

**Daphne Hampson** is Professor Emerita of the University of St Andrews, where she held a Chair in Post-Christian Thought. In her retirement, she is an Associate of the Faculty of Theology and Religion at the University of Oxford. She is a Life Member of Clare Hall, Cambridge.

Daphne took a doctorate in modern history at Oxford followed by a doctorate in theology at Harvard University. She also holds a master's degree in Continental Philosophy from the University of Warwick. She is the author of *Theology and Feminism* (1990), *After Christianity* (1996, second edition 2002) and of numerous articles which in the main consider the interface between theology and feminism, contending that Christianity cannot be true nor is it ethical. At the present time (2017) she is engaged in writing a new book provisionally entitled *Religion as Gender Politics*. Daphne has wide interests in systematic theology, particularly in the Lutheran tradition. In this respect, she is the author of *Christian Contradictions: The Structures of Lutheran and Catholic Thought* (2002), and most recently *Kierkegaard: Exposition and Critique* (2013).

Daphne was at the forefront of those engaged in working for the ordination of women in the Anglican Church in the late 1970s. She founded the Group for the Ministry of Women in the Scottish Episcopal Church and she wrote the theological statement arguing in favour of the ordination of women to the priesthood which was circulated to members of the General Synod of the Church of England before the vote in 1978. In 1980 she left the church and in the next few years also moved beyond Christianity, naming herself post-Christian. At the time of the original publication of this pamphlet she was the president of the European Society of Women for Theological Research. Though not a member of the Society of Friends, Daphne has for many years attended Quaker Meetings as a place to be quiet and find a centred spirituality.

**Rosemary Ruether** is at present Visiting Professor of Religion and Feminist Theology at Claremont School of Theology and Claremont Graduate University. She was previously Carpenter Professor of Feminist Theology at the Pacific School of Religion, and was for many years Georgia Harkness Professor of Applied theology at the Garrett Evangelical Theological Seminary in Evanston, Illinois, and a faculty member in the joint doctoral programme with Northwestern University. She holds a doctorate in Classics and Patristics from Claremont Graduate University, California. Her undergraduate degree was in philosophy.

Rosemary is the author of thirty-six books, covering a wide range of interests: feminism, eco-feminism, questions to do with politics and human rights, and the Bible and Christianity. Her best-known work (pertinent to the present debate) is perhaps her *Sexism and God-Talk: Toward a Feminist Theology* (1983). Other books include *The Church Against Itself* (1967), *Gregory of Nazianzus* (1969), *Faith and Fratricide: the theological roots of anti-semitism*, *Gaia and God: An Ecofeminist Theology of Earth Healing* (1994), *In our Own Voices: Four Centuries of American Women's Religious Writing* (ed., 1996), *Goddesses and the Divine Feminine: A Western Religious History* (2005) and *Feminism and Religion in the 21st Century: Technology, Dialogue, and Expanding Borders* (ed., 2014). At the time of the original publication of this pamphlet she was on sabbatical in London studying seventeenth century religious texts by women.

Rosemary's religious and theological position has been shaped by her involvement in social action: first in the civil rights movement in the 1960s, and then in the anti-war movement (opposing American action in Vietnam), before (in the 1970s) the women's movement gathered strength. She has also been involved in advocating rights for Palestinians and in the struggle for economic justice in Latin America. As a Roman Catholic, Rosemary was a member of the Woman's Ordination Conference, serving in a team who have engaged in dialogue with the US Bishops Conference on the position of women in the Church. She has also served as a board member for the pro-choice group Catholics for Choice campaigning for legal abortion in the States.