with imprisonment.

It wasn't until the 1840s when Irish Catholics came fleeing the starvation and disease plaguing their homeland. These later immigrants were often unskilled laborers who had to deal with rampant discrimination, both for their country of origin and especially for their religion. They arrived via ports in New York, Boston, Charleston and even New Orleans. Many remained in New England cities, finding a niche in police work or doing the dirty work others avoided. Because of the dire circumstances in Ireland, the Irish populations in many cities became very large. In fact, there was a saying that "Boston is the next parish to Galway." Between 1836 and 1841, over 10,000 Irish immigrants arrived in Boston. From 1841-51, it was over 120,000. Not all of them stayed in Boston, but those who did built communities in Boston and other cities that still exist today. Those who ventured out of the crowded cities took on the hazardous manual labor of building the roads, canals, and railroads that opened the continent for expansion. As a result of lives of such hard labor, the life expectancy for Irish males was about 14 years from the time of their arrival on these shores.

Once they attained sufficient funds, many sent for additional family members. The cost and time required to make the voyage gradually lessened, and poverty in Ireland remained high, so another wave occurred in the 1880s. English laws limiting inheritance of land to the first son only, which was not the traditional Irish way, led many younger siblings to emigrate. Young women came to find good marriage prospects. The Irish educational and cultural systems prepared them for jobs in domestic service as well. By 1880, there were over 7,000 young Irish women in this occupation in Boston alone.

Financing from the Irish in America proved to be vital to the Irish resistance to English oppression and to the ultimate creation of the Republic in 1919-1921. The abuse their ancestors suffered at the hands of the British government remains in the collective memory of Irish immigrants and has been instrumental in the sustaining of Irish culture in America to this day. [Note: Many of the statistics above were obtained from an article by Dr. Catherine B. Shannon titled "Irish Immigration to America, 1630 to 1921."]

The Claddagh Ring

From Celtic International



The famous Claddagh Ring is much more than a beautiful piece of jewelry. Many Celtic traditions have a story to tell. In the case of the Claddagh Ring, there is not one but many stories told. Symbolism has long played an important role in Irish heritage and culture, and symbolism lies at the heart of the Claddagh Ring.

According to Claddaghrings.com, these rings have long been associated with romance, fidelity and Irish culture. Think of the Claddagh Ring and romance springs to mind. A girl meets a boy and falls in love. Claddagh Rings are exchanged, symbolic of the fidelity and mutual affection between the two lovers.

The tradition behind the ring signifies love and friendship. The hands on the ring are believed to represent friendship, the crown loyalty, and the heart love.

Equally symbolic is how the ring is worn. A ring worn on the right hand with the heart turned outwards is thought to be a sign to the world that your heart has not yet been won. The ring worn on the right hand with the heart turned inwards signals that the wearer has found someone to give their heart to. Finally, the ring worn on the left hand with the heart turned inwards means the wearer is bound forever to their true love.

The Claddagh Ring is thought to have meanings other than romance. There are religious connotations: the heart representing God, the hands symbolic for Jesus Christ and the Holy Ghost.

Finally, the Claddagh Ring is also worn by people who simply wish to identify themselves with Irish culture. In this sense, it is a cultural icon, instantly recognizable as a item of jewelry worn by people with a sense of romance and a sense of Irishness. The Claddagh Ring has become an expression of romance, kinship, identity and attachment.

Origins

The Claddagh Ring is believed to date back centuries. Its origins are most widely credited to the 17th century and to a young Irishman named Richard Joyce, a native of Claddagh, a tiny fishing village on the coast of Galway.

It is a romantic tale. On a ship bound for the West Indies plantations, Joyce and his fellow shipmates were captured by Algerian pirates and ferried to the African country. Joyce was sold to a Moorish goldsmith, who trained the young Irishman in the craft.

In 1689, an amnesty was declared. Won over by the young Irishman's charm and craftsmanship, his Moorish master offered Joyce half his wealth and the hand of his only daughter in marriage. But Joyce's heart belonged in Ireland.

On returning to his native Claddagh, Richard gave a ring to his sweetheart. They married and Joyce set up a goldsmith shop from where the first Claddagh Rings, bearing his inscription RI (the initial letters of Richard), were produced.

But like many other elements of Irish culture and heritage, the precise source of the Claddagh Ring is in dispute. Another story tells of a Margaret Joyce (no relation to Richard), who married a wealthy Spanish merchant by the name of Domingo de Rona. The Spanish husband died, bequeathing the Irish woman a large fortune. Joyce put the new riches to good work, doing many charitable works and building bridges in the western counties. She was supposedly rewarded for her kindness when an eagle dropped the original Claddagh Ring into her lap.

Others ascribe the origins of Claddagh Ring to ancient Celtic times. The mythical Beathauile is supposed to represent the Crown. Dagda, father of the Celtic gods, represents the right hand of the Claddagh Ring. Anu, ancestral and universal mother of the Celts, represents the left hand.

Claddagh is also believed to be one of the oldest fishing villages in Ireland. For centuries, fishermen from the area took to sea with the Claddagh crest on their ships and sails. The crest was used for identification purposes when fishermen from outside the area fishing in their waters were chased away or killed.

Another mythical tale is told of an ancient king who became besotted with a peasant girl. Class distinctions stood between the two and the king's love went unrequited and unfulfilled. In the depths of depression, the king took his own life. His dying wish was for his hands to be chopped off and placed around his heart as a symbol of his undying love and affection for the true love.

Unsurprisingly in a Christian country, there are also religious references to the Claddagh Ring. It is linked with the Holy Trinity of God, Jesus Christ and the Holy Ghost. Similar to the way the shamrock is supposed to depict this Holy Trinity, the Crown on the ring is said to represent The Father, the left hand represents The Son, and the right hand represents the Holy Ghost.

Far from being of exclusively Gaelic or Celtic origins, the Claddagh also draws on inspiration from Europe. The similarities between the Claddagh Ring and a popular group of finger rings called Faith Rings – or Fede – has been noted. Fede rings date back from Roman times and were popular in Europe in Medieval times these rings also took the form of two clasped hands, symbolizing faith, trust or brotherhood.

Whichever tale you choose to believe, there is no doubting that the Claddagh Ring is as popular today as it ever was. Ironically, the mass exodus from Connemara during the Great Famine 1845-49 to North America contributed to its enduring legacy. Kept as heirlooms and passed on from generation to generation, the Claddagh Ring gain currency in the USA and Canada in the late 19th century.

Nearer home, the Claddagh Ring was the only ring made in Ireland ever worn by Queen Victoria. Later King Edward VII and Queen Alexandra would each wear one. In 1962, Prince Rainier and Princess Grace of Monaco were presented with gifts emblazoned with the Claddagh Ring motif set in Connemara marble.

The Claddagh Ring as both a concept and a practical way of displaying love, loyalty, affection, and identity has survived a proud Irish symbol sitting comfortably in the 21st century.

Culture All Around

Dance Classes:

♣ **Brightburn Academy of Irish Dance (formerly Celtic Steps Arizona/New Mexico)**, at the McDermott Athletic Center, 801 Loma Colorado, Rio Rancho. Call 505-415-4390 or visit <https://www.brightburnacademy.com> for further information.

♣ **The McTeggart School of Irish Dance**, Albuquerque and Rio Rancho. Founded in Cork, Ireland, in 1939, and in New Mexico in 1997, they offer classes to children and adults ages 4 and up, from beginner to championship. For more info, visit <https://irishdancenewmexico.com/>

♣ **Ceili dance classes** are held every Wednesday at the GAC. The **new** time is 6:30 - 8 PM, \$5.00. No experience necessary! (For info, call Steve Lavery at 505-688-4756.)



FOR INFORMATION ON CLASSES FOR CHILDREN AGES 4 & UP, AS WELL AS ADULTS,
SEE OUR WEBSITE OR CONTACT KATE PADILLA, MSW. AT
(505) 415-4390
OR BRIGHTBURNACADEMY@GMAIL.COM

<https://www.brightburnacademy.com>

Celtic Music on the Radio and the Web:

♣ **Larry Kirwan's Celtic Crush radio show** happens on The Loft station on SIRIUS XM radio according to his schedule (times in ET). Eclectic styles of music from Ireland, Scotland, and the world's "Celtic music" diaspora! Great fun! More info: https://www.youtube.com/playlist?list=PLNloyz-LHidbztD_eGnKScyMQr-NWxVrq

♣ **Celtic and Beyond**, with co-hosts Ellie Blair and Kelly Clement, 7:00 PM each Wednesday on KTAOS 101.9 FM. (Also broadcast on the Web at www.ktao.com.)

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Free Genealogy Research Days!

Interested in learning more about your family history but don't know where to start? Come to THE GENEALOGY CENTER at the ABQ Library (2nd floor), on the corner of 5th and Copper, where volunteers will help you one-on-one in your quest. Celtic Research is held from 1-3 PM on the last Tuesday of the month.

Free parking for two hours at the parking garage on the SE corner from the library, just get your ticket stamped at the library.

Questions? Contact Robert Harper at robertharper48@comcast.net

Calendar of Events

IAS Events

Date	Day	What
January 8	Thursday	IAS Board of Directors meeting , 7 PM on Zoom. (All members are welcome; email Don Hardy for the link.)
January 9	Friday	IAS Monthly Meeting and Program : A musical performance by the Celtic Singers! (Info on p. 1.)
February 5	Thursday	IAS Board of Directors meeting , 7 PM on Zoom. (All members are welcome; email Don Hardy for the link.)
February 13	Friday	IAS Monthly Meeting and Program : A musical performance by Two Leaf Clover!
March 13	Friday	IAS Annual St. Patrick's Day Party , 6-9 PM. Details to come.

Celtic Community Events

January 3	Saturday	First Saturday Irish Session , from noon to 2 PM, at The Lucky Goose, 3503 Central NE. All levels are welcome. Our pace can be fast or moderate, but hopefully always fun. The food is vegetarian and terrific. For info, contact Susan Sponar at https://www.facebook.com/susan.sponar/about
January 4 & 18	Sundays	Two Leaf Clover (Nikelle Gessner and David Garcia) play for Sunday Brunch at Two Fools Tavern every 1 st and 3 rd Sunday of the month from 11 AM – 2 PM.
January 6, 13, 20 27	Tuesdays	The Irish Slow Session meets Tuesdays at 6:30 PM in the Manzano Mesa Multi-Generational center, near Central and Eubank. For info, contact Kip Malone on Facebook .
January 7, 14, 21, 28	Wednesdays	Ceili Dancing Classes at the GAC , 6:30 - 8 PM, \$5.00. No experience necessary! (Call Steve Lavery at 505-688-4756 for info.)
January 7, 14, 21, 28	Wednesdays	Celtic Music Session at the Singing Arrow Community Center (13200 Wenonah Ave SE) from 5:45-7:45 PM. This is a sheet-music-discouraged (but not prohibited) format and the music is the High & Dry list. For more info, contact Bob Deaver (bpdeaver@gmail.com).
January 7, 14, 21, 28	Wednesdays	Irish Trad Music Session in Taos , 6-8 PM, at the Barra Vino, 241 LeDoux St. For more information, contact Jamie at jaima@taosnet.com or 575-779-1018.
January 8, 15, 22, 29	Thursdays	Albuquerque Traditional Irish Music Open Session from 7-9 PM at Hops Brewery, 7222 4 th Street. For more info, contact Harlow Pinson at hpinson@indepthl.com .



Nollaig Shona Duit!
Happy Christmas!

Irish-American Society of New Mexico

Membership Application/Renewal Form

Please Check One: ☐ Membership Application ☐ Membership Renewal

First Name: _____ Last Name: _____

If this is a renewal, has your contact information changed? Yes ☐ No ☐

Address: _____

City: _____ State: _____ Zip: _____

Phone: _____

Email: _____

Please choose your membership level:

☐ Student (\$25) ☐ Individual (\$30) ☐ Family (\$35)

(Optional) If you receive your newsletter by US mail (instead of electronically), please consider adding an extra \$5 to your annual membership to help offset the costs of mailing and postage.

Enclosed is a total of \$ _____

Please make checks payable to "The Irish-American Society" and mail to:
P.O. Box 13435, Albuquerque, NM 87192-3435

OR

You can also visit our website (www.irishamericansociety-nm.com) and pay by credit card.

How did you hear about us? _____

You can also visit our Facebook page: <https://www.facebook.com/The-Irish-American-Society-of-New-Mexico-175569365825710>