



Union County Extension Service
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Phone: 575-374-9361
Fax: 575-374-2830

BE BOLD. Shape the Future.
College of Agricultural, Consumer
and Environmental Sciences

CLOVERLEAF

Your #1 News Source for 4-H News.

NEWSLETTER

SEPTEMBER

2026

*"Learn Continually. There's
always "one more thing" to
learn."*

—Steve Jobs

And Just like that another County Fair is in the books! We are so proud of all the hard work that our 4-H'ers put into their projects!!

Please be sure to get your Thank You cards filled out ASAP. They are due September 16.

Do not forget any awards that you received, Fair Board or anyone who has helped you out this year as well.

Record books are due in the office by 4pm on Friday, November 2nd, 2026. They must be signed by your leaders and turned in by the deadline. There will be no books accepted after this deadline!! First year members: please do not hesitate to ask for help!! There are some helpful tips at the back of the newsletter!

If you need help with your books, please call the office, so we can set up a time for you to come in and Talisha will work with you.

The Extension Office will be closed on Monday, September 7th in observance of Labor Day.

The bills for the concession stand have been mailed, Please get your bills taken care of by October 1st or have made payment arrangements with Talisha and Lynnette in the office.



UPCOMING DATES

09/07 - Labor Day Office Closed
09/10-20 NM State Fair

09/14 - Sophia Azure
09/22 - Laney Jeffers

*Happy
Birthday!*

09/24 - Cerra Rye
09/26 - Kaiden Gonzales

UNION COUNTY FAIR PHOTOS



UNION COUNTY

FAIR PHOTOS



UNION COUNTY

FAIR PHOTOS



UNION COUNTY FAIR PHOTOS



Important Info

SAVE THE DATE

New Mexico State Fair

September
10-20, 2026

SAVE
THE
DATE

SAVE
THE
DATE

FAIR BOARD MEETING

October 4th
2026

SAVE THE DATE

Record Book Workshop

October 15th
2026 5:00PM

RSVP by October 13th

CLUB MEETING TIMES & DATES

Folsom

September 21st, 2026
Time: 5:00pm
Baptist Church
Des Moines

Folsom Cloverbuds

September 21st, 2026
Time: 4:30pm
Baptist Church
Des Moines

Happy Rock

September 13th, 2026
Time: 4pm
Annex Room

Mt. Dora

September 6th, 2026
Time: 2:00pm
Annex Room

Clayton Cloverbuds

September 15th, 2026
Time: 5:30pm
Annex Room

Rock 'N' Ride

September 14th, 2026
Time: 5:30pm
Annex Room

Times and Dates are subject to change.
Please check with your leaders to confirm.



NMSU Aggies Corner

Jump Into Campus Life
Looking ahead to college? Getting involved early
will help you feel right at home. Whether it's
clubs, cultural groups, or student government,
there's a place for you at NMSU. See all the ways
to connect at studentlife.nmsu.edu.

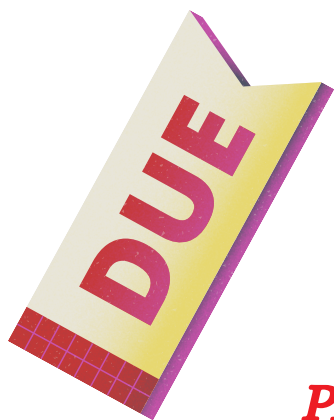
Important Info

SAVE
THE
DATE

SAVE THE DATE Eastern New Mexico State Fair

SAVE
THE
DATE

October 5-10,
2026



DUE DATE!!!

Record Books

November 2nd

*Please speak to Club Leaders for their
due date!!!*



OPEN ENROLLMENT

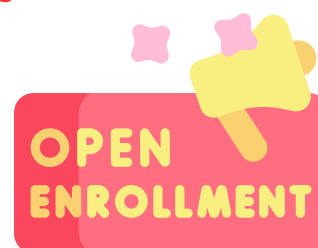
Starts October 1st, 2026

Existing Members Re-enrollment

Due Date February 1st, 2026

New Members Due Date

March 15th, 2026



Record Book

Workshop!



Come and joy us at the Union County Extension office for a great workshop on Completing Record Books!!

October 15, 2026

5:00 PM

Must RSVP by October 13, 2026

RSVP by calling the extension office at 575-374-9361



New Mexico State University is an equal opportunity/affirmative action employer and educator.

NMSU and the U.S. Department of Agriculture cooperating.

If you are an Individual with a disability & need a Auxiliary aid or services please contact the Union

County Extension Office at (575) 374-9361

CIMARRON COUNTY FAIR JACKPOT

Cimarron County Fairgrounds
Boise City, OK
September 11th & 12th



ADDED MONEY

FRIDAY (GOATS & SHEEP)
GOAT CARDS DUE AT 9 AM
SHOW STARTS AT 10 AM

SHEEP CARDS DUE AT 10 AM
SHOW STARTS 30 MIN
FOLLOWING THE GOAT SHOW

CLASSES BROKEN BY
BREED & WEIGHT
BREEDING & MARKET

SHOW ORDER:
SHOWMANSHIP
BREEDING
MARKET

SHOW OUT OF TRAILER
BRING YOUR GENERATORS
OPEN TO OUT OF STATE
EXHIBITORS

Saturday (Cattle)
CARDS DUE AT 9 AM
Show starts at 10 am

CLASSES BROKEN BY
BREED & WEIGHT
BREEDING & MARKET

Show Order:
Showmanship
Breeding
Market

ENTRY FEES:
SHEEP & GOATS: \$25 a head
CATTLE: \$35 a head
Showmanship: \$10 at the gate
60/40 split

TED EMBRY
(806)527-1360
BRONK EMBRY
(806)527-1940

CRYSTAL TOLLE
(580)273-5060
CRYSTAL.TOLLE@OPSU.EDU

Jerry Hawkins Memorial Judging Contest



September 17, 2026

Thursday, 1:00 p.m.

The 2026 Jerry Hawkins Memorial Livestock Judging Contest will be on Thursday, September 17, 2026, at 1:00 P.M. Contestants will meet in the stands inside the Jr. Livestock Pavilion. Contestants will use scantrons that will be provided. There will be three divisions Novice, Junior and Senior. Each division will judge classes in swine, cattle, sheep and goats if available. The Novice, Junior and Senior divisions will be in the age groups according to the 4-H rules. Only seniors will give reasons (3 sets). The top 10 seniors, juniors and novices will receive a jacket. The high point individual in each of the youth divisions will also receive a belt buckle. The high point senior in oral reasons will also receive a belt buckle.

For more information, please contact Tracy Drummond at (575) 313-1606.

RECORD BOOK TIPS



Once again, it's time to do the dreaded record books! Everyone despises this time of year because of the stress of finding all the receipts, that one paper that you had weights written down on throughout the year or even getting your child to sit down long enough to write the year end story. So, we came up with a helpful list of what needs to be in your record book, important dates, as well as the links where the green sheets and record book forms can be found. We hope that you find this tip sheet helpful! Remember, we are here to help with any questions you may have.

PLEASE SEE THE NEXT PAGE FOR REQUIRED DOCUMENTS TO INCLUDE!!

Record Books are DUE to the Extension Office on
November 2nd by 4:00PM NO EXCEPTIONS!!!!!!!!!!
This is later than normal due to October 31st being on a
Saturday.

There will be NO EXPECTATIONS on late record books.
Record Books will not be accepted unless they have been
signed AND approved by your leaders.

Check with your leaders on when they need them turned in to them.

We will be swapping with another county for judging.

(LEADERS PLEASE VOLUNTEER TO HELP JUDGE THE RECORD BOOKS FROM THE COUNTY WE ARE SWAPPING WITH)

Green sheets can be found here: <https://unionextension.nmsu.edu/documents/Project%20Information%20sheets%202023%20Green%20Sheets.pdf>

Project Record Book Forms can be found here: <https://unionextension.nmsu.edu/project-record-sheets.html>



For **COMPLETION** Record Book **ONLY**:



The Following must be completed: Parts **1, 2, 3, 4**.

ALL FORMS MUST BE HAND WRITTEN IN ORDER TO BE COMPLETE. IF WE RECEIVE A TYPED BOOK YOU WILL BE CONSIDERED INCOMPLETE.

- 1. 1ST-3RD year members need a 3 ring binder. 4th year members and up need a green hard cover (if you don't have this you need to let us know ASAP).**
- 2. Photo Page - complete with member name, age, years in 4-H, 4-H year, and 4-H club.**
- 3. UNION COUNTY REPORT FORM. Must be completely filled out. If some areas do not apply, write "N/A".**
- 4. 4-H Story - MUST BE NO SHORTER THAN 1 PAGE, SINGLE SPACED AND HAND WRITTEN. ALL PROJECTS AND ACTIVITIES MUST BE DISCUSSED IN THE YEAR END STORY.**

The year end story should talk about everything that happened within the 4-H year and include: all projects, community service, leadership roles and activities, banquet, club and county responsibilities, fun events, contests, state events, fair, etc.

EVERYTHING YOU DID THROUGHOUT YOUR YEAR IN 4-H.

Also include what you found most enjoyable about the 4-H Year, what you found was most difficult and what you learned!

RECORD BOOKS:

Record books can be turned in for completion or competition.

For a record book to be complete **FOR COMPETITION** it should have the following in the following in order:

1. Cover
2. Member's photo - includes name, club, number of years in 4-H, age
3. Table of Contents
4. Union County 4-H Report Form: Filled out according to participation in 4-H program. Signatures of member, a parent and a leader.
5. Year End Story-should cover all activities in 4-H, projects, community service, everything you did, what you learned etc. Up to four pages, front and back side .
6. Completed Record Sheet for each project--every question blanks must be filled out complete or state none or "does not apply".

All records: All livestock and horse record sheets a separate information sheet will be made available for all livestock projects.

After each project record form you will have the following:

- a. Project- this form has columns for goals, knowledge and skills and accomplishments for this project
 - b. Participation in Project Activities – for this particular project
7. Project photos after each record form - up to three pages front and back- caption the photos
 8. Newspaper clippings - up to three pages front and back, may be shingled.
 9. General photos - not project pictures - examples: club picnic, district contest activities, tours, hamburger fry, community service, etc. caption each photo Up to three pages front and back.

All record sheets must meet the minimum requirements as stated in each project book to be considered for the competition. **IF ANY PORTION** of the record book is late to your organizational leader it **WILL** be considered incomplete and you will not complete for the year.

Novice members MUST handwrite all of their book including dividing sheets. **Junior and Senior** members may either write their books, type them or do them on the computer.

Signatures -- all record sheets requiring signatures are to be properly signed



Competition vs. Completion

**A record book to be considered
“COMPETITION” should have the
following and in this order:**

1. Cover
2. Members Photo— including Name, Club, Number of years in 4-H, 4-H year and Age
3. Table Of Contents
4. Union County 4-H Report form: Filled out according to participation in 4-H program. Signatures of member, parent, & Leader
5. Year end story—Should cover all activities in 4-H, projects, community service, everything you did, what you learned etc.. Up to 4 pages, front and back side.
6. Completed record sheet for each project—every question blanks must be filled out complete or state “ none” or “ does not apply”. All livestock & horse record sheets a separate information sheet will be made available for all projects.

After each project record form you will have the following :

- Project—this form has columns for goals, knowledge & skills , & accomplishments for this project.
 - Participation in project activities
7. Project photos after each record form—up to 3 pages front and back caption the photos
 8. Newspaper clippings—up to 3 pages front & back, may be shingled.
 9. General Photos—Not project pictures—examples : club picnic, district contest activities etc. They need to be captioned and you can have up to 3 pages front & back

All record sheets must meet the minimum requirements as stated in each project book to be considered for competition. IF ANY PORTION of the record book is late to your leader it WILL BE CONSIDERED INCOMPLETE & YOU WILL NOT COMPLETE FOR THE YEAR.

Completion Record Books

FOR COMPLETION Record book ONLY:

The following must be completed: A, B, C, D to be considered complete.

ALL FORMS MUST BE HAND WRITTEN IN ORDER TO BE COMPLETE IF WE RECEIVE A TYPED BOOK YOU WILL BE CONSIDERED INCOMPLETE!!!

A summary of the way your RECORD BOOK needs to be put together:

A. 1st-3rd year members need a 3 ring binder. 4th year members and up will receive a green hard cover from the Extension Office.

B. Photo Page- with name, age, years in 4-H, 4-H year, and 4-H club you are in.

C. Union County Report Form

D. 4-H Story- **Must be at least 1 single page, single spaced and hand written. All projects MUST be discussed in the year end story.**

The story should talk about their whole 4-H year - projects, community service, leadership, banquet, club and county responsibilities, fun events, contests everything that happened during the year in 4-H.

What was the most enjoyable thing that happened in their project and/or year and what was the most difficult.

If you have any questions, please call the Extension Office at 374-9361.

IF ANY PORTION of the record book is late to your leader it WILL BE CONSIDERED INCOMPLETE & YOU WILL NOT COMPLETE FOR THE YEAR.



Helpful Tips to make



Record Books a Stress Free Task:

- Pick one project to work on per night, this will help you to not get overwhelmed.
- Keep a file folder for each project throughout the year. Add any receipts, pictures, and notes about funny or important things that might have happened to help you write your story.
- Start keeping up with records at the start of every 4-H Year to help minimize the stress at the end of the year.
- 4-H Story: start by introducing yourself, add your age, where you live, what club you belong to and why you joined 4-H. Tell a little bit about your projects, what you learned in your projects, what your goals with your projects were, if you accomplished your goals, and what you found difficult about your projects. Talk about any 4-H activities (state, county, or club level) that helped you become a better citizen/leader. Finish off with what you plan to achieve the next 4-H year. Stories can be up to 4 pages, but no shorter than 1 page.



UNION



COUNTY 4-H

**ENROLLMENT OPENS ON
OCTOBER 1ST, 2026!**

**EXISTING MEMBER RE-ENROLLMENT
DEADLINE: FEBRUARY 1, 2026**

**NEW MEMBER ENROLLMENT DEADLINE:
MARCH 16, 2026**

**Union County Extension Office
100 Court St, Clayton, NM
(575) 374-9361**



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If you are an Individual with a disability & need a Auxiliary aid or services please contact the Union
County Extension Office at (575) 374 -9361





ignite
by 4-H

**FIND YOUR
SPARK.
SHAPE YOUR FUTURE.**

BECOME BEYOND READY.

Ignite by 4-H is a four-day interactive summit that helps teens find their spark through **inspiring speakers**, **hands-on workshops**, **off-site experiences**, **career exploration** and **connecting with peers**. Ignite is a step forward in the journey of **becoming beyond ready**.

If you are a Senior 4-Her, 14 years and older, and would like to be considered to represent New Mexico 4-H at the Ignite by 4-H Conference, **apply today!**



WHEN

March 17–21, 2027



WHERE

Washington, D.C.



**APPLICATION
DEADLINE**

September 15, 2026

HOW TO APPLY

Email your completed application to
emadrid@nmsu.edu

Be sure to include "Ignite by 4-H" in
the subject line of your email.



CONNECT

Build lasting
friendships.



DISCOVER

Explore your
passions.



LEAD

Grow your
leadership.



IMPACT

Make a difference
in your world.

NEW EXPERIENCES. REAL CONNECTIONS. LIMITLESS POSSIBILITIES.





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CUTTER DAVIS (575) 921-6216

HOOF TRIMMING
\$65 PER HEAD
10 HEAD MINIMUM





CALENDAR



September 10-20 - New Mexico State Fair
October 1 - Enrollment for 2026-2027 Year Begins
October 5-10 - Eastern New Mexico State Fair
October 15 - Record Book Workshop
November 2 - Record Books Due
February 1 - Re-enrollment for existing 4-H members due
March 15 - Enrollment for new 4-H members due

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The College of Agricultural, Consumer and Environmental Sciences is an engine for economic and community development in New Mexico, improving the lives of New Mexicans through academic, research, and Extension programs. New Mexico State University is an equal opportunity employer and educator. NMSU and the U.S. Department of Agriculture cooperating. If you are an individual with a disability who is in need of an auxiliary aid or service to participate in the field day, please contact Union County Extension at 575-374-9361 or union@nmsu.edu.



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