

The St. Patrick's Day Parade of Tucson



Sláinte Tucson

SATURDAY, MARCH 12, 2022

Desert Leprechaun 1 Mile & 5K, 8AM & 9AM

Festival at Armory Park 10AM-5PM

Parade through Downtown 10:30AM

WWW.TUCSONSTPATRICKSDAY.COM

TUCSON ST. PATRICK'S DAY PRESIDENT'S MESSAGE

Sláinte, Tucson!!

My brothers and sisters. It's been nothing less than Mr. Toad's Wild Ride since Tucson's last St. Patrick's Day Parade and Festival in 2019. We hope you and your loved ones are well and returning to a semblance of a normal life. The St. Patrick's Day crew could not be more excited to be back in the saddle for 2022. We thank the entire Tucson community for its encouragement and support during these strange days. Our strength and perseverance come from you.

A friend of mine once told me that you're not Irish if you're not talking to the past. There's a great deal of truth there. Any serious discussion of "the troubles" that consumed Ireland for the latter part of the 20th century must begin in the potato famines of the 1840s and 1850s. In the opening words of the 1916 Easter Proclamation in Dublin, the revolutionaries claim authority for their rising came from the "dead generations."

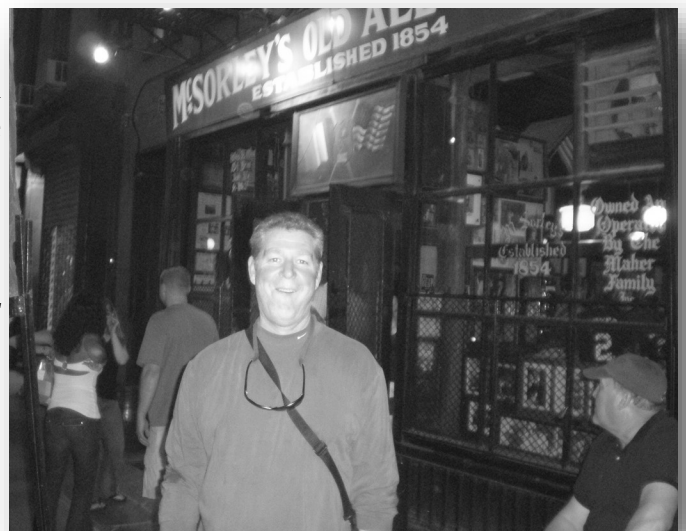


As we know, for over 800 years, two of the most oppressive institutions on earth, the British empire, and the Catholic Church attempted through lash, steel, and the threat of the eternal flames of hell to control and contain the Irish People. We also know how that worked out for them, so a pandemic was not about to slow us down. I am happy to share with you that the Tucson St. Patrick's Day Parade and Festival is back and bigger and better than ever. (It felt really, really good to type that last part.)

Our views on the events of the difficulties of the past couple of years and the return of our events to the Tucson stage are symbolized in the many forms and styles of the Celtic knot. The Celtic knot has no beginning and no end. It represents the unity of all peoples and times and an eternal turning of the cycles of life.

Our theme this year is "Slainte Tucson." It's an old Irish toast meaning "To your health" and this simple and eternal phrase contains all our hopes, gratitude, and wishes for you, our brothers and sisters.

Welcome to the celebration. We couldn't be happier to have you.



John Murphy, Tucson St. Patrick's Day President

OUR MISSION

The purpose of the St. Patrick's Day Parade of Tucson shall be to conduct the annual St. Patrick's Day Parade and Festival.

The Parade, Festival, and other educational endeavors of the organization shall have the dual purpose of education and increasing awareness and involvement in the Tucson community.

We will accomplish this through Irish songs, music, dance, language, crafts, writing, authors, history and all other arts and cultural opportunities that the organization can make available.

2022 TUCSON ST. PATRICK'S DAY COMMITTEE

THE CEILE CREW - THE WILD BUNCH

President	John Murphy
Vice President	Catherine Harris "EC"
Sergeant at Arms	Trish Muir
Treasurer	Brandi Haga-Blackman
Parade Chair	Jenn Girvan Garcia
Marketing	Squirrel Rippley
Beer Mistress	Danielle Lips
Power Chair, Vibes	Huna Hammond
Electric Leprechaun	Greg Harris
Soccer Goon	Saunder Blackman
The Saint	Andy Muir
Mr. Meat Chair	Christobal Garcia
Empress	BA Franklin
Grand Marshal	John Carlson
Grand Marshal Wrangler	Amanda Carlson



THANK YOU

The Tucson St. Patrick's Day Parade & Festival Committee want to say THANK YOU to all our volunteers, advertisers, parade entries, sponsors and everyone else who works so hard to make the event successful. Thank you for helping to keep this wonderful tradition alive in Tucson!

Armory Park Senior Center Staff	Carol Jarkowski	QuikPrint- Brittany!
Saunder Blackman	Jim Click Kia	Rio Nuevo District
Children's Museum	Karen Jorgensen	St. Charles Tavern
Clif Dance	Lotus Corp (KLPX and 94.9 MIXfm)	Teamster Local 104
Steve & Amy Dunn	Sierra & Mason Mahar	Tucson Gran Fondo
Dante's Fire	Robin McArdle & McArdle Clan	Tucson Pride
Scott Egan	Monsoon Productions	Donna Trujillo
Finley Distributing	Claudia Moullier	Emmelie Vargas
Neil Flint	Andy, Jesse & Liam Muir	Bruce Wheeler
Barbara Franklin	George O'Leary	All volunteers, marshals, bartenders & many others who make the event possible!
Chris & Eduardo Garcia	The Parish	
Irish American Gaelic Society		

2022 GRAND MARSHAL

JOHN CARLSON

I'm truly humbled to be selected as the Grand Marshal. I want to thank the parade committee for this honor. Never in a million years did I ever imagine this.

Growing up on Long Island in New York, I had two favorite holidays. 1. The 4th of July and 2. St. Patrick's Day

Now I know St. Patrick's Day is not really a holiday, but don't tell that to the Irish, you will never convince them.

St. Patrick's Day to me was always a celebration. A celebration of culture that was on full display in the streets of New York. My dad is retired NYPD and my first memories were of watching the parade on TV when I was just a kid. It seemed as if the whole city stopped and I recall seeing all of the policemen and fire fighters participating in the parade. Later, I would get to hear all of the stories my dad would share, especially the one of my dad's old partner, "The Lion", Billy Cutter. They called him this because of his big mane or red hair and his round face, in full NYPD dress uniform, his 8-point hat turned backward, working behind the bar after the parade. I think it was then that I knew I wanted to be a cop.



On Long Island, some sixty plus miles east of the city, our small parade would go down Main Street in the town where I went to High School. It was like something you see in a movie, small-town America. My buddies and I beginning to enjoy the "spirit" of St. Patrick's Day just a little more now, if you know what I mean. It was not really until I got a bit older that I was able to appreciate and understand the meaning of St. Patrick's Day a little better.

When Murph first called me, I thought he was pulling my leg. My first question to him was, "why me, heck my last name is not O'Brien or Lafferty, surely there has to be someone more Irish around? My last name is Swedish." I did not feel deserving of this honor. Of course, he laughed, like a good Irishman always does, interjected a little colorful language I cannot share, and told me that my dear friend Jack had nominated me. The committee agreed, and it had been decided! In the days and weeks following, everyone seemed so excited for me. I wasn't so confident, but I was humbled. Now, some three years later I remain humbled, and excited. Best of all, I have made some new friends along the way.

I have spent the entirety of my adult life in public service. When I was 18 I left for the military and served in the United States Navy for six years as a Nuclear Machinists Mate, having served in the first Persian Gulf War. After the leaving the Navy I moved to Tucson and started my career with the City of Tucson in 1995. This past January I reached my 27th year with the Tucson Police Department.



Like so many other cultures, the Irish have a proud history of service to this country, and I feel blessed to walk among them. I am committed to this community, the health and happiness of the men and women who serve their great communities each day and night, particularly those here in Tucson, and the thousands of servicemen and women who serve, and have served our great nation.



When I was selected, I was really troubled by what I might say. St Patrick after all is celebrated for bringing Christianity to Ireland. Heck, I'm not the best Christian. I can only hope that if St Peter was an attorney, he would have been a civil attorney. I'm confident I would get in with 50.1%, but "beyond a reasonable doubt"? I don't know, the jury could be out a while on that one. But the same could be said for any good Irishman I suppose!

As I began to think about things more and more, I realized that being Irish is like being from Arizona. Besides my wife....who the heck is actually from Arizona? Certainly not most people my age; most of us have migrated here from somewhere else, both near and far. But no matter where we come from, we all bring with us culture and tradition. The beauty in all of it is that we all get to share it.

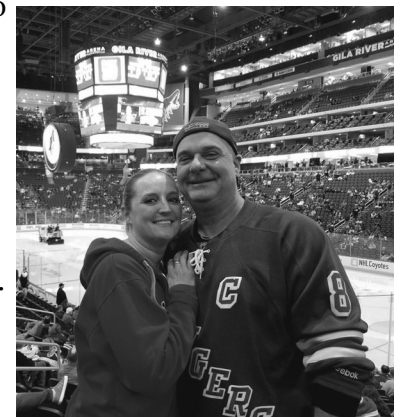


I am so fortunate to be surrounded by so many people I love and those that have supported me throughout my journey. My beautiful wife of 21 years, Amanda, my son Shea Michael, and my daughter Abigail Rhea. My in-laws Guy and Donna Heidinger and my extended family with Bram, Ian and Christian. All of my friends that have lent an ear over the years and helped me stay the course. And of course my parents, Ron and Janet Carlson. Thanks, Mom and Dad for blessing me with my Irish blood!

My paternal grandmother, Iris, maiden name of Priest. Her grandparents were from County Clare Midwest Ireland, along the River Shannon and her family is traced to the name Kerin. They arrived in the United States via the Prince Edward Island in Canada before heading south.

My mother's maiden name is McKay and her grandmother was an O'Brien. Mary O'Brien, of the County of Cork, Southwest Ireland. She arrived here in the United States through Ellis Island at the age of 15 traveling with a cousin. She worked as a "lady maid" and eventually had 7 children.

I think sometimes we take for granted what immigrant families endure. As I mentioned, we, and our families, have all migrated from somewhere. So I am thankful to the City of Tucson for allowing us to share all of these cultures and traditions with one another and providing me with the opportunity to have served you all. I am blessed for the career I have had, the people who have helped shape this life of mine, and those that will help me continue on this journey.



On St. Patrick's Day we celebrate the Irish and we get to share our stories. When you share your story, you share a part of yourself that others will remember. So share a gat, share your whiskey and share your story, because today, on this very special St. Patrick's Day to me, we are all Irish.

-2022 Grand Marshal John Carlson

2022 FESTIVAL SCHEDULE

- 8:15 AM 1 Mile Race, Desert Leprechaun, Southern Arizona Roadrunners
- 9:00 AM 5K Race, Desert Leprechaun, Southern Arizona Roadrunners
- 10:30AM Parade begins at 17th Street and Stone Avenue, ending at Armory Park
- 12:00 PM **Festival Greeting & Opening Ceremonies**

12:15 PM **Nancy McCallion & Friends**

Nancy McCallion, founder of local band The Molly's, brings high-energy pub songs, reels, jigs, beautiful ballads and stellar vocals and musicianship to the 2019 festival. www.nancymccallion.com

1:45 PM **Celtic Steps**

Celtic Steps is one of the largest and most successful Irish dance schools in the United States and has produced amazing Irish dancers who have experienced major success both in competition and in performance. CS has won innumerable regional championships, national championships, and has placed first in the world in figure choreography. www.tucsonirishdance.com

2:05 PM **Maguire Academy of Irish Dance**

Discipline, responsibility, competition, hard work, and passion – all part of Maguire Academy of Irish Dance. Competing in Irish dance festivals throughout the world Maguire dancers have earned high honors. Dancers perform for TV shows, and St. Patrick's Day Parades in three major cities, along with many local Tucson events. www.maguireacademy.com

2:30 PM **Katie's Randy Cat**

Katie's Randy Cat is an Irish punk band from Toledo, Ohio. KRC plays Irish rebel music with an upbeat, electric edge. Oi! KRC was formed in 2013 by members of other bands looking for a new outlet. Drawing on the sound of the 80s punk group the Pogues, KRC has evolved into a powerhouse of Irish punk music. KRC now plays a mix of traditional Irish rebel music and heavy originals at rock shows around the region. Eirann go Brach, punk! www.reverbnation.com/katiesrandycat

4:15 PM **Púca**

Púca is the dynamic group of four performing songs and tunes from Ireland and Appalachia, plus new music hot off the press. www.pucamusic.com

5:00 PM **Closing Ceremonies**

**Many thanks and much gratitude to the Blessed St. Oliver Plunkett –
a promise kept for salvation delivered.**

Happy St. Patrick's Day!



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Happy St. Patrick's Day, ya'll!

Sláinte from Steve, Travis, Bryce, and team

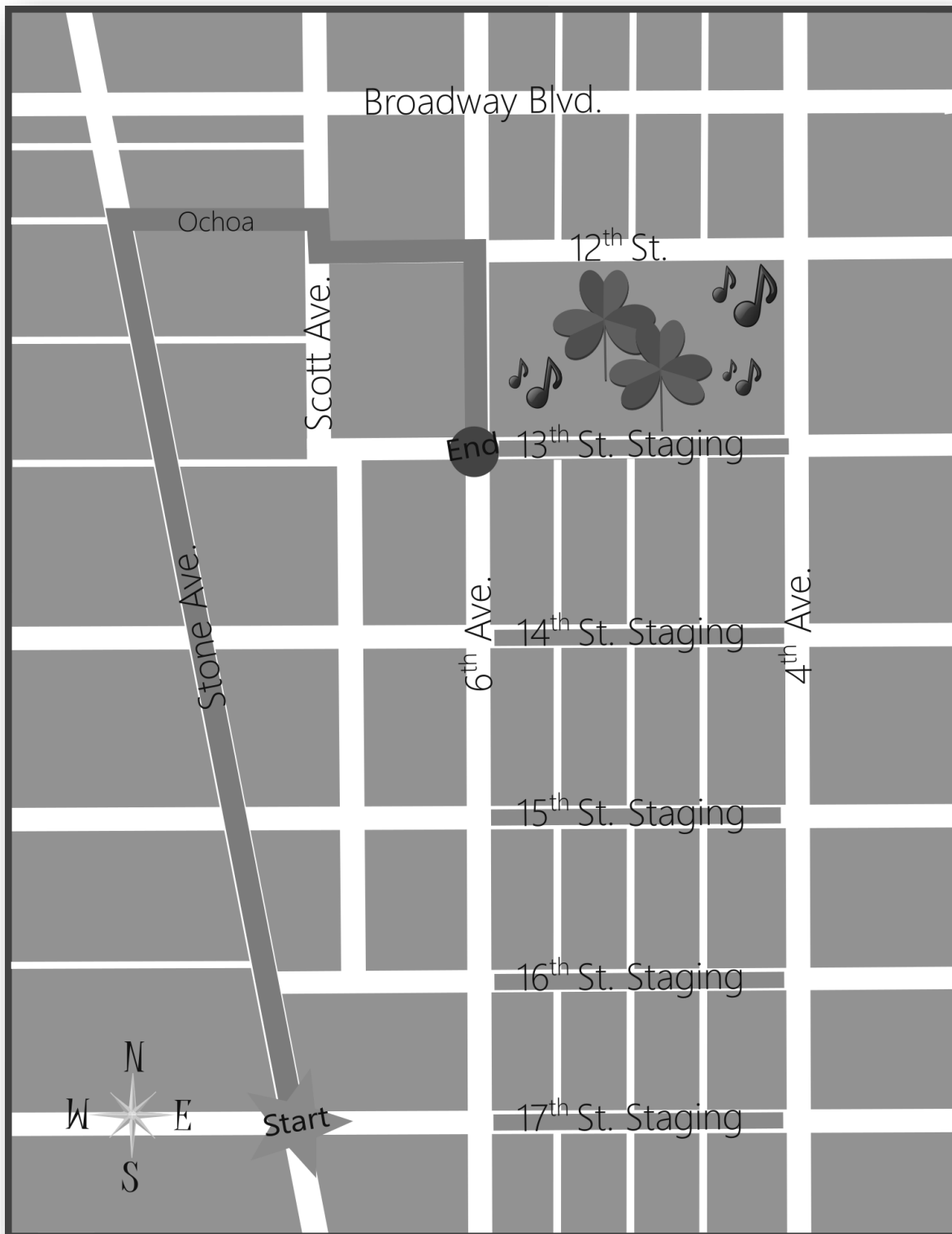


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PARADE ROUTE

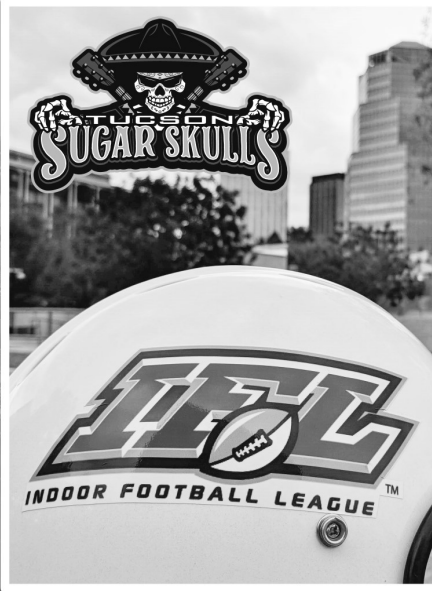
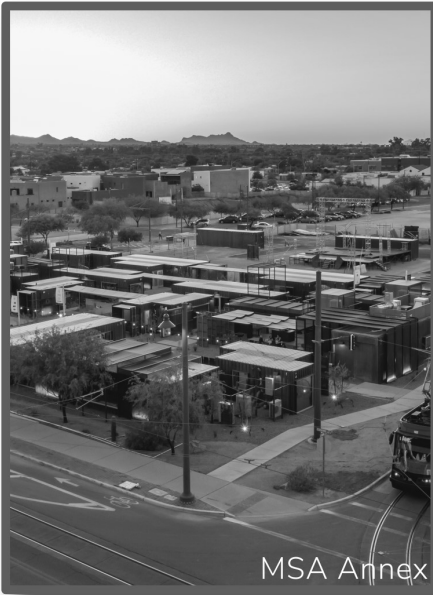
Parade begins at 10:30AM at 17th Street & Stone Avenue, ending at Armory Park



RIO NUEVO

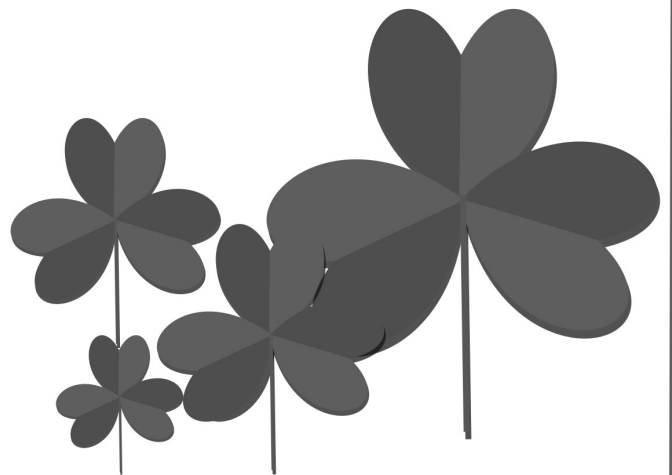
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THE STRUGGLE AND SURVIVAL OF THE IRISH LANGUAGE

By Scott Egan, [Thanks to Salomon Baldenegro and Pernela Jones for their assistance on this article]

Yes “céad míle fáilte” (a hundred thousand welcomes) was the 2020 theme of the Tucson St. Patrick Parade. Yet saying these words at one time could have landed you in jail — or worse.

Although the Irish language has been spoken in Ireland for over 2,000 years (the oldest written language in Europe still spoken) the attempted obliteration of the Irish language started with the first Anglo-Norman invasion in 1169. Like most conquerors, the culture of the native population was considered “depraved” by the new occupiers. By 1366 the Statutes of Kilkenny stipulated that “the speaking of Irish in the areas of English settlement was prohibited under pain of forfeiture of land or liberty.”

Such laws were instituted when the overwhelming majority of Irish people spoke only Irish!

From the 16th century onwards, the assumed “superior” English culture helped justify the conqueror’s expansionistic endeavors. By 1653 the Irish life and culture were decimated from Cromwell’s campaign of genocide which reduced the population by half, leaving over 100,000 exiled and 600,000 dead.

By the end of the 18th century, the use of the native language had been banished from the Irish Parliament, town and county governments, Courts of Law, the civil service, and commercial life.

Yet the Irish still preserved their language and culture in spite of all the forces aligned against them. It was this Irish Spirit that would drive their unique resistance against unfathomable odds.

As the Brazilian educator Paulo Freire noted:

“For cultural invasion to succeed, it is essential that those invaded become convinced of their intrinsic inferiority... if those who are invaded consider themselves inferior, they must necessarily recognize the superiority of the invaders.”

The leaders of the 1916 Easter Rising, which established an independent Republic, understood the importance of language and culture. As their leader Pádraig Pearse asserted:

“A Free Ireland must not only be free but Gaelic-speaking, while a Gaelic-speaking Ireland must not only be Gaelic-speaking but free also.”

The new northern “Protestant State for a Protestant People” established after partition in 1921 enacted a Special Powers Act which saw the arrest of hundreds of “un-loyal” subjects — “especially those with the love of teaching Irish language and culture to schoolchildren.”

Over 700 Irish nationalists were locked up in a prison ship “The Argenta” in Belfast Lough for years, where the authorities came down hard on anyone who “encouraged the sense of spirit and intellect by engaging them in Irish class to keep their sense of unity and purpose in mind.” Yet in spite of the repression, more prisoners were recruited with many achieving the gold “fáinne” or badge of fluency.

Rejecting the unified national vote for the Irish Republic with the creation of partition, the resistance in occupied northern Ireland took many forms: political (Sinn Féin), militant republicanism (the Irish Republican Army) as well as culturally — through independently run radical decolonization educational meetings and Irish language classes.

Nowhere was this resistance more pronounced than in the hell-holes of the British concentration camps known as Long Kesh and the H-Blocks where ten men starved to death on hunger strike to regain their political status as prisoners of war. Incarceration itself was transformed into an arena for political resistance where inmates learned that “The language of the conqueror on the lips of the conquered is the language of the slave.”

It is ironic that the current popularity of the use of Irish language today may be somewhat attributed to British repression. It was after internment and the hunger strike deaths of the 1970s-80s that saw a dramatic impact on the popularity of the Irish language. The motto of the prisoners was:

“Gaeilge más féidir, Béarla más gá” (Irish if possible, English when necessary). As Belfast republican and P.O.W. Jim McCann noted:

“When I was in jail, not only did I learn the language, but I learned why I had went to jail and what was keeping me in jail, and more importantly we learned how to begin breaking all these things down...”

Prison authorities did everything they could to disrupt the teaching of Irish: they banned its use in prison, in correspondence, during visitations, and destroyed Irish-language books. But as another prisoner, Liam Ó Maolchluiche attests: “...their tactics completely failed and had the opposite effect on the will of the prisoners and the status of the language ... the searches increased the popularity of the Gaeltacht and gave political inspiration to more prisoners to recognize that the language could be a means of struggle.”

Indeed, it was Irish Catholic Cardinal Tomas Ó Fiaich who reported that the prisoners maintained their sanity through their tortures and depredations by studying Irish, claiming it an “indication of the triumph of the human spirit over adverse material surroundings.”

In the H-Block where the ten men starved, they shouted Irish lessons from cell to cell, having no books, no paper, no pens, and living in naked filth. Bobby Sands would recite the novel “Trinity” by memory and taught Irish history in Irish. Speaking the native language was an inspirational tool of resistance and identity to oppose the state from inside prison.

Becoming aware of the hardships they faced, many people outside the prisons were inspired to learn the language. Again, as Mr. Ó Maolchluiche explains:

“Given the all-pervasiveness of the Anglo-American culture ... the Coca-Cola culture, I don’t think we can exist as a separate people without our language. Now every phrase you learn is a bullet in the freedom struggle... a brick in a great building of the Irish nation.”

That resistance fuels much of the Irish language activism today. While the language is taught in the south there is still a struggle in the north to gain official recognition similar to what the Scots and Welsh have acquired. Some pro-British unionists of the north object, fearing that allowing the Irish to celebrate their culture could contribute to an erosion of their British identity, **falsely asserting that somehow minority rights are a threat to the majority.**

Yet today, there are thousands of Irish children throughout Northern Ireland — from all religions and traditions — who attend Irish language schools together. Indeed, as Sinn Fein’s leader Gerry Adams articulated, the history of the Irish language “is a rich history that embraces many from the Protestant and particularly the Presbyterian community.” Adams recognizes prominent Protestants like Robert MacAdam who protected and sustained the Irish language, poetry, music, and dance through difficult years of persecution.

Today Adams notes the growth of language and culture “will act as an economic drawing power which can transform areas where a vibrant cultural quarter can also make a neighborhood a more desirable place to live and work ... Successful culture-based projects always attract people and business.” As the world-renowned linguist and current U. of A. professor Noam Chomsky has noted:

“A language is not just words. It’s a culture, a tradition, a unification of a community, a whole history that creates what a community is.”



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