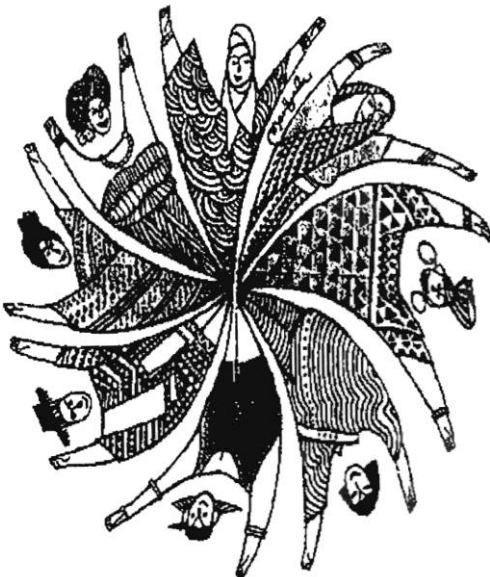


# Book of Remembrances: Rosemary Matson (1917 – 2014)



Written and Compiled  
by Elizabeth Fisher

**Celebration of Life**

**Community Church of the  
Monterey Peninsula**

**Carmel, California**

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## CONTRIBUTORS

This booklet is a tribute to the life and work of Rosemary Matson, and a labor of love. My own memories are included as well as remembrances that I have solicited from people who knew Rosemary over many years, often collaborating with her on important projects. Comments about key activities Rosemary dedicated herself to, notes about people she worked closely with, as well as memorabilia from a range of her interests round out this tribute. Hearing about her life before I met her, then sharing common experiences and stories about her many other activities has made my life immeasurably richer. ~Liz Fisher

**Carolyn McDade** – well-known songwriter, long-time Women and Religion activist, and co-founder of Womencenter in Plainville, Massachusetts. [www.carolynmcdademusic.com/](http://www.carolynmcdademusic.com/)

**Rev. Dr. William F. Schulz** – current president of the UU Service Committee, past president of the Unitarian Universalist Association, and past Executive Director of Amnesty International

**Sue Guist** – activist, writer, and past co-convener of the PCD W&R Taskforce

**Geri Kennedy** – activist, district and national leader in the W&R Movement

**Rev. Emily A. Champagne** – one of first women UU ministers in 1960s

**Rev. Benjamin D. Bortin** – UU minister and friend of Rosemary's since his childhood

**Rev Dr. Shirley Ann Ranck** – UU minister and author of *Cakes for the Queen of Heaven*, a UU groundbreaking feminist spirituality course, used by thousands over thirty years

**Laurie James** – author, dramatist who specializes in educating about Margaret Fuller

**Gloria Marvin** – writer, publisher, activist, champion of suffragist Matilda Joslyn Gage

**Sally Roesch Wagner, Ph.D.** – Founding Director of the The Matilda Joslyn Gage Foundation, Fayetteville, New York

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**Barbara Schonborn, Ph.D.** – co-author of *Unraveling the Gender Knot*, W&R national and district leader

**Rev. Stephen D. Edington** – UU minister; biographer of Woody Guthrie and Ric Masten

**Rev. Ric Masten** – the only Troubadour Minister in the UU Ministry

## ROSEMARY MATSON — A WOMAN WITHOUT FEAR

By Liz and Bob Fisher, longtime friends and colleagues of Rosemary Matson,  
authors, activists, and archivists for the Women & Religion Movement

Rosemary Matson passed away peacefully on September 27, 2014 at her beloved home since 1978 in Carmel Valley, California. Born on September 20, 1917 as Rosemary Ann Thompson at her family farm in Geneva, Iowa; she was 97 years old. She modeled living by a set of values that included: insisting on equal opportunity and an institutional voice for women; putting a face on the enemy; demonstrating world peace is possible; and standing with workers demanding fair treatment by employers. And, she deeply loved cats, having many close furry friends during her long life.



Rosemary at her 90th Birthday Party, September, 2007 at the UU Church of the Monterey Peninsula, California

Rosemary adored grassroots organizing. Over many years she was active in every facet of the Unitarian Universalist denominational Women & Religion activities, from advocating for passage of the 1977 *Women and Religion Resolution* at General Assembly (she was appointed co-chair of the Continental Committee on Women and Religion) to the 2002 formation of the UUA Women and Religion affiliate. During this period the activities to rid the denomination of sexist practices were vibrant, including: revisioning theology (thealogy), correcting sexist language in hymns and readings, and exposing and transforming sexist attitudes regarding leadership capabilities. Rosemary was in the thick of it.

Traveling with a purpose, she attended United Nations International Women's Conferences in Copenhagen (1980) and Nairobi (1985) as well as conducted educational forums following the Beijing Conference (1995). She co-founded *Continuing the Peace Dialogue* in 1980; and over the next dozen years organized twenty-five citizen diplomacy trips to the Soviet Union focused on women and world peace.

Rosemary co-authored in 2004 the curriculum *Unraveling the Gender Knot: Challenging the System that Binds Us*. Based on Allan Johnson's book, it does a great job of describing patriarchy and the hold it has on our society. Along with collecting her extensive library of anti-patriarchy books, Rosemary encouraged the study of feminism, seeing history and philosophy as crucial to achieving gender equality. She maintained comprehensive archives of the Women and Religion Movement which have been accepted by the Schlesinger Library on the History of Women in America, Radcliffe Institute, Harvard University. In addition, Rosemary is honored in the collection *Feminists Who Changed America, 1963-1975*.



Rosemary married Reverend Howard G. Matson in 1957. Among his many accomplishments, Howard was associate minister of the San Francisco Unitarian Universalist Society, and after retiring maintained a ten year voluntary ministry with farmworkers, collaborating with Cesar Chavez on many occasions. He also was a stalwart supporter of the Women and Religion movement. Partnership was the hallmark of their lives together. Howard died in 1993.

Rosemary's organizing efforts took off when she was thirty something. In the early 1950s, she co-founded the UU Honolulu Fellowship. A few years later she moved back to Northern California, and became a ministerial settlement representative for the UU Pacific Central District. From 1959-62, she lived in the Boston area, serving as administrator of the Arlington Street Church and board member of the UU Service Committee while Howard worked at UUA Headquarters. In 1962, Rosemary was back in Berkeley California raising funds for Starr King School for the Ministry. In 1964 she accepted the position of Associate for Development and Communications to the President of Starr King where she worked until 1978 creating publicity, locating donors, and advising students. In 1980, she co-founded Women in Transition to help women strategize solutions after going through a life transition such as divorce, loss of job, or first entrance into the work force.

Promoting what she believed was the center of Rosemary's life and her dining room table. She was a great admirer of Eleanor Roosevelt, and presented programs about ER's shepherding of the Universal Declaration of Human Rights to its adoption. Befriending May Sarton, she introduced her literary work to UU circles and community groups. She sponsored the Unitarian minstrel Ric Masten. Educating about Margaret Fuller, Rosemary supported books and theatrical productions about Fuller (and other feminists), and co-led tours in New York state and Massachusetts of important sites in Fuller's fascinating life.

Wide-ranging affiliations and numerous awards are both hallmarks of her long and active life. For many years, Rosemary was a stalwart member of the Women's International League for Peace and Freedom (WILPF) and the National Organization for Women (NOW) — doing outreach, serving on committees and creating programming. As a humanist minister Rosemary performed weddings and memorial services using non-sexist practices and non-theistic inspirational statements.

Her personal achievements during her elder years involved overcoming breast cancer and accompanying Howard on his end-of-life-journey. She became a mentor for many people from the diverse, yet interrelated, strands of her life. Rosemary was an “outrageous older woman” who was often heard to say, “We do not want a piece of the pie. It is still a patriarchal pie. We want to change the recipe.” (See *The New Recipe*, p. 43)

## TESTIMONIALS

### Carolyn McDade:

Our friend Rosemary Matson lived a long and extraordinary life. There is so much in her life to cover, I found myself over and over overwhelmed with amazement.

She, with others lived the budding and flowering of a broad and deep feminist consciousness, each insight opening to a deeper one. These insights spread into concerns for human rights, peace, social justice, international cultural exchange, and the arts. She brought her best to advancing the feminist awareness and action into the Unitarian Universalist community, never stepping back from hard questions she felt essential for honest discourse.

These exciting and progressive years always felt like a Golden Age among UU women, indeed women of all faiths and secular society.

She was usually involved, bringing analysis, thinking, organizing and bold expression to the concerns and issues of this time. It seemed she was everywhere, generous and sturdy, helping to ground us where we needed to be. She led the way in helping to bring together women of Russia and the United States, supporting United Farm Workers and other workers, bringing changes to the theological underpinnings of the faith community she so loved. She worked closely with Lucile Longview and Elizabeth Fisher in considering and bringing forth an in-depth analysis of the effects of religious thinking and theology on the lives of ordinary women.

Her passion and commitment lasted through her long years. For myself and others she gave not only encouragement and support, but also she was a keen model of a feminist life well lived.

She will always be for me a dreamer of dreams and a creator of visionary action, truly a change agent toward a better future for all.

By a friend who loved and admired her, Carolyn McDade

*Carolyn McDade is one of the original Women and Religion activists, a close friend of Lucile Longview and Rosemary. She is a songwriter, famous among UUs for "Spirit of Life," and co-founder of Womencenter (1983-1991) in Plainville, Mass., an ecology/spirituality center to teach the new universe story, promote ecological living, and support economic and social justice projects.*

Rev. Dr. William F. Schulz:

It may not be true to say that I would never have become President of the Unitarian Universalist Association (UUA) had it not been for Rosemary but it certainly would have been a lot harder. For, though no one could ever doubt Rosemary's credentials as a feminist, she broke with her Unitarian Universalist sisters in supporting me rather than my female opponent for UUA President because, as she put it, "True feminists don't come in only one gender." That convinced many other women to support me as well.

Hers was not a popular decision among some UU women but it was typical of her courage; her willingness to think in terms of people, not categories; and, inasmuch as she never wavered in her commitment to me, even under great pressure, her determination. I hope she never regretted her decision.

Rosemary was one of a kind! She was a UU institutionalist who never stopped quarreling with our institutions. She was a champion of causes who never stopped valuing individuals. And she was a fierce advocate of her point of view who never demeaned those with whom she disagreed.

I loved Rosemary. Not because she had supported me at a critical time in my professional life but because she embodied the best of Unitarian Universalism and, even more importantly, of world citizenry. She was a model of power and wisdom and generosity. She had transformed herself throughout her life and she never stopped believing that society could transform itself as well.

We will not see her like again.

*William F. Schulz, President and CEO of the Unitarian Universalist Service Committee, served as UUA President (1985-93) and Executive Director of Amnesty International USA (1994-2006). Bill is the author of **Making the Manifesto: The Birth of Religious Humanism**, and many other works.*

*From the UUA biographical listing of past UUA Presidents: Born in 1949 in Pennsylvania, Schulz is passionate about social justice and participated in many marches and protests for women's rights, minority rights, and environmental rights. He raised awareness of the importance of diversity within Unitarian Universalism.*



## Sue Guist:

Women and Religion is just one stripe in the rainbow that was Rosemary Matson. She was important to us, and we join with the other voices remembering her now. Rosemary gave us, her Women and Religion tribe, the name Sister-Mother, which showed us how we could be together in caring friendships that last through time and space. Her warm loving hospitality at her beautiful hilltop home, her energy at meetings and retreats, practicing shared leadership while urging us in new directions, recommending books we should read, shirts we could wear-- how much we remember!

When headquarters said we (Women & Religion) could be "sunsetted" she declared another sunrise. Some of us followed in her global footsteps. Others watched and learned and marveled at her courage and wisdom, and her always delightful humor.

Rosemary, we miss you, we remember you, and we thank you for your many gifts to us, Your Sister-Daughters

*Sue Guist is an activist, writer, and past co-convener of the Pacific Central District Women & Religion Taskforce*

## Geri Kennedy:

I want to say thank you to Rosemary Matson. I had no strong women mentors in my life before I met Rosemary. Over the last quarter century, she showed me how one person can accomplish whatever one sets out to accomplish and that age is no obstacle. Thanks to Rosemary's encouragement and example, I have had the courage to speak at General Assembly, District Assembly, perform in one of Laurie James' plays, help with the *Unraveling the Gender Knot* curriculum and so much more. Rosemary is the reason I have been involved with the UU Women & Religion movement that she loved and worked for so many years of her life. I am a better person for having known her. I will miss Rosemary very much.

*Geri Kennedy is longtime co-convener of PCD Women and Religion, also active at the national level.*

Rev. Emily A. Champagne:

Rosemary was *awesome*, but it took me several decades to appreciate her. My first memory is that of her upsetting people at Starr King School for the Ministry in the mid-sixties. She was working there then and I was a student. Our paths rarely crossed, except briefly in the hallway, but each of us knew about the other. Rosemary was fundraising for the school and, in particular, had decided Starr King needed a *female* professor. So, she worked tirelessly to establish a chair for this purpose.

At the same time Rosemary was fund-raising, she was also insisting that any written acknowledgment of a couple which had made a financial contribution had to include the *woman's* name as well as that of her husband. No more "Mr. and Mrs. John Doe." But instead, "John *and Jane* Doe." Such a thing simply wasn't done then and people were *furious* that she would be so incorrect for proper etiquette. But, Rosemary stood her ground.

My second memory occurred in June 1977. I had just driven across the country, returning to live in Berkeley again and was exhausted. The Graduate Theological Union had recently established a Women's Center which wanted to hire a female minister to teach a course on "Women in Ministry." Rosemary contacted me, urging me to apply. I was totally wiped out from the move and had enough to do setting up house, without thinking about setting up a course as well. However, Rosemary continued to urge me, until I ran out of energy to object. What a gift this was for me because I discovered then my love for teaching. Since that time, I've learned that Rosemary encouraged *many* people to try something new, to achieve more than they had ever dreamed possible for themselves.

The third vivid memory is that of Rosemary's brilliance, her ability to "connect the dots," not only to see the larger picture, particularly for the paradigm which oppressed women, but then to be able to communicate this to others. Just listening to her, I learned a great deal and saw her opening other women's eyes as well.

Finally, Rosemary was a most gracious hostess, very generously sharing her magnificent home in Carmel Valley. Often she opened it to groups for meetings and overnight housing. The view from her living room was spectacular – way in the

distance a tree-covered mountain with no houses in sight – offering an unforgettable spiritual connection with nature.

I would close by saying, “Good-bye, Rosemary, wherever you are. We love and miss you already. You will always be in our hearts, for all that we learned from you and as a role model for courage and the strength *to stand your ground!*”

*Emily Champagne has been both a parish and community minister and religious education director. She is a biblical scholar who identifies as a humanist and atheist. She was a clergy counselor for those seeking abortions before this medical procedure was legalized in the US.*

### Rev. Benjamin D. Bortin:

I first met Rosemary without realizing it. I think I was in the third grade in my UU Sunday School, and Rosemary was the guest presenter that day on Eleanor Roosevelt.

I distinctly remember meeting her, however, after I enrolled at Starr King School for Religious Leadership (sometimes known as for “the Ministry”). Rosemary was on staff there and instantly impressed me with her friendliness and concern for the students.

When I discovered that Rev. Howard Matson, Rosemary's husband, had launched a specialized UU ministry to and with the farmworkers of this country, championing their rights to unionize and gain decent working and living conditions, I immediately asked if I might volunteer with that effort. That began a series of rewarding visits to the beautiful Matson home, at that time in the Berkeley hills.

I later on received hospitality in their equally lovely residence in Carmel Valley.

It was before Howard's sad demise, but quite dramatically afterward, that I began to be fully aware of Rosemary's own significant and inspiring accomplishments.

At the time I entered the UU ministry, only a handful of UU ministers were women. The 1977 "Women and Religion" resolution in which Rosemary played such a pivotal role was symbolically and substantively part of a wonderful sea change in our religious movement. The numbers of female UU ministers multiplied in leaps and

bounds. But the change was more profound than that. People became aware of inequalities, subtle and blatant, in traditional use of language, actions, and sense of religion and spirituality.

Rosemary was not only a leader in this inspired transformation, she was an historian - and "herstorian" - of women and religion in the UU movement. Hers was one of the first monographs, chronicling the evolution of women in our denomination. Her interest in history was significant in her friendship with Laurie James, noted expert on Margaret Fuller and other Unitarian and Universalist women. I had the privilege of taking a guided tour, under Rosemary's and Laurie's leadership, of Margaret Fuller "sites" in Boston and Cambridge.

Rosemary also, during the Cold War period, made world peace a priority involvement. She was part of a sister-city program with the then-Soviet Union, and made numerous visits there. (She had some intriguing stories about that involvement, including hiding U.S. dollars in her bra, as she entered the USSR. On another occasion, she declined the honor of cutting a roast pig's tale, at a dinner in her honor at a Russian or Ukrainian yurt.)

She was a cherished friend, and I wish she were still with us.

*Ben Bortin is a UU minister and friend of Rosemary's since his childhood. Currently he is the Membership/Growth Chair of the UU Congregation at Shelter Rock, Manhasset, NY.*

### Rev. Dr. Shirley Ann Ranck:

Rosemary was active in many social justice causes but she was especially important to me and many other Unitarian Universalist women because of her work in getting the Women and Religion Resolution passed at General Assembly in 1977, and in getting that resolution implemented in the years that followed. She attended every district gathering and General Assembly and always set up, with other women, the WARM (Women And Religion Materials) Table. I'm sure she was one reason my feminist theology course, *Cakes for the Queen of Heaven* became so popular.

She was also an outspoken challenger of sexist language. I remember at General Assembly in 1986 as she was receiving the Holmes-Weatherly Award the presenter used the term "mankind." Rosemary leaned into the mike and in a strong voice said "humankind." The huge audience gasped, and then clapped.

Rosemary was indeed a woman of wisdom and power. Blessed be!

*Shirley Ranck is author of Cakes for the Queen of Heaven. She is a retired parish minister, past co-convener of the Women & Religion National Constellation, and advocate for women's equality.*

### Laurie James:

All that we did together will remain with me and will continue. Though we lived on opposite coasts, she in California and me in New York, we maintained our friendship via FAX and fat letters, four and five a week, and by meeting each other at yearly UU General Assemblies and Women & Religion Committee meetings and conference sites in various states, and drop-off travel points that often occurred for one reason or another -- until last September 27, all covering about 35 years.

Our passionate commonality was, in fact, the woman's movement, or feminism. Everything we did together focused on that.

Rosemary was a primary person in all the meetings and workshops, which I helped with, attended and participated in any way I could, and I was performing my original solo drama, *Men, Women, and Margaret Fuller*, which covered Fuller's life and achievement, and which she continually launched. At GA she promoted by telling people to see my show, and also served as point person and stage manager, finding the contacts I needed to find props and paraphernalia, handing out programs, turning off the lights in the audience, introducing, etc. We made a good team.

She introduced me into her world of organizations, group togetherness, people networking, a world that up to then was really lost to me, a mother raising five children while also working 9-5 who had had no time to join anything, so as my home responsibilities were easing, discovering the national outreach of UUs who held the same general beliefs was now a welcome and exciting adventure.

As time went on, I was thinking up new and different shows, *Roots of Rebellion*, a docudrama on the first American women who made public speeches, which we

presented at GA, and *Winter Wheat, The Betrayal of Elizabeth Cady Stanton and Her Woman's Bible*, another solo drama about Stanton who, at the age of 80, decided to write a woman's Bible to prove to women that our oppression was rooted on the images and omissions of women in the Bible. We also presented this at GA.

And Rosemary was thinking up new events beyond the stage. She brought in speakers to GA, one of which was Allan Johnson because he was a man who "got it," meaning he understood the what and why feminists were asking. She founded a grassroots feminist global network called *Continuing a Peace Dialogue*, a tour to Russia which took thirty women to dialogue with Soviet peace workers. Then she devised a *Follow the Footsteps of Margaret Fuller in Boston and Cambridge*, a bus weekend tour to visit the homes and places Fuller inhabited, or visited or had a connection with.

We did so much together that there is not time to tell all the stories. I've touched on some of the highlights in a longer piece in the booklet, so you can find more there. But it would take another lifetime to tell you all the details.

Looking back -- though during those 35 years I never thought much about it -- Rosemary was my role model and mentor. More than that, she was my champion, one who raised my confidence, self-image, and awareness of the humanity outside my realm. I grew. She did it all with a warm and gentle fun-loving spirit that turned work into play. I never thought I was moving the feminist movement forward or improving society in some way. I did hope we were opening or turning minds around or informing or inspiring women in some way.

Now our friendship will continue in a new way, in spirit and fondest memory.

*Combining live drama and written word has been the pathway Laurie James has followed, largely in terms of history and biography. Acclaimed for her solo drama, Men, Women, and Margaret Fuller, and for her books, articles, and bicentennial work, she won The Margaret Fuller Award from UU Women's Federation and a fellowship from New York Foundation for the Arts. James has toured Off-Broadway, throughout USA and world. Her latest solo drama is entitled, Winter Wheat, The Betrayal of Elizabeth Cady Stanton and her Woman's Bible. Currently she is directing readings for her original plays, Heartblood and Numb is a Freezing Point. Born and raised in Portland, Oregon, she now resides in New York City and is a member of The Actors Studio Playwrights/Directors Unit, The Dramatist Guild, and The League of Professional Theatre Women.*



## Gloria Marvin:

Dearest Rosemary,

Although this might be the last time I put my thoughts about you into writing, I want you to know that I'll be talking with you in my heart much as we always did together, ever so deeply. You already know that all my life I was an involved Unitarian, motivated by my family's amazing Unitarian history that goes back into the 1700s. I actually thought I was on the cutting edge of feminism and progressive thought about all matters concerning justice—up until I met you in 1996. Wow. Your impact on my life since then has been profound, and your influence has taken me to heights and places and achievements I never dreamed possible. While the W&R Resolution and work in the FL District laid the groundwork, meeting you and Lucile in 1996 and growing ever closer lit fires I didn't know I had. And our many conversations usually went to the very core of our mutually passionate reasons for keeping on keeping on, for changing the recipe.

It's your unflagging dedication to peace, justice and the eradication of patriarchy that inspired me, without a second's hesitation, to dedicate my every energy to helping Sally Roesch Wagner put forward-looking suffragist leader Matilda Joselyn Gage back into herstory where she belongs. Gage's extraordinary vision resonates even today; it was for her radical views that she was nearly swept from the record. In fact, Gage's 1893 master treatise, "Woman, Church and State," which the late Mary Daly called the very core of feminism, brought me to tears while editing Sally's 1998 *Modern Reader's* version of it. Gage addresses the issue of religion underlying the oppression of women in ways that echo down the century right into the Women & Religion Resolution's central purpose. And Gage's motto "Dare to Seek Justice" speaks for itself. I am overjoyed that you and Sally met and knew of each other's work in tandem with MJ and me. That you and Sally were included in *Feminists Who Changed America; 1963-1975* is no surprise; the only surprise is that MJ and I are fortunate enough to have become part of your lives.

Much of what I am saying here holds true also for MJ, who asked me to include her. She has contributed beyond measure to the Women & Religion movement since

1996 and to the Matilda Joslyn Gage efforts since 1998. She, too, has been deeply inspired by you and your convictions, and grew to love you as much as I. That you returned that love to us and drew us into your inner circle is precious beyond words. We shall hold you forever in our hearts, and any good works we may yet do are hereby dedicated to your everlasting spirit.

May you rest – or soar – in peace, dearly beloved friend. Blessed be.

*Gloria Marvin, 5<sup>th</sup> generation Unitarian (mother) – St. Petersburg, FL (1979-present), formerly Cleveland, OH; MJ (Mary Jane) Broadbent (daughter) – Oakland, CA, formerly NYC (1989-2014)*

### Dr. Sally Roesch Wagner:

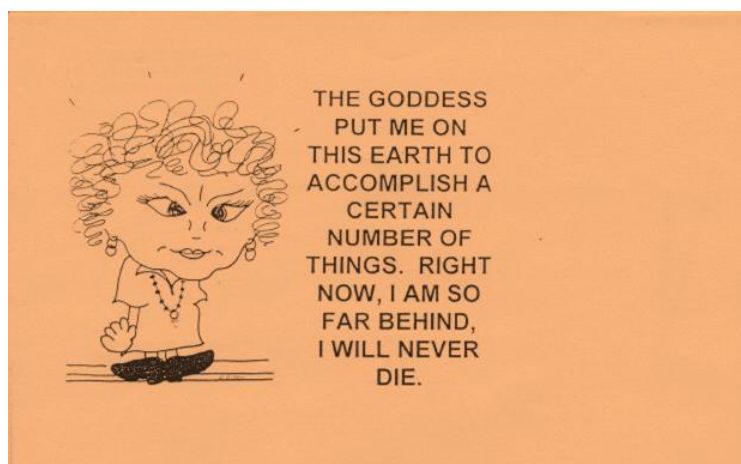
Rosemary Matson touched untold numbers of lives -- some directly, some indirectly. I was blessed both ways, sometimes without knowing it. How many times did I say, “We don’t want a piece of the pie; it’s still a patriarchal pie. We want to change the recipe!” unaware that it was Rosemary’s quote until informed by my dear friend Gloria Marvin. From 1998 to the present day, Gloria and her daughter, MJ Broadbent, have brought that vision to our efforts to return nearly-erased radical suffragist leader Matilda Joslyn Gage to her rightful place in history, alongside Elizabeth Cady Stanton and Susan B. Anthony. MJ has applied her graphic design magic to Gage’s biography, our Gage Reader’s series, the Gage Foundation logo and brand, and more. Gloria has polished our words to professional glow, organized a Gage study group, served as a Gage ambassador at conferences, appeared in a Gage production, and more. That’s just the tip of the iceberg. Since before the Gage Foundation was formed, these two gifted women dreamed the organization into existence with me, brainstorming every inch of the way. Without their dedicated work, the Gage Foundation would not have created the Matilda Joslyn Gage Center for Social Justice Dialogue, an award-winning historic house museum, whose iconoclastic pioneering is now being taught in Museum Studies classes. Rosemary Matson supported our work throughout the years; knowing she had our back and approved our vision drove us forward.

*Sally Roesch Wagner, Ph.D. is the Founding Director of the The Matilda Joslyn Gage Foundation, Fayetteville, New York*

Rev. Dr. David G. Sammons:

When I was teaching at Starr King I invited Rosemary to come talk with the class I was doing on UU history. I don't know why it had taken someone at Starr King so long to invite her back to the school. It had been years since she'd been at the school. When I was a student myself, in the mid-60s Rosemary seemed to always be around the school, kind of an informal teacher with a ready smile, gentle force, but forceful ideas. I wanted my students to get a first-hand account of the movement of Women in Religion, in which Rosemary was a key figure. She helped the students "get" how hard it was for women to break through the male-dominated culture, particularly, of our ministry – of which I was a part. In the early days of my ministry it became harder and harder to ignore Rosemary and the others pushing for recognition and a place of importance for women in our movement and in our ministry. She is one of those whose mission and passion must never be forgotten.

*David Sammons lives in Walnut Creek, California where he was the minister of the Mt. Diablo UU Church from 1984-2006. He recently served as the interim senior minister of the First UU Society of San Francisco.*



One of Rosemary's favorite sentiments. She often used it on her voluminous correspondence to her friends and colleagues.

## MAJOR MOMENTS WITH ROSEMARY

### MULTIFACETED INTERSECTIONS

By Elizabeth Fisher

I became active in the Unitarian Universalist Women and Religion Movement in the early 1980s and met Rosemary soon after I joined the UU Society of San Francisco. Her husband was minister emeritus. In his retirement sermon he called her his co-minister. (See page 49.) By the time Bob and I arrived at the impressionable age of 35 years old the Matsons had been living in Carmel Valley full-time for several years. Howard was just completing his Migrant Ministry and Rosemary was well-known as a women and religion and human rights for women activist and advocate. I was bent on meeting her...which happened at a district Women and Religion retreat at Ralston Retreat Center in Mill Valley, Cal. This was a major turning point in my life. Rosemary had a way of being a catalyst for so many people. She sure was for me.

Back to Women and Religion. The main focus of this effort is to delve into how religious myths impact women's freedom, especially when they are fueled by religious dogma. Reproductive justice, equal treatment in all sectors of society, challenging the use of sexist terminology and respect for the values of collaboration and nurturance among all people are key concerns. Building supportive relationships among women was also a goal. Yearly retreats and small group circles provide the opportunity for getting to know one another. This movement continues to metamorphosize and adapt to the changing times and social forms.

#### ENCOURAGING MY PARTICIPATION IN THE UU WOMEN AND RELIGION MOVEMENT

After attending several retreats and meetings where the talk was lively, the potlucks were gourmet and the pamphleteering legendary—following in the footsteps of our foremothers of the suffragist and abolitionist movements—I was ready to take the next step into shared leadership with these dynamic, fun-loving women who knew who they were and were not about to “take it anymore.” They gave the feisty feminist award yearly and were proud of the true meaning of this word....the full equality of women and men. Respecting all people was at center of this work, as most honest people know and will readily affirm, even today after decades of dis-crediting.

At a gathering of women to plan Women and Religion's next steps at her home in Carmel Valley the first week of January 1986, Rosemary introduced me to Lucile Schuck Longview, the author of the UU Women and Religion resolution, who was visiting from her home on the East Coast. This became a lasting friendship for me which has grown into a commitment to share Lucile's fine philosophical writing, which Rosemary so prized, through a National Archival project entitled *Lucile's Red Notebook* on the W&R website. I let Rosemary know about this the week before she passed. It seemed to set her mind at ease. She often emphatically insisted past successes and efforts should not be forgotten.



Over many years, Rosemary worked with Lucile Longview (left), *initiator* of the Women and Religion Resolution which passed unanimously at the 1977 General Assembly. For their efforts, the UU Women's Federation honored both of them in 1998 with a Ministry to Women Award.

Lucile Schuck Longview died on April 20, 2010 at the age of 99. She had a full life and did much for the cause of Women and Religion, first by authoring the W&R Resolution in 1977 and then working to articulate its true purpose. Rosemary worked as an *implementor* of this resolution ever since it was passed. Rosemary cherished their friendship and their commitment to change in women's status.

Both Lucile and Rosemary inspired me to become a convener of the Pacific Central District W&R Taskforce for four years in the 1980s; then go on to author two groundbreaking curricula—one exploring woman-honoring spiritualities and the other international human rights for women. Over many years, I would visit Lucile on the East Coast whenever I could, as well as get together with Rosemary in Carmel Valley, making the three of us a triad of brainstormers and implementers. (See Carolyn McDade's tribute, page 6.)

#### HONORING AND LEARNING ABOUT OUR FOREMOTHERS

Our first outing with Rosemary was in the summer of 1986 when we all went to the UU General Assembly in Rochester, NY. to witness Rosemary receiving the

Holmes-Weatherly Award for Social Justice. Rosemary made a splash there as she often does. (See Shirley Ranck's testimonial, pages 11-12.)

After the G.A. Rosemary, her wonderful husband Howard, Bob and I and our mutual friend from the PCD W&RTF Betty Ortiz took a side trip to visit Elizabeth Cady Stanton's home and other important women's history sites in upstate New York. A National Park to honor the first Women's Rights Convention held in Seneca Falls in 1848 was being established there. Stanton, I learned, was the author of *The Women's Bible*, written in 1895-98 which analyses Biblical misogyny, an important focus of the women and religion movement. Stanton's home had just been opened. We stood in the unfurnished modest wood structure, imagining Stanton moving in herself. We felt a renewed call to the cause.

Herstory, women's stories – often untold – was a passion of Rosemary's and one I shared. She worked with her friend Laurie James to get Margaret Fuller's place in UU and US history re-established. (See Laurie's tribute, pages 12-13.) She later became an ardent supporter of education about another important suffragist, Matilda Joselyn Gage, who is also a favorite historical personage of mine (See Gloria Marvin's and Sally Roesch Wagner's tributes, pages 14-15 for more details.)

#### **DISTRICT MEETING WITH BILL SCHULZ – FEMINIST VALUES**

January 10, 1987 – Thanks to Rosemary and Lucile Longview, Bill Schulz, President of the Unitarian Universalist Association at the time (and later Executive Director of Amnesty International and the President and CEO of the UU Service Committee for many years) gave the keynote address entitled “How Feminist Values May Save the World” at a district meeting. I was one of the co-conveners of the District Women and Religion Taskforce at the time and coordinated much of the meetings logistics, with lots of help from Rosemary and many other wonderful women and men. Howard Matson, Vernon Wallace and Bob Fisher presented a workshop at this same meeting entitled “What feminism means to us as men.” The meeting was a rousing success with the highest attendance at a district meeting to that date.

I became acquainted early with Rosemary's international work on behalf of women. I learned she had been a member of the UU Service Committee Board in the early 1960s when she and her husband Howard were employed by UU organizations,



Howard at the UUA Headquarters and Rosemary at the famous Arlington Street Church in Boston. One other interest Rosemary shared with Lucile Longview was working internationally on behalf of women. They attended together the second world conference on women in Copenhagen in 1980, staying with a local family. Rosemary informed and inspired me to become an advocate for the U.N. Declaration of Human Rights. Her admiration for Eleanor Roosevelt was infectious.

#### **INTERNATIONAL ASSOCIATION FOR RELIGIOUS FREEDOM MEETING, STANFORD, CALIF.**

In June 1987, at Rosemary's invitation, she and I offered a workshop on feminist theology. (The "a" in theology connotes a female divine as the center of a belief system.) In an article about the workshop Rosemary wrote: "Liz lead the group through a clarification of the concepts integral to feminist theology. Key to feminist theology is the belief that a person's religious orientation must be value-grounded, see life as a whole, and live fully. Feminists use the methods of 'telling our stories' to help people build their own theologies/theologies and ways of interacting with the world as a whole. The group listed these values as central to women's theologies: inclusiveness, mutuality, organic process, interconnectedness, interdependence, shared leadership, non-oppressive relationships, honoring diversity, cooperation, and holistic structures. Both men and women can respond to these values, which are largely absent in today's world. The men in the workshop agreed emphatically with this." Another turning point for me.

#### **FOURTH WORLD CONFERENCE ON WOMEN – INTERNATIONAL WOMEN'S MOVEMENT**

Rosemary was an invaluable resource when I attended the U.N. Fourth World Conference on Women in 1995 in Beijing China. Following the conference, when I was writing *Gender Justice: Women's Rights are Human Rights*, Rosemary provided support in many ways, including: reviewing my drafts; organizing meetings and preparing literature for UU follow-up events that highlighted the achievements of this historical meeting; and writing an in-depth article for the Humanist Magazine about the conference. (See page 48.) By this time, Rosemary was legendary for the work she did to bring the international women's human rights movement to UUs and bring UUs to meet women and attend peace seminars and international goodwill gatherings in the Soviet Union, co-led by Patricia Schroeder of Santa Cruz, California. (See page 42.)

#### **HUMANIST MINISTER AND PERSONAL SUPPORT FOR FINAL HONORING OF MY FATHER**

My father, James Turner, was born just two weeks before Rosemary. I was very close emotionally to him, and often could feel a similarity in personality between him and Rosemary. When he died in Cleveland Ohio in 1999, Rosemary was an invaluable

personal support to me. She advised me long distance on the best ways to help him let go when he wanted to. She located a boat owner who took me and family members out into the Monterey Bay to spread his ashes. As a Humanist minister, she was able to meet with a few members of my family who gathered at a lovely hotel in Carmel Valley to celebrate his life. Her sensitivity and backing in times of crisis was another side of Rosemary which she frequently offered to others. She officiated at weddings, Celebrations of Life and other important life transitions for friends and family over the years. My experience and observations, as well as her correspondence, suggest she offered solace and guidance to many in times of difficulty.

#### IMPORTANCE OF REMEMBERING – ARCHIVING – WRITING WOMEN BACK INTO HISTORY

It is well-known that Rosemary was an invaluable contributor to UU Women & Religion organizations at all levels—organizing, educating, and networking. What she also did was save flyers, letters, newspaper clippings, newsletters—of which there were several key UU grassroots women’s publications—and anything to do with her illustrious network of activists, ministers, politicians, and artists.

By 2008 Rosemary had reached her nineties and it was time to find a place for these papers that would make them available to others for research and inspiration. Rosemary encouraged Bob, my husband, and I to take over the archivist roll and organize the W&R Archives that she had compiled, preparing them for deposit in the Schlesinger Library at Radcliffe on the History of Women in America where they have been enthusiastically accepted. (See notice page 40.) These files are full of numerous significant contributions Rosemary made to this important effort over many years, right up to the present. I continue to be impressed with her commitment, her effectiveness and her energy in addressing sexism in all its forms. She also believed in shared leadership and saved the work of so many others, which are now part of the Schlesinger Library collection as well.

In closing, I have to say that Sweetness and Light was NOT one of Rosemary’s traits. She liked to remind us that she was called “Roughhouse Rosie” when she was a girl. She kept up with her brothers and never backed away from a challenge. I learned from her to toughen up myself, especially when faced with unavoidable conflict or unfair criticism.

In the Latin American social justice tradition when someone who has died is honored for their steadfast commitment to the cause of justice, those gathered evoke that person’s spirit by calling out, *¡presente!*

I say now and from this time forward: Rosemary Matson, ¡Presente!

## I WILL NEVER SAY GOODBYE

By Laurie James

Rosemary Matson is the kind of person you want to hug. Nothing belies her radicalism...looks like the warmest, happiest woman on earth...light hair cut short to her round head...blue eyes sparking with merriment...naturally rosy cheeks as wholesome as a youngster's...a welcoming smile that brightens everyone around her.

Our once-in-a-lifetime friendship lasting about 35 years came about because Ramona Barth, one of my best friends during those late 1970s, was bombarding me via the post with literature on “Rosemary’s baby,” as she called it -- a new non-patriarchal ministry to women, a national network across ecumenical lines to explore the creative process of transition, called Women in Transition or WIT. So I was “commanded,” as Ramona wittily phrased it since she was an ordained minister married to a top UU minister, to find Rosemary in The Woman’s Room at the annual UU General Assembly in East Lansing, Michigan.

The Room had an inviting character of its own, tastefully hung with eye-catching women’s posters, filled with hard-to find-books on women of achievement, stacks of free flyers on upcoming events, as well as the sparky, eight page WIT newsletter which Rosemary wrote and edited, plus tables and chairs that bespoke “peace, relax and enjoy.” Of course, Rosemary had set up this Room herself.

Typically, Rosemary was busy sorting papers, but she stopped and came forth with heartening energy in colorful faded T-shirt and pants.

“At last we’re meeting!” I cried exuberantly.

She pursed her lips and wrinkled her nose in the charming way that I learned to be her trademark. And how could I not hug her.

The first thing Rosemary did was put me into a most enviable position – she planned and presented a nine city tour for my original one-woman show entitled, *Men, Women, and Margaret Fuller*, in UU churches down the coast of her home-state California – Palo Alto, Marin, Monterey, San Francisco, Berkeley, Santa Barbara, Palos Verdes, Los Angeles, and San Diego. WIT sponsored the tour. Rosemary made phone calls and did all the publicity. I had “home-stays” with UU’s, and made lasting friendships with many members of Women & Religion.

Margaret Fuller Day was proclaimed on the day of my performance at the San Francisco church. Rosemary and I had sat in Mayor Diane Feinstein's office waiting for the official Proclamation. We were jubilant when it came through, and I've since followed Feinstein's skyrocketing career into the Senate with a good deal of warm memories. Rosemary obtained press in all the local newspapers and another coup came in the form of a half-page feature in the *San Francisco Examiner*.

In Los Angeles where Philip Berrigan, Dr. Benjamin Spock, and Maggie Kuhn had graced the pulpit, an older crowd sat scattered in a cavernous, traditional church located in the downtown, low-income section. In Palos Verdes the president of the UUA, the Reverend Dr. Eugene Pickett, attended with his wife, Helen. San Diego, the finale, one of the largest churches, exuded energetic activists in the women's movement and we received good press in the *Los Angeles Times* and a lead article with picture in *Reader's Guide*.

Gradually, I learned about Rosemary's radicalism. She and her husband, Howard, had hidden Cesar Chavez and his staff in their Carmel Valley house for ten months during the tumultuous lettuce strike of the United Farm Workers' Union.

She was a lay minister licensed by the state of California and Howard, her husband, a minister of the First Unitarian Church in San Francisco, had joined Martin Luther King on his marches in Selma, Birmingham and Alabama, and after retiring, had gone to jail for the United Farm Workers' movement.

WIT - Rosemary's Baby -- had been born, in part, out of the need for the denomination to correct inadequacies in hiring and accrediting women in leadership roles. Members developed materials, programs, and policies that overcame traditional sexist attitudes perpetuated by patriarchal power. In 1977 at the UUA General Assembly in Ithaca, New York, a Women & Religion resolution had been unanimously passed and, to her astonishment, Rosemary had been named co-chair of the first Continental Women & Religion Committee.

Thereafter, Rosemary and I faxed tons of paper between our homes in California and New York, plotting and planning GA Women & Religion workshops, and I always participated in one way or another and often attended the Continental Women & Religion meetings in various cities.

It was always a pleasure to attend GA with the workshops, lectures, and panels, and to walk the halls with Rosemary because she knew everyone. She not only greeted everyone she passed - she would stop and talk and involve me. Rosemary worked at Star King School for the Ministry as Associate for Development and Communication to the President and for years she mentored and encouraged the men moving into the ministry. Then she began to advocate admittance of women into Star King. That was an outrageous act that did not please the authorities. But Rosemary just continued to speak out about the issue everywhere she went, and one day it happened. Today more than 50% of UU ministers are women.

The year Rosemary led workshops at the United Nations Conference for Women in Copenhagen, Denmark, she stopped in Boston on her way home to attend the Continental W&R meeting, and I was there in that city with Ramona presenting my solo drama at the same 400 foot-round Cyclorama building that contained Judy Chicago's travelling art exhibit, *The Dinner Party*. It was Boston's 350<sup>th</sup> Birthday, and we three worked with the Boston mayor's office and got on the Jubilee calendar of event. We each received signed participation certificates from Jubilee chairwoman Katharine Kane and Mayor Kevin White as well as had an interview on Channel 5 and a front page feature in *The Boston Herald* with the headline *Woman's Movement Gets Back to Basics*.

Then there was the time when I got laryngitis two days before I was supposed to perform my Margaret Fuller. The W&R members wanted to keep their slot and audience, so they sat me in a front corner on stage, improvised about Margaret Fuller, and then took audience questions with me whispering responses into the microphone. We got a lot of applause.

This was about the same time that Rosemary and friend Patricia Schroeder were founding a grassroots feminist global network called *Continuing the Peace Dialogue*. She wanted to "put a face on the enemy." They organized Peace Makers Travel Tours to Russia, taking thirty women to dialogue with Soviet peace workers. Generally Rosemary and Howard stopped in New York on their way home, so we had a chance to meet and plot face-to-face.

Meanwhile, I'd been working on another play based on the letters and writings of Margaret Fuller and Ralph Waldo Emerson. I first presented this drama at GA in

Bowdoin College, Maine, in honor of the 100<sup>th</sup>-year commemoration of Emerson's death with Rev. Dr. David P. Osborn reading Emerson. (Osborn's church was North Shore Unitarian Universalist Society, Plandome, New York.) So Rosemary and I decided to present it again at GA, but this time with Rev. Philip Lund, from Chicago. We had an audience of about 750 - quite exciting!

Another major Rosemary presentation was at GA in Montreal, Canada. We presented my docudrama, *Roots of Rebellion*, with UU women reverends playing the roles of the first American 19<sup>th</sup> century women who dared to speak in public: Frances Wright, Angelina Grimke, Elizabeth Cady Stanton, Susan B. Anthony, Sojourner Truth, and other lesser knowns. (It was considered a "sin" for women to speak even in church.) Rosemary introduced and dressed as an unknown activist -- she looked absolutely adorable.

During the Emerson Bicentennial at GA I planned and presented a panel entitled "Emerson's Circle of Women," featuring female biographers talking about women who had influenced Emerson, Mary Moody Emerson, Ruth Emerson, Lidian Emerson, Ellen Tucker, Elizabeth Peabody, and others. Rosemary moderated. Other panelists were Megan Marshall, Delores Bird Carpenter, Joan Goodwin, and myself. This event caught the eye of the editor of the *Journal of UU History* and I worked with him to have the presentations edited and published. Following this GA, it was Rosemary's idea to schedule a weekend for a "Follow the Footsteps of Margaret Fuller" bus tour through Boston and Cambridge. UUs filled the 32 seat bus, and we had a grand time.

Rosemary almost never missed GA; she came even when she needed one of those power scooters to get around. She would ride the little car around in triumph, wearing a purple T-shirt with the words "Outrageous Older Woman" and waving hello to everyone as she sailed down the aisles.

At later GA's she kept grumbling about where she was going to put her papers and I went with her to UU libraries and archives on searches around Boston to no avail. On one of my visits to her California home she showed me the papers she talked about - they took up an entire room where a huge dining room table was stacked high with shipping boxes filled logically and neatly with every paper that W&R had ever turned out - it represented the entire history of W&R. After about ten years of



searching she found the perfect home: Schlesinger Library on the History of Women in America, at Radcliffe, Harvard.

Rosemary never stopped doing. She brought Allan Johnson into GA as a major speaker because he was a man who “got it,” she stated. She raved about his book, *Unravelling the Gender Knot*, and arranged for him various promotional dates. And I arranged a small tour for her, in churches on the East Coast, to talk about her activism and life. I also went with Rosemary to receive her Holmes-Weatherly Award in 1984. What memorable experiences.

There came the day when I created a new solo drama, *Winter Wheat, The Betrayal of Elizabeth Cady Stanton and her Woman’s Bible*. Rosemary was just as enthusiastic for this play as she was for my Margaret Fuller, and she introduced it into GA. It told the behind-the-scenes story of Stanton who, when she was 80 years old, decided that if she proved that the roots of oppression lay in the images and omissions of women in the Bible, then all would rise up and demand the vote.

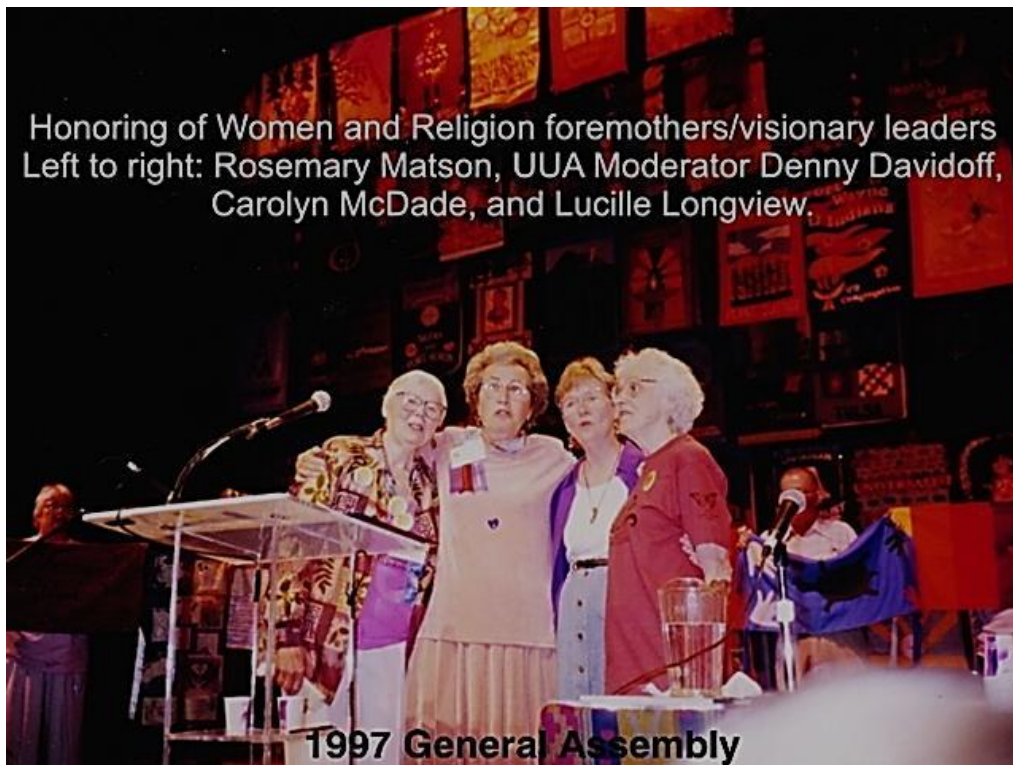
My mentor and role model, Rosemary, taught me all I needed to know to launch a *Winter Wheat* tour down the coast of California or anywhere else, as a matter of fact. Since then, I have toured the Bible Belt, and performed my shows in hundreds of churches, colleges, theatres, and other venues, including the Pacific Coast District Women & Religion retreat in Napa Valley, CA. Rosemary was brought to this weekend by her extended family friend, Jane Britton, who made sure Rosemary was comfortable and had everything she needed. But it has always been Rosemary’s know-how, her enthusiasm, fun-loving spirit, and encouragement that was the driving force to make it all happen.

In 1990 Rosemary had cause for another outrageous act. She was diagnosed with breast cancer. After mastectomy, she posed for a nude photograph, her arms reaching high toward the heavens. Laughingly, she proudly showed this photo to her many friends. As usual, she was making a lasting statement.

I won’t say goodbye. I’ll simply keep Rosemary in my life.

*See Laurie James’ resume statement at the end of her testimony on page 13.*

## WOMEN AND RELIGION SUNRISE



1997 marked the 20<sup>th</sup> anniversary of the Women and Religion Resolution. During her Moderator's Report Denny Davidoff acknowledged the importance of the movement's contribution to the Association. She said, "The resolution reminds us that religious myths and teachings create and perpetuate attitudes that cause women to be overlooked and undervalued."

Following the unanimous adoption of the Women and Religion Resolution at the General Assembly in 1977, Rosemary served as co-chair of the UUA Presidential Committee on Women and Religion from 1978-1980. During that time, two pivotal conferences of women were held: one in Grailville Ohio and the other in East Lansing Michigan. Rosemary was both a central player in the planning and an enthusiastic participant.

Carolyn McDade, also a powerful leader and inspiration in the W&R movement, wrote in her tribute to Rosemary: "These exciting and progressive years always felt like a Golden Age among UU women, indeed women of all faiths and secular society. It seemed Rosemary was everywhere, generous and sturdy, helping to ground us where we needed to be." (See Carolyn's tribute to Rosemary, page 6.)



***"That sunrise logo...is sacred and should never be changed."***  
***--Rosemary in her own hand, March 2, 2003***

*The Unitarian Universalist Women & Religion (UUW&R) sunrise banner was hand-made and presented to the movement upon its 20<sup>th</sup> anniversary at UUA General Assembly (GA97 in Phoenix) by New York City graphic designer MJ Broadbent (Mary Jane), daughter of Gloria Marvin, then Florida W&R co-convenor.*

*Collaborating with Gloria and others in the movement, MJ had designed W&R's now-classic sunrise logo shortly after W&R conveners learned at their annual gathering in November 1996 that the UUA had "sunsetted" (defunded) its Board-appointed W&R Committee, declaring the 1977 W&R Resolution's work done. Grave consternation arose among the assembled conveners regarding impact on the many active grassroots groups across the land. During this painful moment in time, Beverly Allen of Arcata, CA said, "What comes after sunset? The sunrise, of course!" Hearts and energies immediately lifted and the re-invigorated women cried out, "Onward...to the sunrise!" This metaphor was understood to represent the end of patriarchy and sexism, and became the motto for the banner and the movement. Years later, W&R adopted its current motto, "Toward a New Day," suggested by Gloria, by then a past co-convenor of the national movement, when a core group wished to evolve the Onward motto. Either motto works well with the sunrise logo and the eventual fall of patriarchy.*

*It should be noted that mother-daughter team Gloria and MJ also collaborated on the design and production of other memorable W&R materials through the years, in concert with either Rosemary Matson or Lucile Longview or both.*



## ROSEMARY AND THE GENDER KNOT

By Barbara Schonborn

October 20, 2014

Rosemary Matson, Alison Campbell, and I wrote *Unraveling the Gender Knot: Challenging the System that Binds Us*, a course for Unitarian Universalist adults and youths and our friends, published by then-UU Association affiliate UU Women & Religion in 2004, and revised in 2005. Topics in the seven two-hour sessions include gender, religion, feminism, economics, invisibility and denial, and how to challenge the patriarchal system.

The primary reference for the course is a book sociologist Allan G. Johnson wrote for use in university classrooms, *The Gender Knot: Unraveling Our Patriarchal Legacy*, 1997; third edition September 2014. Johnson addresses men and women, and acknowledges and draws upon the extensive research and publications by women on the topic.

I introduced my two longtime friends Rosemary Matson and Alison Campbell to each other in the early 1990s. We three were passionate, active feminists, writers, and teachers. Alison had particular experience in course development and teaching in schools and business; Rosemary had political savvy and an extensive network of UU ministers, religious educators, and laypeople. I have a doctorate in education with a specialty in curriculum development, and experience in classroom instruction and business training.

I moved from Palo Alto to Westford, Massachusetts, a Boston suburb, late in 1995; Alison, in Los Altos, and Rosemary, in Carmel Valley, independently read Allan's book *The Gender Knot* soon after its publication in 1997, and shared their discovery with each other. During my vacation trip to visit friends and family in northern California, the three of us agreed to work together on a course for Unitarian Universalists based on the book. We wrote the outline at Rosemary's dining table in Carmel Valley.

Our goal was to produce another tool to help UU professionals and laypeople implement the Women and Religion resolution of 1977; our course would join the parade of life-changing courses including *Cakes for the Queen of Heaven*, by UU Reverend Shirley Ann Ranck; *Rise Up and Call Her Name*, by Elizabeth (Liz) Fisher; and *Gender Justice: Women's Rights are Human Rights*, by Elizabeth Fisher and Linda Gray MacKay.

Alison drafted six of the seven sessions even as the symptoms of ALS, Lou Gehrig's disease, diminished her muscle strength. When she could no longer type on her computer, she passed the drafts to me. I revised them, Rosemary reviewed them and made suggestions, and I asked my friend UU Reverend Emily Champagne, feminist activist and a protégé of Rosemary's, to write a new, more-pertinent session on religion and patriarchy.

Rosemary encouraged my securing grants to support the course-development from the Unitarian Sunday School Society, UU Funding Program, and UU Women's Federation—one of the first three Margaret Fuller Awards. For a fee the UUWF managed the money from the MFA and the UU Funding Program. I wrote the reports to the granting organizations.

Laywomen, religious educators, and women's groups in a dozen UU congregations pilot-tested the course, using the leader's guide, handouts, and evaluation forms I wrote. Rosemary and Alison developed and conducted worship services in several UU churches. Alison's untimely death in November 2001 inspired Rosemary and me to complete the course as soon as possible and to dedicate it to Alison. I engaged Ruthann Ferry, then-owner of Zographics Design in Westford, to design the cover and lay out the text. Ruthann and I created a four-page flyer describing the course and materials.

With film distributor Bullfrog Films, I negotiated sale prices and rights to show two videos we included in the course: "Who's Counting? Marilyn Waring on Sex, Lies and Global Economics" and "The Gods of Our Fathers," a study of the rise of patriarchy.

In late 2002, I moved back home on the peninsula south of San Francisco.

Over several years, on behalf of UU Women & Religion, Rosemary; Pat Simon, UU, feminist, and peace activist in Lexington, Massachusetts; Margaret Stewart, administrator of the UU Church at Concord, Massachusetts; E. Lisbeth (Betty) MacDonald, then-professor at the University of Calgary; Elizabeth (Liz) Fisher; and I planned and conducted a variety of UUA workshops addressing sexism.

In June 2004 we introduced the published course *Unraveling the Gender Knot* in a workshop at the UU Association General Assembly in Long Beach, California; we and our Women & Religion sisters sold copies at the W&R booth.

The following year, Temple University Press published Allan Johnson's first revised edition of *The Gender Knot*; I updated our course to acknowledge the new edition. UU W&R leader Geri Kennedy, of Redwood City, California, expedited printing of the first hundred copies of the course and flyer.

With assistance from Pat Simon, Rosemary brought Allan Johnson to two UU General Assemblies, to speak at full-house W&R workshops. Allan was thrilled with our work; he asked his publisher, Temple University Press, to allow us to quote his book at some length in the course materials.

The UU Women & Religion organization continues to sell the *Unraveling the Gender Knot* course through its website, [uuwr.org](http://uuwr.org). Gretchen Ohmann manages the inventory.

**A personal note of gratitude:** On a visit to friends and colleagues in Massachusetts, Rosemary introduced Lucile Longview, feminist visionary and initiator of the UU Women and Religion Resolution; Margaret Stewart; and me. We and Pat Simon worked together for seven years. Rosemary lived a motto of my former UU minister, John Gibbons, of Bedford, Massachusetts: "The most radical thing you can do is introduce people to one another."

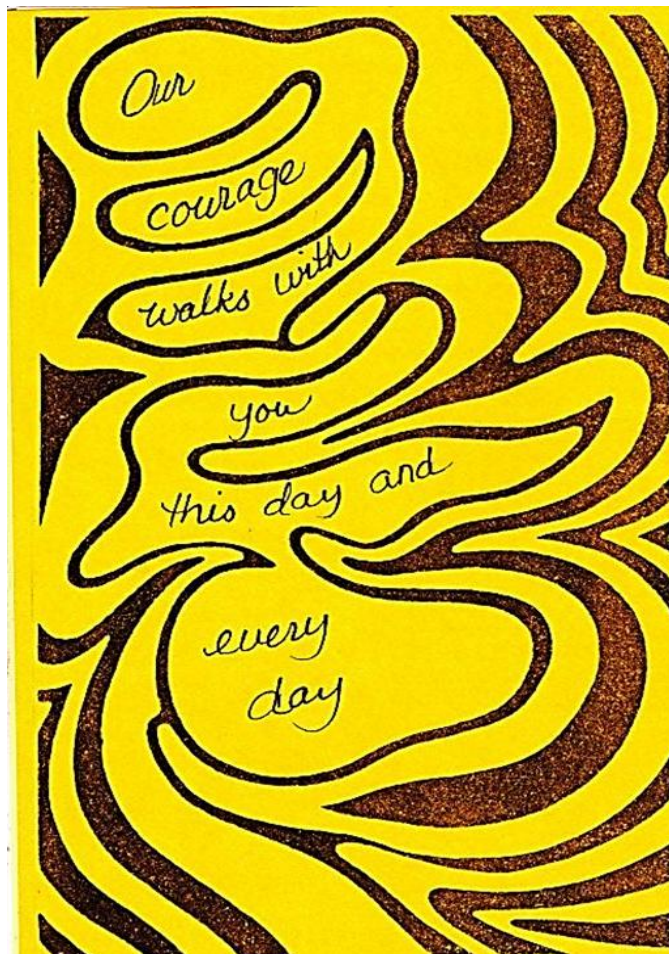
*Barbara Schonborn, Ph.D. is co-author of Unraveling the Gender Knot, and a W&R national and district leader.*



## LET IT BE A DANCE

“Rosemary and Ric Masten made me feel like I was in the presence of two people who had shifted the axis of our faith significantly; I felt awe most every time we talked. Rosemary, I hope, understands the impact she made on me and others.”

*Rev. Gregory S. Ward, UU Minister, served the UU Church of the Monterey Peninsula from 2007-2012. (Rosemary's home church.) Rosemary and Jerri Masten, Ric Masten's daughter (on behalf of Ric who was not able to attend due to ill health), delivered the charge to Rev. Ward during his Installation Service, April 13, 2008. He currently serves as the interim minister of the UU Church of Berkeley, California.*



Back Cover, "A Heritage of Courage" Women and Religion Service, 19th Annual General Assembly, Unitarian Universalist Association, Albuquerque, NM June 15, 1980

Rev. Stephen D. Edington:

By the time I met Rosemary for the first time she was closing in on her 90<sup>th</sup> birthday, so I've not had the long-time connections with her that many others were blessed to have. But in the comparatively short time that she and I knew each other I came to treasure her friendship, and to deeply appreciate the contributions she made to our liberal religious movement over the course of her amazing life.

I met Rosemary through Ric Masten when Ric and I were working on a book about his troubadour UU ministry during the latter part of the 20<sup>th</sup> century. Ric called Rosemary from his Big Sur home to ask if she would share with me the material she had collected over the years about Ric's ministry. Her reply was for me to come on over to her Carmel Valley home.

She had a huge trove of articles, orders of service, flyers, and printed programs that traced Ric's troubadour career within the UU family from the late 1960s up into the early 2000s. It was the mother lode in the annals of Ric!

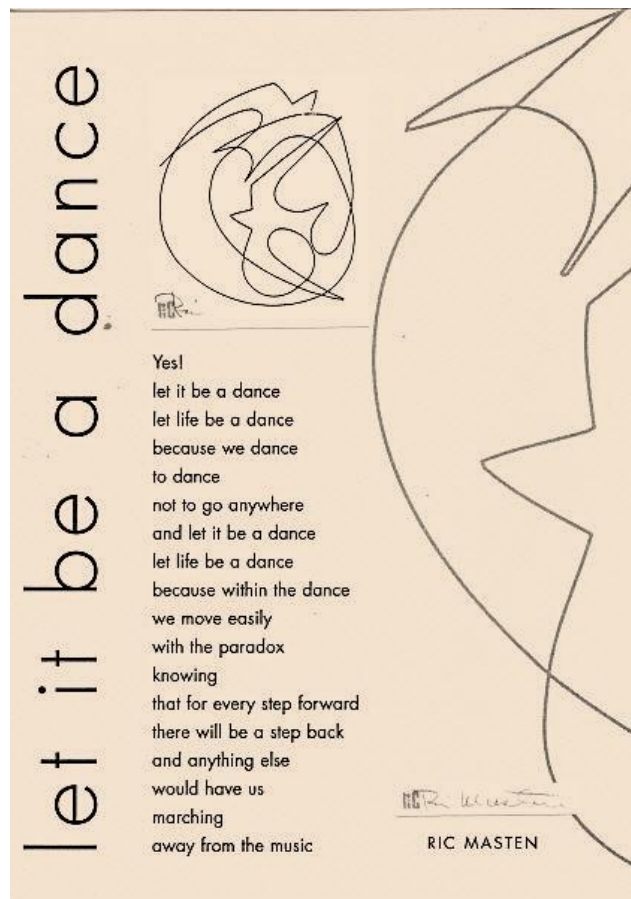
But it was after the book got written that I truly came to grasp what an important person Rosemary was, and is, in our greater UU story. We continued our friendship. I paid her a visit on nearly all of my trips from my home in New England to the environs of the Bay Area.

As I listened to her stories about her efforts, and her often painful struggles, to bring women into full and meaningful participation into what was the male dominated culture of mid-to-late 20th century Unitarian Universalism, I realized what a gift she was in getting us to where we are today. And if Rosemary could read those last few words she'd most likely say, "And we still are not quite there yet!"

When I think on our visits and her stories I recall a line in one of our hymns, "Above the generations the lonely prophets rise." That was Rosemary; an often lonely prophet who could see beyond the generation of which she was a part to a place where we may yet come to be.

I'll miss our visits—with the beautiful vista of the Carmel Valley as a backdrop; and I will treasure them for the rest of my life.

*Steve Edington lives in Nashua, New Hampshire where he was the minister of the UU Church of Nashua from 1988-2012. He currently serves as the interim minister of the Unitarian Church of Montpelier, Vermont. Steve is the author of **Bring Your Own God: The Spirituality of Woody Guthrie; Troubadour and Poet: The Magical Ministry of Ric Masten;** and **The Beat Face of God: The Beat Generation Writers as Spirit Guides***



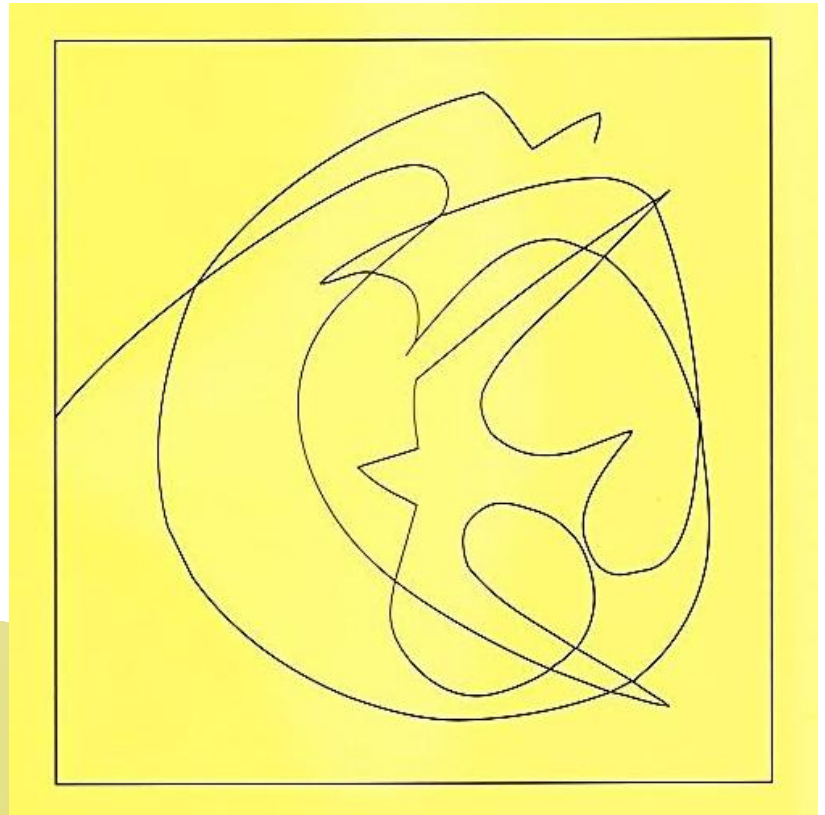
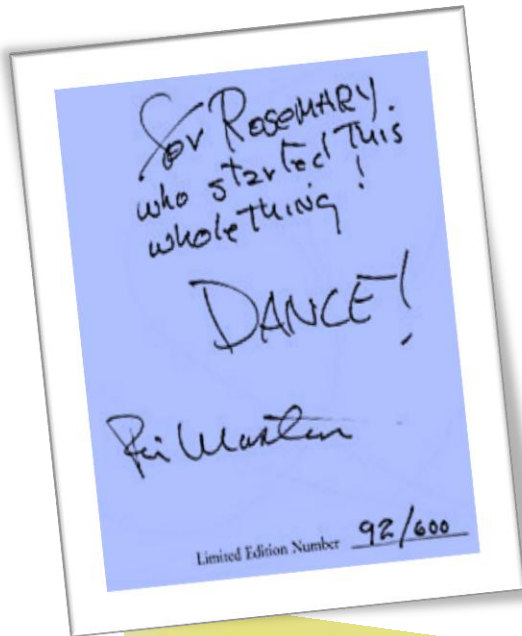
Rev. Masten was a "troubadour minister" who performed his music and poetry before congregations throughout the United States over a career spanning five decades. He is the author of 23 books, a dozen song albums, and the popular hymn "Let It Be a Dance."

Rev. Masten began his ministry in 1968, offering guest services in California churches with the backing of Rev. Howard Matson and Rosemary Matson, culminating in an impressive performance at the Unitarian Universalist Association's General Assembly in Cleveland. Rev. Masten went on to earn the distinction of preaching in more Unitarian Universalist churches – over five hundred in 49 states – than any other minister in history.

Rev. Masten was ordained in 1972 at the Unitarian Universalist Church in Arlington, Virginia as part of an effort of the Ministerial Fellowship Committee to address the need for non-parish ministers engaged in social action. The first of these so-called Specialized Ministers was Howard Matson, who began working full-time with Caesar Chavez and the United Farm Workers in 1971.

Ric died on May 9, 2008 at his mountain home near Carmel, California. He was 78. He had a chance to honor Rosemary at her 90<sup>th</sup> birthday party in September, 2007, in person—a testament to their on-going mutual admiration.





Inscription by Ric to Rosemary in his limited edition boxed book *Let It Be A Dance, Words and One Liners* with his signature "Let It Be A Dance" drawing.

Ric visited more UU Churches than any other minister – over 500 in 49 states!

for Rosemary

My life was merrily rolling along when all of a sudden someone named Rosemary Matson surprisingly entered my life — stage left! (Certainly Rosemary would never enter — stage right) This powerful sensitive woman sending me off in a totally different life direction than the one in which I had been headed. Rosemary Matson, is the single most important person in my 45 year UU career. She came into my life like a pin inserted in a hinge and moved me onto the national Unitarian Universalist scene. Without Rosemary and Howard's help, influence and encouragement I would never have become the one and only UU Troubadour Minister and the song Let It Be a Dance would never have been written.

Ric Masten

Ric Masten & words to me when he sang at my 90<sup>th</sup> birthday party -  
Ric, Billie Barbara and (oldest daughter) Jerri, all sang to me -  
lovely people! Rosemary

Ric Masten's words to me when he sang at my 90th birthday party. Ric, Billie Barbara and (oldest daughter) Jerri, all sang to me - lovely people! ~Rosemary

I KNOW IT ISN'T FUNNY  
BUT I LOVE TO MAKE YOU LAUGH

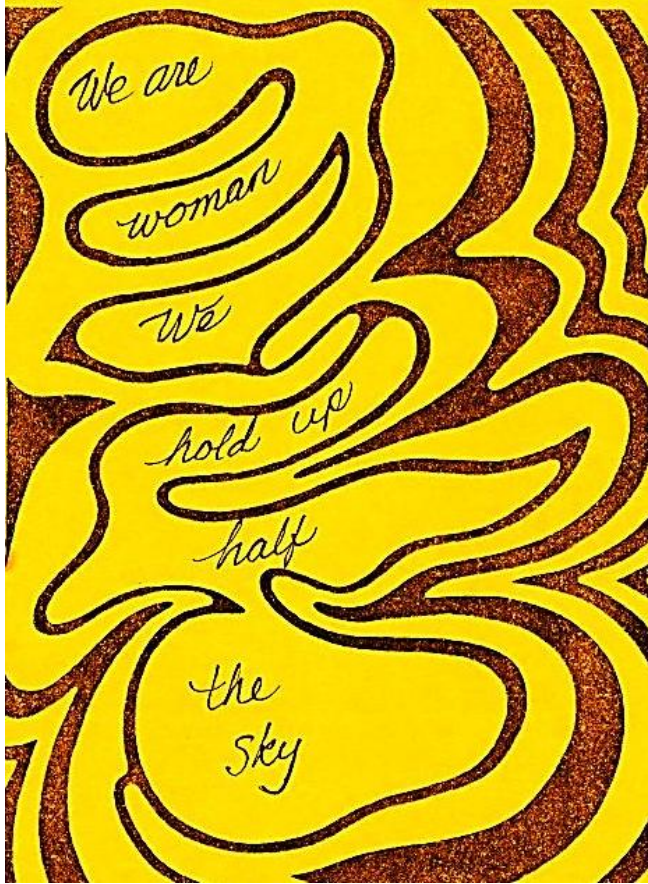
for Rosemary  
LOVE  
Dear  
heart

Ric Masten  
6/19/94

Inscription to Rosemary by Ric in his book  
"I Know It Isn't Funny but I Love to Make  
You Laugh"



## PUBLIC RECOGNITION

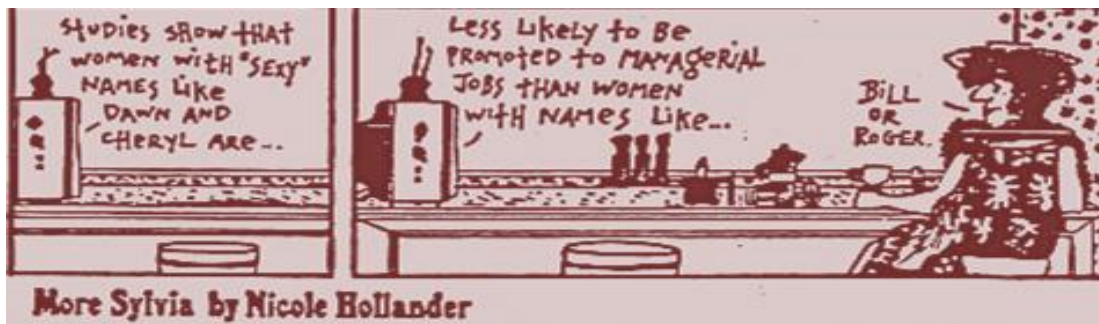


“She was a force of nature!  
She lived several lifetimes in one!”

~**Dr. Charlie Clements** is Executive Director of the Carr Center for Human Rights Policy, Kennedy School of Government at Harvard University, Boston, Massachusetts. Charlie is a former President and CEO of the Unitarian Universalist Service Committee, Cambridge, Massachusetts.

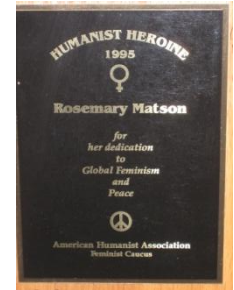
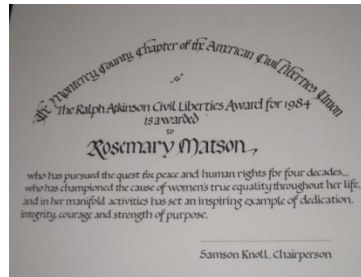
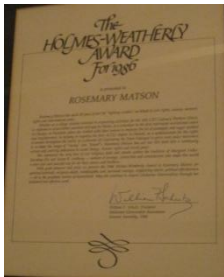
When he lived in the Monterey Bay area Charlie Clements met Rosemary. They both were working for social justice causes relating to farmworkers. He also became familiar with her vast interests and array of activities first hand.

Front Cover, “A Heritage of Courage” Women and Religion Service, 19th Annual General Assembly, Unitarian Universalist Association, Albuquerque, NM June 15, 1980



Including cartoons in her publications and correspondence was Rosemary's way of lightening up her approach and remembering to have some fun!



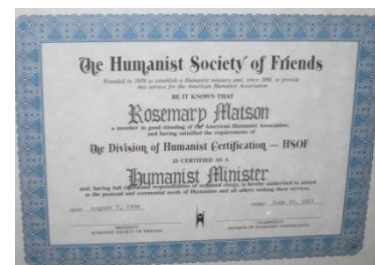


Some of Rosemary's many awards for decades of leadership in peace and social justice movements on behalf of women, farmworkers, civil and human rights for all, and U.S.-Soviet relations include:

- 1984 ACLU Ralph B. Atkinson Civil Liberties Award
- 1985 Baha'i Human Rights Award for Human Rights
- 1986 UUA Holmes Weatherly Award for Social Justice
- 1988 Outstanding Woman of the Year, Monterey County Commission on Women
- 1995 Humanist Heroine Award
- 1998 UUWF Ministry to Women Award as Implementor of the 1977 UUA Women and Religion Resolution (with Lucile Longview, Initiator of the Resolution)
- 2000 United Nations Assoc of Monterey Bay Pearl Ross Feminist Activist Award
- 2010 The UU Peace Fellowship Adin Ballou Award (with Howard Matson)
- 2011 Honorary Doctorate of Humane Letters, Starr King School for the Ministry

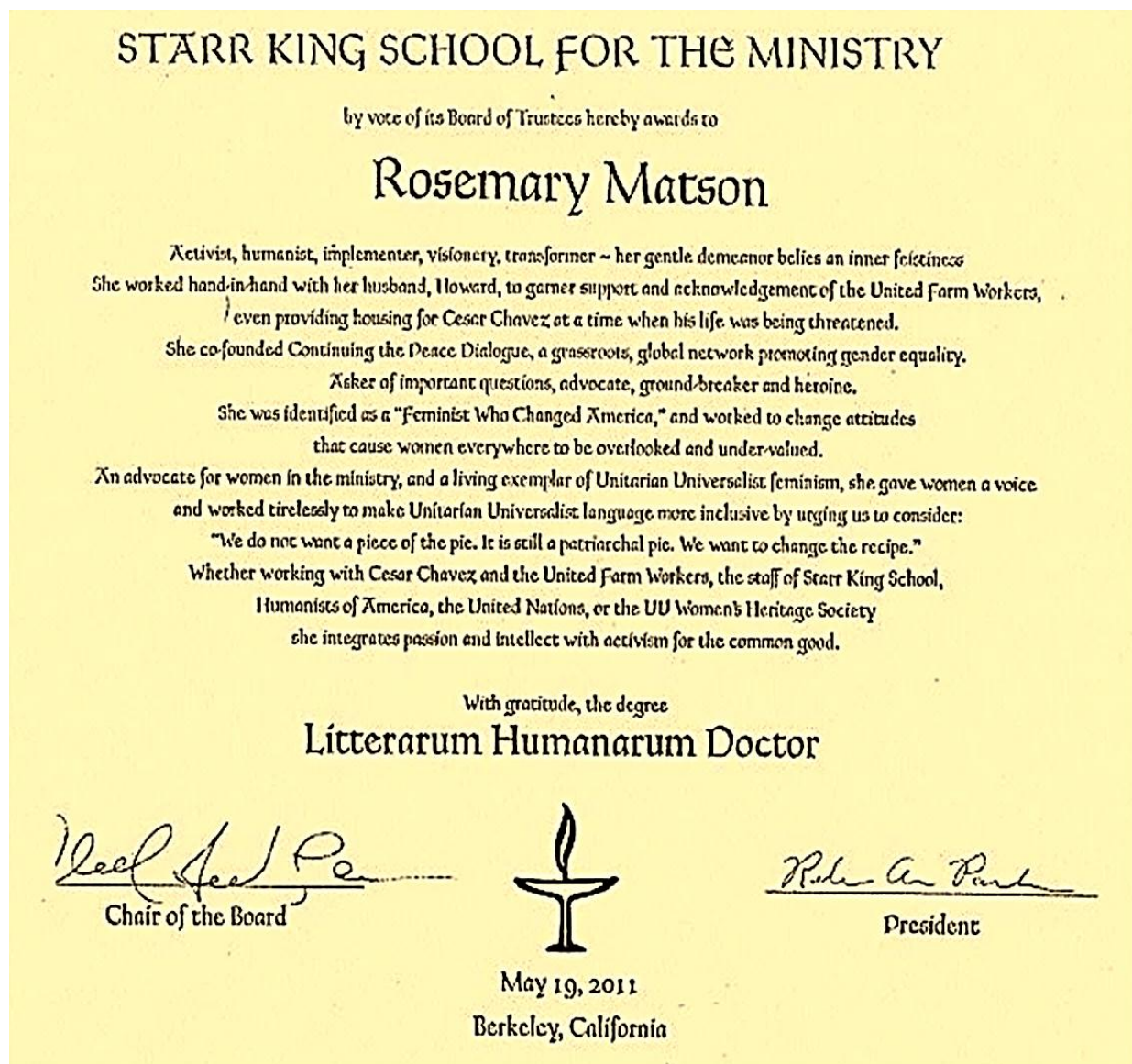
### What do awards really mean?

Rosemary believed in honoring group participation which was always necessary if a social change was to be successful. Awards she well knew are controversial because they go to people's heads and they think they deserved them because they were the boss, while others were mere workers. While Rosemary loved praise for doing service, she also was astute enough to know that the award was a symbol of something much larger...it acknowledged a way of living and values held in common by a group dedicated to a vision. She said she represented all women when she received these awards. I knew Rosemary long enough and observed her effect on both the established institutions and others who praised her to know she was right. When any feminist receives an award, we all receive it and doors open for all of us.



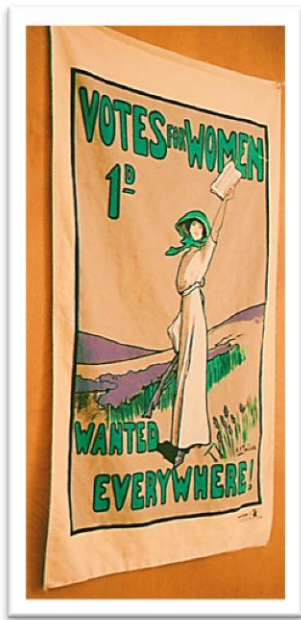
## A word of gratitude:

When I was compiling Rosemary's life review, which provided a full picture of her accomplishments and passions, it became increasingly obvious that Rosemary deserved an honorary doctorate from Starr King School for the Ministry. Nan Kleiber from Honolulu Hawaii played a pivotal role. Nan's years of service within the UU professional ranks gave her the skills to facilitate the process of applying, with grace and success.



## W & R ARCHIVES TO SCHLESINGER LIBRARY

In 2010, the Women and Religion papers collected by Rosemary Matson over a 50-year period joined the core manuscript holdings of the Schlesinger. These include: numerous publications by various authors active in the Unitarian Universalist Women and Religion Movement, relevant material authored by Rosemary, articles about her and her activities, and her pertinent correspondence and reflections. These further augment the thousands of papers in the library on women's rights movements past and present, feminism, health and sexuality, social reform, and the education of women and girls.



This linen poster hung on the door of Rosemary's "women's room" in Carmel Valley

The Schlesinger Library on the **History of Women in America** is the world's largest and most significant repository of documents covering women's lives and activities. The library is named after Elizabeth Bancroft Schlesinger, a noted feminist during the 20th century and her husband Arthur M. Schlesinger, Sr., a respected history professor at Harvard. The library's holdings include manuscripts, books and periodicals, photographic and audiovisual material.

The library dates its origin from August 26, 1943. On that day Radcliffe College received from alumna Maud Wood Park (Class of 1898), a leader in the movement for woman's suffrage, her books, papers, and memorabilia on women reformers. Her *Woman's Rights Collection* became the nucleus of a research library called the **Women's Archives**, which the college gradually augmented during the 1940s and 1950s. When a new women's movement surged in the 1960s and 1970s, the library's collections grew very rapidly, as feminist activists highlighted the importance of women's history and created their own documents and publications.



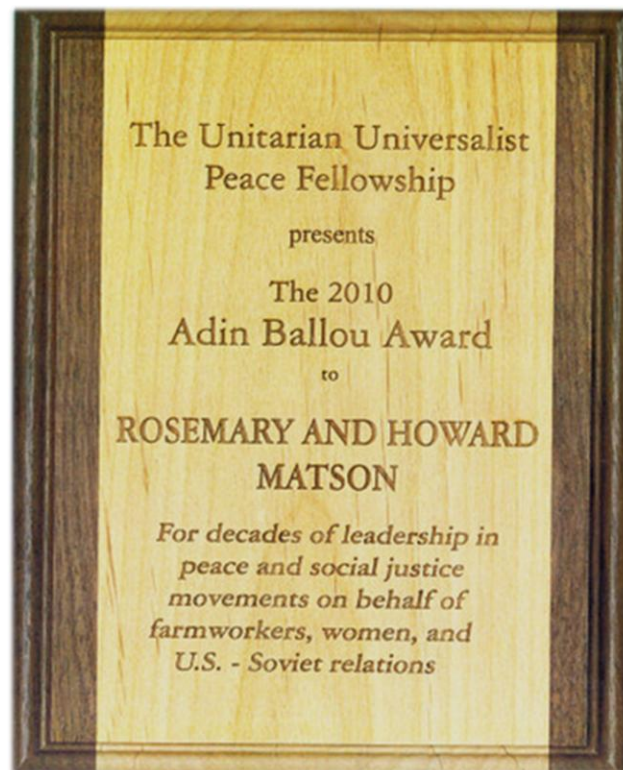
RADCLIFFE INSTITUTE FOR ADVANCED STUDY  
HARVARD UNIVERSITY

Housed in the Radcliffe College library building in Cambridge, Massachusetts, the Institute was completely renovated in 2004-2005 to become a state-of-the-art facility. The capacious, well-appointed Reading Room provides a welcoming and comfortable research space.

*Rosemary often spoke about the help Danika Kleiber gave her when she was setting up and inventorying her archives. When we took over the preparation of the archival material for final submission and then as a research tool for our own writing, Danika's work saved the day. Nan Kleiber arranged with SCHLESINGER LIBRARY to receive Rosemary's archives. What a mother-daughter team Nan and Danika made when it came to assisting Rosemary!*



## ROSEMARY AND HOWARD MATSON HONORED



*Presented by Dr. Charlie Clements to Rosemary Matson, June 25<sup>th</sup> 2010, at the UU Peace Fellowship Annual Dinner held at First Unitarian Society, Minneapolis, Minnesota, during the UUA General Assembly.*

The late reverend Paul W. Sawyer, immediate past president of the UU Peace Fellowship, wrote the following in their honor, "Not only did Rosemary and Howard work with Cesar Chavez to help strengthen the work of the United Farm Workers Union and for the rights and advancement of Women and Religion in the UUA, but we want to especially raise up their work to build connections with the peace movement in the former Soviet Union during the Cold War. They led many delegations to the Soviet Union as well as bringing Soviet delegates here to the U.S. during those most difficult years of the arms race. They were present at the demonstrations at the Kazakhstan nuclear testing grounds - along with many Soviet citizens - that helped to close that site. The contacts that Rosemary and Howard established in Russia were essential for the mission that Susan and I carried out in 1992 and 1994 to found UU Fellowships in Moscow and St. Petersburg."

## Paul Sawyer and Rosemary Matson

Rev. Paul Sawyer died on June 24<sup>th</sup> 2010, the day before the UU Peace Fellowship Awards Dinner. Paul also received the Peace Award that day for his “tireless work on behalf of a more peaceful and just world.” Rosemary deftly turned the event into a celebration of Paul’s life as well as one for the work she and Howard had done. At the awards dinner, Rosemary was able to tell some funny stories about her work with Paul in the Soviet Union which was a fitting tribute to him. She observed that he never liked to dwell too long on the negative, but rather find ways to move forward with gusto. “Having known Paul ever since his seminary days, I will sorely miss his camaraderie,” Rosemary said. Paul was busy right up to the end of his life, publishing his book *Untold Story, A Short Narrative History of Our Time*. Birds of a feather, he and Rosemary.



Rosemary and Howard Matson strategizing with Cesar Chavez (center). From the article on page 46 of this booklet: Faced with mandatory retirement at age 65, Howard started a second career in a ministry to Migrant Farm Workers, a support movement for the UFW, and played a vital part in mobilizing needed backing for their cause. Cesar Chavez has described him as having, “worked hard, walked picket lines, talked with thousands of people, converted most of them, marched with us, gone to jail, hurt with us in times of sorrow, and rejoiced with us in times of victory.” In addition, Chavez sites “a special quality that is very dear to the farmworkers,” that may be the key to much of Howard’s work. It is that he “always respected *our* decisions, and our right to do things *our way*,” so that in many ways he came to “personify what it means to be a good friend and supporter of a workers' movement.”

## Continuing the Peace Dialogue

Patricia Schroeder of Santa Cruz and Rosemary Matson of Carmel Valley conducted many trips to the Soviet Union during the 1980-90s to bring together women from the U.S. and the USSR to discuss issues of peace, ecology, education, health and the status of women worldwide. They exchanged information at schools, hospitals, and women’s clinics in Moscow and established a sister city relationship with Alushta, a southern town on the Crimean Peninsula. On one of the trips 30 American women joined 100 women from Finland, France, Italy, and different republics throughout the Soviet Union. The grassroots activists returned to their home countries to lobby politicians to change the world’s priorities, and to put an end to the nuclear arms race. ~*Santa Cruz Sentinel*, Oct 15, 1990

## THE NEW RECIPE



Unitarian Universalism has been a hot bed of feminist exploration, I have to admit. For fifty years, highly intelligent and feisty women have been coming together in UU settings, seeking social freedom and spiritual respect. Women definitely are the prime movers in the matter; and, we respect men and encourage them to take up the cause. Many men have and more need to raise their voices as well.

Shared Leadership, a concept that Bob Fisher and I have written and taught about extensively over many years, is at the core of the “new recipe.” Rosemary championed this approach in workshops and addresses she delivered.

Advocates who share leadership seize opportunities to:

- create** inspiring content using ingenuity
- arouse** open expression and engaged activism
- promote** visions of fairness, justice and equality
- communicate** to expand the network of support

One of the core beliefs when sharing leadership is that you have to nurture both the mind and the soul of the group. Getting tasks done and maintaining supportive relationships both matter. This vision opened the hearts and minds of women who engaged in the famous process of “consciousness-raising.”

I have come to see this as the **Circle Movement**. Rosemary liked that concept. The more, the merrier!

Being a catalyst for others’ awakening and engagement with social issues was her mission. Following are selected articles or descriptions of longer pieces Rosemary wrote, was featured in, or collaborated around which explore aspects of *The New Recipe*, providing glimpses of what could result from this fresh mix of ingredients.



# WOMEN REBORN— a humanistic revolution

Rosemary Matson

All anyone can ever do is speak from personal experience and awareness. For the past fifteen to twenty years, I have been working on what are generally called "women's issues"—trying to do something in my own way to help call attention to the terrible inequities between men and women.

This imbalance was there in my childhood, within my own family with my father and three brothers. It always seemed so unfair. It gave me feelings of anger and frustration. One day, I realized that the whole world was like that—out of balance.

Over the years, my eyes have been opening—and they continue to open—daily. It is painful. There is a feminist song that stays in my mind. "Sometimes I wish my eyes hadn't been opened. Sometimes I wish I could no longer see. All of the pain and the hurt and the longing, of my sisters and me as we try to be free."

In my work with women's issues, I sometimes feel as if I am working on two levels simultaneously. One one level, I'm a firefighter, running around frantically trying to put out fires. Get ERA passed! Defeat the Human Life Amendment! Save the Supreme



A true international peace  
must be built from an  
individual feminist  
perspective.

Court decision that legalized abortion, so women have a choice! Expose the so-called "Family Protection Act" for the sham that it is! Defend a woman's right to privacy! Save the funds for needy women and children!

And now, the ultimate assault on all women, children, and men: Stop the arms race! Protect and preserve the right to live—not only for us but for the children that come after us.

It is like identifying and treating a sunburn while, oblivious to the cause, the victim remains in full exposure to the burning rays of the sun. We are treating the symptoms of the disease while the basic cause remains unconsidered. It's time we started dealing with what has caused the "disease" in the world—if there is to be a future for us, a future for the human race.

In recent years, I have become

more and more aware that throughout our lives we've lived and moved in a reality that is wholly male structured. The male has been the norm. Not only have males been the arbiters of knowledge in general but everything has been measured in masculine terms and interpreted from a male perspective.

There is a name for this. Patriarchy. And patriarchal thinking, which establishes a hierarchy in human relationships, is the only understanding of reality that until recently has been available to us.

If you doubt that we live in a patriarchal world, you have only to read the newspapers, watch television, listen to the radio, attend lectures or meetings. The male face and voice dominates. Attend a meeting of women with only one man present. Close your eyes and what do you hear? A male voice—dominating, authoritative in tone, giving the "word."

This long-standing patriarchal world-view is a false one, because it is partial and because it is biased. It is totally lacking in any feminist perspective.

It would be redundant for me to say much about the condition of the world today. We all know that



global war and nuclear disaster are rapidly being brought on by a combination of fierce competition for the earth's rapidly depleting resources and an aggressive macho drive for power over others residing in a few men. Failure thus far to stop the impending disaster is primarily due to this patriarchal value system.

A new global ethic is absolutely essential at this critical juncture in history. But it can only come about with a more balanced social system—a balance between feminine and masculine characteristics, behaviors, and perspectives.

I think it is happening. There is a qualitative change in the air. I felt it yesterday as we gathered with like-minded persons at noon at the Monterey City Hall—just to be together with a common concern for life on this earth and the peril it faces. And I thought about all those other women and men gathered at noon at their city halls with the same concerns and determination. I felt a strong bond of love and hope.

Something is happening. And I believe women are making it happen.

Marilyn Ferguson put it into words in her recent book, *The Aquarian Conspiracy—Personal and Social Transformation in the 1980s*. The jacket copy reads: "There are many of us who are experiencing a growing capacity for change in ourselves and who know that it is possible in others. A great shuddering irrevocable shift is overtaking us. It is not a new political, religious, or economic system. It is a new mind—a turnabout in consciousness in critical numbers of in-

dividuals—a network powerful enough to bring about radical change in our culture." I recommend this book to you.

We are changing because we must. And I do believe this change began with the rebirth of the women's movement.

I have been using the word *feminist* here; it is a much-used word today. I realize that it is a buzz-word for some people. I'd like to try to tell you what the word means to me—how I use it—and why I call myself a feminist.

You might say a feminist is a "born-again" woman. More accurate would be a "woman reborn." Women use the words *reborn* and *rebirth* when describing the experience of having their eyes opened, their consciousness raised about the condition of women and of the world. We call another woman, who has helped to open our eyes, a "mid-wife," because she has helped us give birth to our newly awakened self. There's another feminist song that starts out: "Look at me—I have born me a woman!"

Anyway, I've been reborn. I am a feminist. And I am political because to me feminism is a political word. It is a political perspective, born out of the experiences and struggles of our lives—nurtur-

ing, caring, cooperating, connecting, community building, making do, making something out of nothing, just surviving. Feminism carries a deep concern for all of human life and for the earth—its beauty and its bounty. It carries a commitment to the elimination of all forms of discrimination, oppression, domination, and power over others—a commitment to see an end to wars as a way to settle differences. It knows there is nothing inevitable about having to have warfare. We know that there is proof now that there have been cultures in the past that were peaceful and not warlike. We know that the patriarchal way of being has now reached its ultimate in the tendency for self-destruction. What feminists are trying to say is that we don't accept the inevitable as inevitable. We do have a vision of life that is different. It is a vision the world desperately needs.

There are male feminists among us as well as female feminists. They too have caught the vision I speak of and are with us in the task of transforming the world. They know too that the transformation begins with themselves. As the song says, "Let there be peace. And let it begin with me." ■

Rosemary Matson, cofounder of WIT: Women in Transition, an international network, was on the staff of the Starr King School for Religious Leadership for fifteen years and is cochairperson of the Reproductive Rights Coalition in Monterey County, California.





—profile—

Rosemary and Howard Matson

## Feminism: Hope for the Future

Rosemary and Howard Matson are unique in many ways.

They are unique in the scope of their past activities. In the vitality of their present endeavors. In the depth of their commitment to the future.

Theoretically, they are retired, but only, as Rosemary says, if "retired" means having the time to do the things they really want to do.

Howard is 74, Rosemary 63. Part of their uniqueness is their current role as a husband-and-wife team who are out trooping for a special blend of feminism and religion.

Their home in Carmel Valley is the hub of their individual writing, editing, and studying projects. They are also on the road a lot, speaking at churches and running workshops.

Not all of these engagements feature them together. On a recent trip to New York, Rosemary was presenting a report to the United Nations on the international women's forum in Copenhagen in which she participated. Sometimes Howard, renowned as a "preacher with honesty, poetry, and humor," is the special guest.

But much of the time they travel as an effective and engaging team, seeking to challenge and uproot "patriarchal vision." The usual pattern is that Rosemary conducts a Saturday workshop on women's issues, and Howard occupies the pulpit Sunday morning, and Rosemary leads a Sunday evening service — or the two of them may share the latter, fielding questions and opening up discussion.

Howard's sermon on such occasions is often based on an updating of Reinhold Niebuhr's *Moral Man and Immoral Society* with a critique of the awesome dangers of confrontation in a nuclear age — a menace not conceived of in Niebuhr's time.

In Howard's view, however, there is a source of hope not apparent in Niebuhr's time: the feminist movement, which he regards as a whole new approach to power, "a new dynamic which offers liberation to both women and men," and which has the promise to dispell a "machismo-laden world culture."

How did he become such a strong feminist? Through 24 years of marriage to Rosemary, he says. They both place a high premium on continuing to grow along new and challenging lines, and on sharing their ideas and concerns with each other.

*Rosemary brings a view exemplified by "The Ladies Sewing Circle and Terrorist Society" t-shirt she wears, making it clear that she is the same person who helped integrate a men's bar in Boston and caused a flurry in Berkeley with a burning of Biblical quotations derogatory toward women.*

As a result their lives have been characterized by an invigorating activism.

One almost experiences a sense of *deja vu* on reading of Howard's first involvement in a picket line: a demonstration in 1927, when he was a college student, protesting the presence of U.S. Marines in Nicaragua.

As minister of the First Unitarian Church in San Francisco, he was instrumental in getting abortion counseling services available locally, and in having homosexuality reclassified by the S.F. mental health association as a "lifestyle" instead of a "mental illness," an action taken well before that of the American Psychiatric Association.

He also supported the Indians during their occupation of Alcatraz and helped raise funds for them — a logical extension of his participation in the civil rights movement, including being in Selma, Montgomery, and other places in the South when it was dangerous to be there.

Since he is low-keyed about his work, it is necessary to consult the words of others to learn the extent of his help at times of need. He has been described as gentle and yet incredibly strong in his "commitment to social justice and human liberation;" as "eloquent, witty, and self-effacing" with a "gift for encouraging people to find their own lifestyle;" as someone devoted to the cause of those "who hurt, whether personally or politically."

10—Demeter—June, 1981



Rosemary and Howard Matson

Faced with mandatory retirement at age 65 he started a second career in a ministry to the Migrant Farm Workers, a support movement for the UFW, and played a vital part in mobilizing needed backing for their cause.

Cesar Chavez has described him as having "worked hard, walked picket lines, talked with thousands of people, converted most of them, marched with us, gone to jail, hurt with us in times of sorrow, and rejoiced with us in times of victory."

In addition, Chavez cites "a special quality that is very dear to the farm workers," that may be the key to much of Howard's work. It is that he "always respected our decisions, and our right to do things our way," so that in many ways he came to "personify what it means to be a good

friend and supporter of a workers' movement."

Rosemary's activities have been equally numerous and varied. She has helped to found, lead, and convene a wide range of groups, convocations, conferences, and workshops on women and religion, working toward a new vision of faith. She has held paid professional posts within the Unitarian Universalist denomination, has been active in NOW and in support of the ERA.

With women such as Sally Gearhart, Carol Christ, Naomi Goldenberg, and Ann Bennett, she has participated in attempts to define a non-patriarchal theology. An informal authority on the works of her good friend May Sarton, she has written and edited multitudes of articles and pamphlets. She also was part of a project which revised the text of popular hymns into words which are not gender-specific, and helped prepare guidelines for non-sexist language in speeches, letters, news releases, and church bulletins.

To these she brings a verve exemplified by the "Ladies Sewing Circle and Terrorist Society" T-shirt in which she occasionally appears, making it clear that she is the same person who some years ago helped integrate a men's bar in Boston and caused a flurry in Berkeley with a burning of Biblical quotations derogatory toward women.

How do these two distinct individuals manage to combine forces, maintain a home together, and still be autonomous?

According to Rosemary, "Our differences in temperament and ability complement each other. We are supportive of each other's efforts and desires. We are both fairly social people who periodically need our time away from people, and even from each other. We respect each other's need for privacy and solitude, and try to schedule it into our lives."

Household tasks are shared on the basis of doing the things they like best or find easiest. Each helps the other on personal projects. Since Howard is the better typist, he types lists, index cards, and the labels for her mailings. She has proof read the manuscript and designed the layout for his forthcoming book plus handled the business arrangements with the publisher and distributor.

Asked about the role of men in the women's movement, Howard calls it "very difficult." His goal is to be supportive without intruding, but after 50 years in the ministry it's hard to keep from breaking in with answers whether they are needed or not.

"Sometimes I catch myself, but other times it's only later that I realize how in a subtle way I was imposing a hierarchical approach to a subject."

He acknowledges that he gets momentarily irritated when confronted about sexist behavior, but that he's getting better at accepting criticism and making restitution when possible.

As an indication of change, he mentions his earlier book, *The Fourth Wise Man*, a collection of sermons, which he now finds almost impossible to read. He "can't stand the language" with references to brotherhood and the use of masculine pronouns which a few years ago he could accept as generic terms. "I look upon this as growth," he says.

Reporting that he is still struggling on these matters, he adds that he is enjoying the struggle. Making the effort worthwhile is the conviction that "the whole reservoir of the future resides in the women's movement — it is the hope of the world."

In line with this mutual conviction they continue to study, write, and speak out on issues. Attention at the moment is focused on Howard's book, *A Walk to the Village*, an anecdotal journal, due out in July, which an advance reviewer describes as flowing in a delightfully non-linear style from such subjects as cat food to encounters with Eleanor Roosevelt.

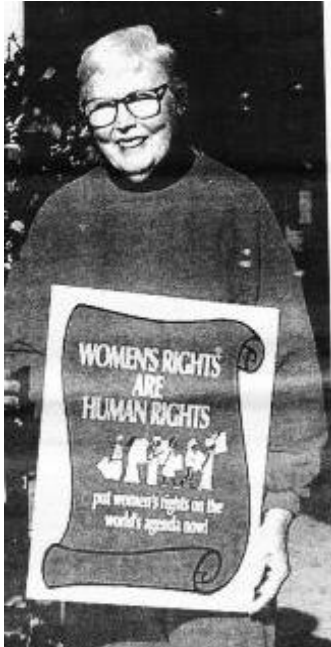
Of concern to Rosemary is how to implement the insights derived from her experience in Copenhagen at the International Women's Conference. "It expanded my consciousness to a global one. I learned more than I wanted to know about the oppression of women around the world."

Another challenging experience may be on the horizon for her: she has been asked to lead a study tour to archeological sites in Greece and Crete whose theme will be "In Search of the Goddess."



As the Matsons map their plans and discuss their relationship, they sometimes quote an apt definition of their life together: "Love is not gazing at each other, but looking outward in the same direction." They exchange smiles, and head off for the next engagement.

## ROSMARY WRITES HUMANIST MAGAZINE ARTICLES ON INTERNATIONAL WOMEN'S MOVEMENT



Rosemary (pictured), Patricia Schroeder and Meg Bowman led a group to the momentous meeting from the U.S. Many were UUs and upon returning educated the community about the event.

The United Nations proclaimed 1975 as International Women's Year out of a growing recognition that the full and equal participation of women is essential to world development and peace. A United Nations Conference was held in Mexico City in 1975 at which the resolution was adopted which declared 1976-1985 as the U.N. Decade for Women. The conference in Nairobi, Kenya, was the culminating international event of the Decade for Women, from which the experience and knowledge gained was used to build comprehensive and forward looking strategies to ensure that women, in their multiple roles, can take their place in society on an equal basis with men.

### U.N. DECADE FOR WOMEN CONFERENCE, NAIROBI JULY 15-26, 1985

The November/December 1985 issue of *The Humanist* Magazine featured a significant section of articles by various well-known authors, including Rosemary who also edited the section. It was the cover story for the issue.

The Cover Story: **The Most Significant Conference of the Century: What the Media Didn't Tell about the U.N. Nairobi Conference**, by Rosemary Matson, Fran Hosken, Riane Eisler, Pearl Ross, Virginia Frogge, and David Loye

### U.N. FOURTH WORLD CONFERENCE ON WOMEN, BEIJING CHINA AUGUST-SEPTEMBER, 1995

Ten years later, in the November/December 1995 issue of *The Humanist* Magazine Rosemary wrote a comprehensive and engaging article **Women Make Gains Globally** about the *Platform for Action* that was adopted at the conference. Today, the actions suggested then are still current. As Rosemary would say, "the work continues."

"The right not to be raped, tortured, mutilated, sexually coerced, or killed cannot be dependent upon culture or religion; it must be made universal."

~Rosemary's article in the *Humanist* Magazine, November/December 1995

## SEXIST LANGUAGE aka GENDER EXCLUSIVE LANGUAGE

By Meg Bowmen and Rosemary Matson

A collection of articles from varied sources designed to –

- 1) Raise consciousness about the sexism inherent in the English language
- 2) Provide pragmatic suggestions to change language to become gender inclusive

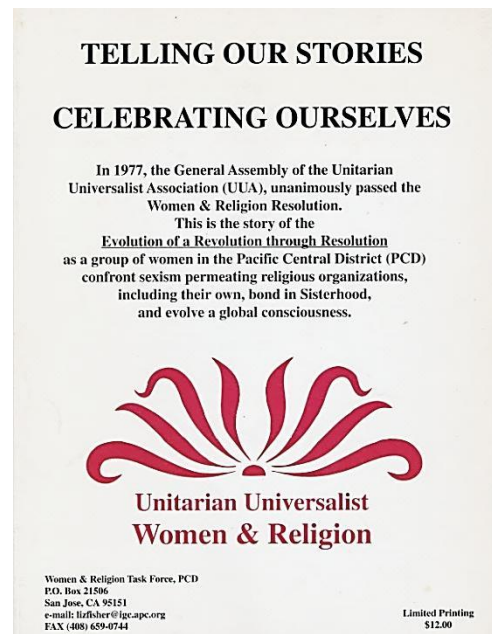
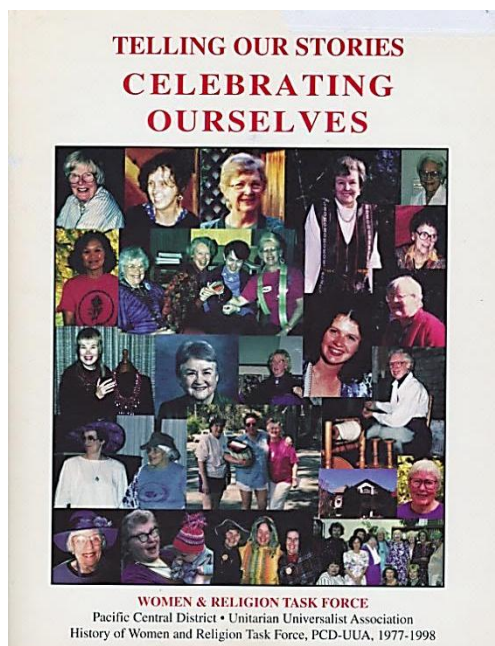
After 150 years, Roget's Thesaurus will no longer advise novelists, poets, journalists and other writers to use "mankind" as a synonym for "humanity." The book has banned sexism, editor Susan Lloyd said. (New Your Times, April 18, 1982)

## TELLING OUR STORIES: CELEBRATING OURSELVES

History of the Women and Religion Task Force, PCD-UUA, 1977-1998

A collection of 26 personal statements by women who participated significantly

Rosemary wrote the INTRODUCTION to this volume and the main MEMOIR:  
**The Evolution of a Revolution through Resolution** by Rosemary Matson



*This volume was edited by Meg Bowman and Mary Heath, long-time members of PCD W&RTF, former co-conveners, authors, women's rights grassroots newsletter and book publishers and woman's rights activists.*



## LIFE WITH HOWARD



In Rev. Howard Matson's retirement sermon at the First Unitarian Church of San Francisco where he served for a decade in the 1960s and early 1970s, Howard said: "The last decade has been a co-ministry. Rosemary was an important part of it and of me. Her work in the larger Unitarian movement has been valuable too – for me – for our church – for the movement. Rosemary has been more important than you know. She gives me the little jokes I use on Sunday mornings like the parable from Ken Kesey recently – or the story of the mouse with the second language!"

From Howard's obituary in the UU World, November/December 1993: "When Cesar Chavez's life was threatened in the heat of a 1960s lettuce worker's strike, Matson and his wife, Rosemary, invited him to stay at their home in Carmel Valley, California for several months." (See page 42.)

Chavez was the well-known and controversial leader of the United Farm Worker Union that called for boycotts nationally to protest working conditions in the fields. From 1971-78 Howard served on the Board of the ecumenical National Farmworker Ministry, an affiliate of the National Council of Churches, and stood with farm workers in the fields on many occasions, even getting arrested.



Senior Spectrum—July 1991



HAROLD AND ROSEMARY MATSON have traveled around the world in the name of peace.

## Local couple works to better humanity

By Grace Darcy  
Monterey-Salinas  
Associate Editor

There's a small needlework sign in Rosemary and Howard Matson's kitchen that reads, "Screw the Golden Years." This, along with their ever present sense of humor, best explains the reason for the amazing energy these two people possess in such abundance ... energy that carries them around the world, around the country, and around their own Carmel Valley community.

The sign came into their possession in a circuitous way. Rosemary, a humanist counselor (lay minister) and official licensed by the state of California to conduct weddings and memorial services, was asked to preside at the wedding of former Carmel Councilwoman Helen Arnold's daughter. In addition to her civic duties, Arnold, then terminally ill, was an ardent activist in the "Save the Whales" movement.

Arnold died shortly before the scheduled wedding, and Rosemary was asked to conduct her memorial service.

"The memorial service was held on the beach in Carmel, with many dignitaries, including Clint Eastwood, who had an adversarial relationship with Helen Arnold, in attendance," Rosemary said. "Members of the family spoke first, followed by a woman friend."

The woman told the mourners that, one morning a few days ago, she looked out of her window overlooking the sea and saw whales. She wondered what they were doing there at that time of the year. Later, someone told her Helen Arnold had died, and then, the woman said, "I knew why the whales were there."

A week later, Rosemary presided at Arnold's daughter's wedding, which took place in a small garden named after the late councilwoman. At that wedding, Rosemary and Howard were given the "Screw the Golden Years" plaque, and have treasured it ever since.

For years, the Matsons lived in the San Francisco-Berkeley area but, in the '60s, they began house-sitting for friends who lived in Carmel Valley. They loved the area, and bought a house in the valley to use as a second home. They spent vacations there, used it as a place for friends to stay, but never "lived" in it because both worked in San Francisco. Rosemary employed at the Star King School for the Ministry, and Howard the minister at the San Francisco Unitarian Church.

Rosemary and Howard first saw each other at a conference in the 1950s where they met and exchanged hellos. At the time, he was minister at the Santa Monica Unitarian Church.

Prior to the conference, one of Howard's parishioners had gone to Hawaii to recover from a divorce. While there, the woman visited the Unitarian Fellowship, which Rosemary founded and which now is a thriving parish, and visited with Rosemary. Back home from Hawaii, the woman wanted to send a thank you gift to Rosemary for her kindness. She asked Howard to inscribe his then just published book, "The Fourth Wise Man," and send it to Hawaii. The quite formal inscription read "To Rosemary Thompson. With best wishes, Howard Matson."

"NEITHER OF us dreamed — we really had not yet met — that one day we would marry," Howard said, his dark eyes twinkling.

Rosemary lived with her sister in Hawaii at the time. In 1955, however, she left the Islands to take a job with a Unitarian denomination in California.

The couple next met a year or so later when he spoke at the First Unitarian Church, San Francisco. Rosemary was in the congregation. Howard tells it best: "As she came down the aisle, I surprised myself and I imagine I surprised her — by asking, 'Could you have lunch with me today?'" She accepted

his unexpected invitation and, in 1957, the two were wed in the Unitarian Church of Berkeley, near the university.

Because they both were Unitarians, they shared a common philosophy, but Howard says it was Rosemary who "converted me to feminism. I find, as most men do, that I relapse every now and then, but my good wife takes care of that."

In their separate and united lives, Rosemary and Howard Matson have worked for many causes, including Cesar Chavez' United Farm Workers Union.

During the UFW protests, a friend told them that Cesar Chavez was hiding in San Juan Batista Mission, but needed a new hideaway. The Matsons immediately offered him their Carmel Valley house. Chavez and his staff moved in and lived there for about 10 months during the tumultuous lettuce strike.

THE MATSONS' neighbor, an official with the Growers Association, observed Chicanos going in and coming out of the Matson driveway, and placed a call to Berkeley. Rosemary answered the phone and underwent an hour of ranting and raving from the irate neighbor for allowing Chicanos in the neighborhood. "The good people of Carmel Valley will never let you get away with this," he blustered.

In fact, neither Chavez nor his staff ever caused a problem, except, according to the Growers Association official, they "drove too fast" in the driveway, and he thought he saw "guys with guns." Rosemary's retort: "The way you are talking to me, I wouldn't be surprised if they needed to carry guns!"

Feeling threatened and fearful for Chavez's safety, the Matsons called their attorney. They also called Chavez's top aide who told them that Chavez wanted them to forget about the incident because "he lives with this sort of thing all the time." Later, the Growers Association official stopped calling them. Even today, Rosemary and Howard are not sure why the calls stopped, but speculate that either local or state "authorities" knew Chavez was at their house and suggested the Growers official "back off" because they did not want a martyr on their hands.

After the unpleasantness with the Growers, the Matsons came to Carmel Valley once a week; however, there were no further incidents between them and their neighbor.

IN THE EARLY 1970s, Howard retired from his position at the Unitarian Universalist Church in San Francisco; however, he continued to work as a volunteer with the United Farm Workers, and served as vice-president of the ecumenical National Farm Worker Ministry. When Rosemary left her job in 1978, they moved to Carmel Valley permanently, but to another house high above the valley floor, a delightful site.

In Howard's mind, the Matsons' life of humanitarian service started a few years before Martin Luther King Jr. appeared upon the national scene. Howard went to Selma, Ala., stayed for a week and then joined the march on Birmingham.

Rosemary, a delegate from the San Francisco Unitarian Church to the denomination's convention, tearfully left the meeting with black power leaders when discussions concerning racial equality broke down.

Both are and long have been — deeply involved in racist and sexist issues.

ROSEMARY recalls a Unitarian meeting in Boston. Delegates went to a certain posh hotel for lunch; however, this particular hotel's policy was to serve men only. A plot was conceived whereby a woman and a man walked in and sat at a table. They were seated reluctantly. A few minutes later, another man and woman walked in; they, too, were seated. Then, Rosemary and a black woman entered and sat down. A male customer raised a commotion by refusing to remain seated as long as women were in the room. Finally, after considerable debate, the server took their order and allowed them to eat there. "We thought we had finally broken sex and race barriers," Rosemary said, "but after the convention was over, the hotel went back to its old discriminatory ways."

Rosemary Matson was one of 8,000 women who attended a United Nations Conference for Women in Copenhagen, Denmark, almost a decade ago. While attending a peace workshop with women from all over the world, she met and struck up a friendship with Patricia Schroeder (not the congresswoman) from Santa Cruz. "If men in adversary countries cannot speak to each other, women can," Rosemary said.

After returning to the U.S., Rosemary and Schroeder arranged to meet again. They founded Continuing the Peace Dialogue, an organization dedicated to keeping open the channels of peaceful communication between Soviet and American citizens. The two women applied for and received a \$4,000 grant from Methodist Churchwomen United. This money helped send Patricia back to the Soviet Union to re-connect with the Soviet women they met in Copenhagen and to set up Continuing the Peace Dialogue's first trip to the Soviet Union.

PEOPLE ON that first trip, in 1982, were friends of the two women, about 20 in all, and in-

See WORLD/page 16



Salinas-Monterey Edition

## Carmel Valley couple works to make world a better place

FROM PAGE 15

cluded Patricia's young son, Bo. Bo came again on the second trip; this time, he brought a friend with him. Since those tentative beginnings, Continuing the Peace Dialogue has made 21 trips to the Soviet Union, and plans to continue this person-to-person dialogue for peace indefinitely.

Last October, CPD's 21st trip, the Matsons attended the International Women's Seminar in Alusha, the Crimea. Celebrating Rosemary's arrival, the Crimean Pravda newspaper ran the following headline: "Our Friend Rosemary." It then printed the following:

This gray-haired woman from America calls herself a citizen diplomat, her work of bringing American and Soviet women closer to each other. She started already at the time when our countries were in a state of cold war. Rosemary Matson founded and named the organization "Continuing the Peace Dialogue" at the beginning of the '80s. In 1982, she brought the first group of American women to the Soviet Union. But this present trip to Alusha, as a leader of a delegation to an International Women's Seminar — is already her 21st!

These loving words were followed by a Sister to Sister interview with Rosemary who, with Alusha Vice Mayor Nina Korbiichenko, was co-convenor of the International Women's Seminar.

"There were 29 delegates from all over the United States," Rosemary remembered. "We had a 'rainbow coalition' with us: black and white women, Native American women, Hispanic women, etc. There were about 30 women from Europe, mostly Nordic women, and the rest were Soviets."

"IN ALL, WE counted 125 women," she continued, "but when word about the seminar

got out in the U.S.S.R., women began to come from all over, and we ended up with 250 women in attendance."

Although he has not been able to accompany her on every trip, Howard is very supportive of Continuing the Peace Dialogue and Rosemary's mission to the Soviet Union.

In 1988, popular Kazakh poet and writer Olzhas Suleimenov was elected to the Congress of People's Deputies of the Supreme Soviet and founded the Nevada-Semipalatinsk Movement (NSM). NSM called for an end to nuclear testing, not only in

*"If men in adversary countries cannot speak to each other, women can."*

Kazakhstan, but also all over the world. NSM was named for the state of Nevada, recognizing that this U.S. test site, and the Soviet Union test site in Semipalatinsk, create the same ecological and human catastrophes. Both sites also became the focus for protests by citizens of the two countries.

In May 1990, the International Physicians for the Prevention of Nuclear War co-sponsored an International Citizens Congress for a Nuclear Test Ban in Alma Ata, Soviet Kazakh Republic, which included a demonstration rally at the Semipalatinsk test site. Over 300 activists from 20 countries attended, including the Matsons and Schroeder of Continuing the Peace Dialogue.

For the Matsons, Kazakhstan was a soul-touching experience. Women who lived down wind from the Semipalatinsk test site brought their deformed and sick babies. One woman, there with her broken child, spoke to the crowd through a translator: "My child is a marionette. Look at him!"

"THE TRANSLATOR reproduced this woman's anguish along with her words," Rosemary said. "I strained to see them over the crowd around the platform. The squirming boy in his mother's grasp resembled a deformed animal. I looked away, heartsick. The woman was still speaking: 'This is my youngest. My first child died of leukemia, also my brother. My husband is sick with cancer.'"

The Soviet Union has tested nuclear weapons at Semipalatinsk since 1953. Despite the sickness and disease that fell upon the community, the government insisted that the test site was safe. When the Nevada-Semipalatinsk Movement grew strong, 11 out of 18 test sites in the Soviet Union were stopped. No test has occurred there since October 1990, and the Soviet government agreed to close the site. The United States continues testing in Nevada.

"Both the U.S. and Great Britain test in Nevada," Rosemary said. "The British had no place to test underground, so our government invited them to come to Nevada to test. British women came

to Nevada to protest, but to no avail."

LATER, A protest took place at the Nevada test site. "We hoped to make an impression on President Bush, but we didn't," Rosemary said.

In January 1991, 116 countries appealed, through the United Nations, to amend the 1963 Partial Test Ban Treaty so as to forbid nuclear testing. Opposition was led by the United States and, in the end, only Great Britain and the United States still conduct nuclear tests.

"The Kazakhs asked us, 'Why do you need new weapons? Who are they aimed at?' We had no answers," Howard said, adding, "but according to the Non-Proliferation Treaty, if, by 1995, the U.S. and Great Britain continue to test, then the U.S. commitment to be a nonproliferating nation is canceled."

One cannot visit a country as often as the Matsons have visited the Soviet Union without becoming familiar with its people and its politics. Rosemary does not see Boris Yeltsen as being the answer to the horrendous internal problems that plague the nation.

"I think he is a troublemaker," she said. "Yeltsen has nothing to offer but to stir up the opposition. He is charismatic, but people follow him because he is against Gorbachev."

"MANY RUSSIANS favor Mikhail Gorbachev," she continued, "and those who are old enough realize that change doesn't come easily. The Soviet people have lived under a Communist form of government for 70 years, so changes cannot happen overnight, and Capitalism certainly is not the answer."

Both Howard and Rosemary agree that Americans, as a people, are not as cordial to Soviet visitors as they are to us. "The American people who are involved in the peace movement are cordial," Rosemary said, "but others are not, until they discover that the Soviets are just like us. Once they realize there is nothing to be afraid of, they change their attitudes."

Despite having had several operations in the past year, Howard, at 84, is in good health.

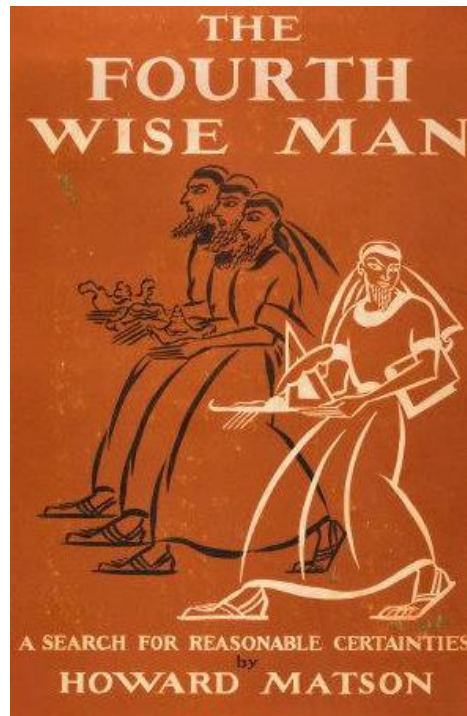
"What saves everything is a sense of humor," Howard said. Rosemary nodded in agreement.

"I BELIEVE, too, in Gray Panther founder Maggie Kuhn's philosophy: It is up to us older folk to make not only the changes that are needed, but also those that are essential to survival," Rosemary said. "Younger people have families to raise, jobs to go to, houses to tend, and they simply don't have time to become involved in the many complex issues that confront us. It's up to our generation to make this a better world, to make a difference."

Howard agreed. "Instead of gazing into each other's eyes, we'll continue to gaze into the future," he said. "We'll keep on doing what we're doing until we can't do it any more."

And you know — they will!

## NEW EDITION OF AN OLD TREASURE!



A few years before his death--when times were less hectic for us--Howard and I began to work on a task very important to both of us. He wanted to republish his first book *The Fourth Wise Man: A Search for Reasonable Certainties*, **editing out the sexist language** that permeated its pages. It had been written more than fifty years ago, before the feminist movement taught us the importance of inclusive language. I was eager to do this because it is a fine book **full of poetic wisdom and humor** and it should be shared. The contents are as relevant to today's troubled world as it was when it was **first published in 1954**.

~from introductory remarks by Rosemary Matson

*Reading this text is like receiving a heartening letter from Howard! We highly recommend its cutting edge insight, lyrical voice and refreshing inspiration.*

~Elizabeth and Bob Fisher, friends and fans of Howard's

Howard's revised edition of *The Fourth Wise Man* is now available for free as a download at [www.uuwr.org](http://www.uuwr.org). Bob and Liz Fisher managed its republication in 2010. The printed version was distributed to several hundred interested readers, friends, past colleagues and people who had heard of the book but may not have ever met Howard. Rosemary had promised Howard she would do this and we all found a way to get it done!

## LOVER OF BOOKS

Rosemary was a collector of books by and about women, Unitarian Universalist philosophy, politics and general interest. Her library was a source of inspiration for many of her visitors.



Inscription in *I Knew a Phoenix – Sketches for an Autobiography*, by May Sarton: “For Rosemary – with loving memories of my stay with her! L(Love) ~ May Sarton, home again in York, Nov 17, 1976”

Rosemary championed May Sarton as worthy of an honorary doctorate from Starr King School for the Ministry in 1976, when few women had been so honored. May stayed with her and Howard in their home in the Berkeley hills when she came to Berkeley to receive her award. Rosemary had collected all of May’s books, many of them gifted to her. Here are two short poems by May Sarton and inscriptions by her to Rosemary in two of her books.

### Truth

Somewhere I shall find it

I must find it.

I must search it

Thro’ all time.

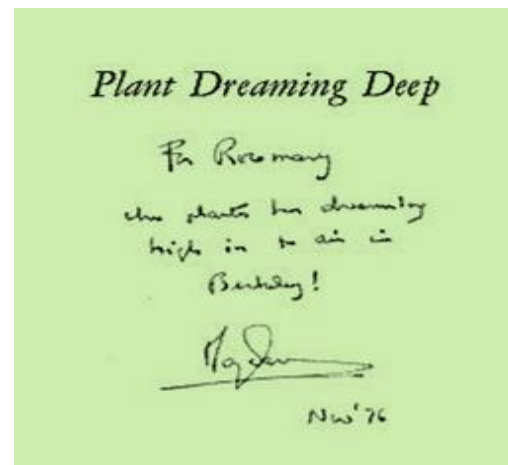
### Dreams

Dreams come like snow –

(Wistfully, persistent,)

And drop crystallized shapes

Into my mind.



Inscription in *Plant Dreaming Deep*, by May Sarton: “For Rosemary – the plants are dreaming high in the air in Berkeley! ~ May Sarton, Nov ’76”



## CELEBRATION OF LIFE SERVICE

Carmel, California

October 25, 2014

A wonderful celebration of Rosemary's Life was filled with her friends and colleagues. The Rev. Dennis Hamilton, UU Church of the Monterey Peninsula, friends of Rosemary—Mibs McCarthy, Jane Britton, Jane Felton, Karen Araujo—and Rosemary's nephew Sam Thompson created the service and reception. For over two hours, individuals who had known and shared experiences with Rosemary from her varied activist organizations and social circles paid her tribute. A reception with food and drink, harvest table decorations and live music included display boards full of pictures and articles from all periods of Rosemary's long life. A version of this *Book of Remembrances* was available. It is also posted on-line at: [www.uuwr.org](http://www.uuwr.org). The following certificates and messages were presented at the service and displayed at the reception.

Senator Bill Monning eulogized Rosemary by telling us of the time in May 1990, when he was Executive Director of International Physicians for the Prevention of Nuclear War (a Nobel Peace Prize winning organization). They co-sponsored an International Citizens Congress for a Nuclear Test Ban in Alma Ata, Soviet Kazakh Republic, including a demonstration and rally at Semipalatinsk test site. Over 300 activists from 20 countries attended, including a delegation from Rosemary's and Patricia Schroeder's group *Continuing the Peace Dialogue* (see page 42).

Rosemary and Howard and Bill Monning went on this trip which Senator Monning was leading (before he became a state senator). At one point during the trip their passports were confiscated by the police. Their tour guide said, "no problem." Eventually the passports were returned but a few extras were among them with none on the trip to claim them. Again, the tour guide said, "no problem." Hard to believe at the time, but everyone made it home safely. The good news is the nuclear test site was closed, in response to the protests.



Presented to Rosemary's family by California State Senator William W. Monning. Bill Monning, Rosemary, her husband Howard, with other American and Russian peace activists protested at a nuclear test site in Russia in May 1990; the protests were credited with convincing officials to close the site.

I loved Rosemary and I loved the stories she told me about her life. Helping her to archive her life was a fun job.

After a few hours of sorting through books on feminism and religion, and documents of revolutionary resolutions Rosemary would tell me stories.

Stories about living in Hawaii and helping to start a UU church there, travelling to Russia with a bra full of cash, and ruffling a few feathers as she insisted that the UU ministry be more inclusive of women.

I will always take joy in her memory and the time she shared with me.

~Danika Kleiber - Honolulu, Hawaii

I feel so privileged to have been able to know Rosemary Matson and work with her on the Executive Board of the Carmel Valley Women's Network for several years. We would meet at Natalie Eberlie's house and solve the problems of the world (or at least the problems of Camel Valley).

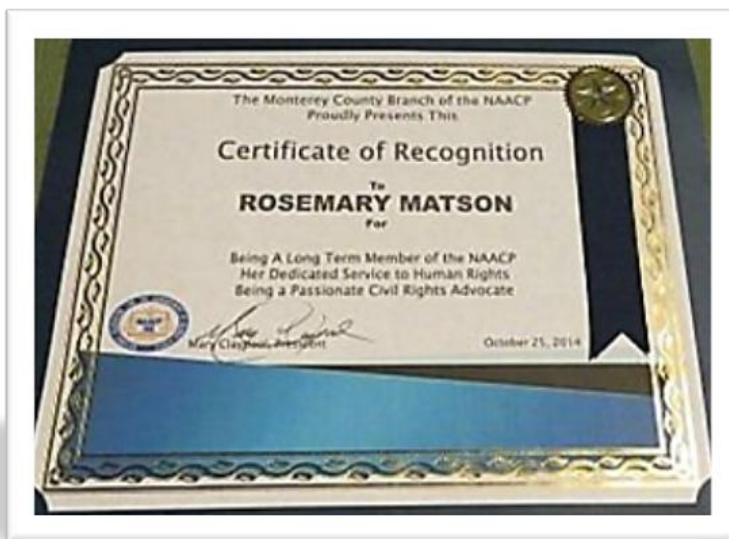
She was a rare spark. She was filled with creative ideas to foster positive change in our world. I enjoyed her very much.

She was the recipient of the Paula B. Wainwright Justice and Peace Award in 2006. Loved being able to shower gratitude onto wonderful Rosemary during that awards presentation.

Thank you, thank you Rosemary.

You are a bright star.

~Vienna Merritt Moore - Carmel Valley, California



Rosemary was a long term member of the Monterey County Branch of the National Association for the Advancement of Colored People (NAACP); a fuller statement of appreciation for her dedicated service to human rights and being a passionate civil rights advocate was read by her friend Karen Araujo at the Celebration of Life Service.

Rosemary's beloved home since 1978 in Carmel Valley, California where so many were welcomed to visit, hold meetings on important issues, and celebrate birthdays!

