

Application pack for the role of **Director of Women's Ministry**

June 2026

Part-time & permanent

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Introduction

Thank you for downloading this application pack for our Director of Women's Ministry role. Within this pack you should find all of the information that you need to make an application, including information about FIEC, FIEC's Doctrinal Basis, ethos statements and values, the job description, and person specification. The application form itself is available on our website as a separate document for you to complete:

fiec.org.uk/jobs/fiec-director-for-womens-ministry

Application Process

Please complete the application form for the position electronically and return it by email to **HR@fiec.org.uk** or return by post to the address at the top of this document.

Completed application forms must be received by 2nd September 2026 at 11:59pm.

It is anticipated that interviews will be held on Tuesday 29th September. Please indicate your availability with your application. Interview questions will be based on the role description and person specification, with a mix of competency, strengths-based, and situational questions. The interview will also include an opportunity to share your skills with your response to a pre-prepared presentation.

Purpose of Role

About FIEC

The Fellowship of Independent Evangelical Churches (FIEC) was founded in 1922 and has affiliated congregations across the whole of the UK. Being part of FIEC links you to over 675 churches made up of more than 50,000 people – and the number of member churches is growing every year. Our mission is to see those independent churches working together with a big vision: to reach Britain for Christ.

If you would like more information about FIEC, please refer to our website: fiec.org.uk

About the Role

FIEC is in an exciting time of change and expansion.

We're connecting more Independent evangelical churches than ever before to encourage them to work together for the gospel. We're helping them to grow and be more effective in their mission. And we're actively encouraging new churches to be planted where there is real gospel need.

This role is, about working with and creating networks to support women in ministry in FIEC churches as they work towards reaching Britain for Christ. If you have experience of working in a women's ministry role, are passionate about seeing women thriving in ministry in FIEC churches, being trained and equipped for the roles they serve in, and if you're missionally minded, we would love to hear from you.

This position is part-time up to 21 hours per week with some flexibility on working days and specific hours. We are open to receiving applications from those with more or less experience than advertised and would for the right applicant look to reshare the role in light of experience.

If you require more information about FIEC please refer to our web site (fiec.org.uk). Our Doctrinal Basis and other Ethos Statements adopted by our family of churches are included within this pack.

Due to the Christian beliefs embodied in the FIEC Constitution, the Christian ethos of the organisation and the duties involved in this post, there is an Occupational Requirement that the job holder is a practicing Christian in membership of an evangelical church.

This post is a part-time, permanent role, working alongside another Director of Women's Ministry who has responsibility for ministry wives. The successful applicant will be comfortable working remotely with our small, friendly team based in the FIEC Market Harborough office and other strategic regional locations.

Doctrinal Basis

All FIEC churches unite around the truths of historic, biblical Christianity found in our Doctrinal Basis.

1. God

There is one God, who exists eternally in three distinct but equal persons: the Father, the Son, and the Holy Spirit. God is unchangeable in his holiness, justice, wisdom and love. He is the almighty Creator; Saviour and Judge who sustains and governs all things according to his sovereign will for his own glory.

2. The Bible

God has revealed himself in the Bible, which consists of the Old and New Testaments alone. Every word was inspired by God through human authors, so that the Bible as originally given is in its entirety the Word of God, without error and fully reliable in fact and doctrine. The Bible alone speaks with final authority and is always sufficient for all matters of belief and practice.

3. Humanity

All men and women, being created in the image of God, have inherent and equal dignity and worth. Their greatest purpose is to obey, worship and love God. God created us male and female, which is identified by our biological sex. Marriage is the exclusive union of one man and one woman and is a picture of the relationship between Christ and his bride the church. Sexual intimacy is a gift from God to be enjoyed only within the context of marriage.

4. The Fall

As a result of the fall of our first parents, every aspect of human nature has been corrupted and all men and women are without spiritual life, guilty sinners and hostile to God. Every person is therefore under the just condemnation of God and needs to be born again, forgiven and reconciled to God in order to know and please him.

5. The Lord Jesus Christ

The Lord Jesus Christ is fully God and fully man. He was conceived by the Holy Spirit, born of a virgin, and lived a sinless life in obedience to the Father. He taught with authority and all his words are true. On the cross he died in the place of sinners, bearing God's punishment for their sin, redeeming them by his blood. He rose from the dead and in his resurrection body ascended into heaven where he is exalted as Lord of all. He intercedes for his people in the presence of the Father.

6. Salvation

Salvation is entirely a work of God's grace and cannot be earned or deserved. It has been accomplished by the Lord Jesus Christ and is offered to all in the gospel. God in his love forgives sinners whom he calls, granting them repentance and faith. All who believe in Christ are justified by faith alone, adopted into the family of God and receive eternal life.

7. The Holy Spirit

The Holy Spirit has been sent from heaven to glorify Christ and to apply his work of salvation. He convicts sinners, imparts spiritual life and gives a true understanding of the Scriptures. He indwells all believers, brings assurance of salvation and produces increasing likeness to Christ. He builds up the Church and empowers its members for worship, service and mission.

8. The Church

The universal Church is the body of which Christ is the head and to which all who are saved belong. It is made visible in local churches, which are congregations of believers who are committed to each other for the worship of God, the preaching of the Word, the administering of Baptism and the Lord's Supper; for pastoral care and discipline, and for evangelism. The unity of the body of Christ is expressed within and between churches by mutual love, care and encouragement. True fellowship between churches exists only where they are faithful to the gospel.

9. Baptism and the Lord's Supper

Baptism and the Lord's Supper have been given to the churches by Christ as visible signs of the gospel. Baptism is a symbol of union with Christ and entry into his Church but does not impart spiritual life. The Lord's Supper is a commemoration of Christ's sacrifice offered once for all and involves no change in the bread and wine. All its blessings are received by faith.

10. The Future

The Lord Jesus Christ will return in glory. He will raise the dead and judge the world in righteousness. The wicked will be sent to eternal punishment and the righteous will be welcomed into a life of eternal joy in fellowship with God. God will make all things new and will be glorified forever.

Gospel Unity Statement

This ethos statement was approved by FIEC's affiliated churches in November 2011. It is an updated and revised version of the policy that was first approved by our affiliated churches in 1996. The text of the statement follows.

Introduction

The FIEC was founded in 1922 with the purpose of expressing visible unity between churches on a non-sectarian basis. The FIEC has therefore always been a fellowship of churches which rejoices in our unity in the Gospel of the Lord Jesus Christ. While we may differ with one another on a number of matters not essential to salvation, we strive to maintain the unity we enjoy together in Christ. We also seek to express Christian fellowship with other Gospel churches and para-church groups outside FIEC.

Our commitment to the Gospel means that we are unable to express Christian fellowship with those who cannot affirm the fundamental truths of the faith.

God's Purpose of Unity

From the very beginning of creation God's purpose was that the entire human race would be united in fellowship under his good rule of love and blessing. Tragically ever since Adam and Eve rebelled in the Garden of Eden, sinful humanity has been characterised not only by alienation from God but also by broken relationships, suspicion and division from one another. However God, in his great grace, purposed to save a people for himself out of the broken community of this sinful world, and to build a new humanity united as a single body.

The ultimate fulfilment of this vision is the single people united in worship before the throne of God in glory (Rev 7:9). This unity of God's people is effected through the saving work of Christ on the Cross. Through him both Jews and Gentiles are reconciled to God:

“...His purpose was to create in himself one new man out of the two, thus making peace, and in this one body to reconcile both of them to God through the cross... For through him we both have access to the Father by one Spirit.” (Eph 2:15-18 NIV)

The whole church is to be built up “until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fulness of Christ.” (Eph 4:13 NIV). This is part of God's cosmic purpose “to bring all things in heaven and on earth together under one head, even Christ.” (Eph 1:10); indeed all things are to be reconciled in him:

“For God was pleased to have all his fulness dwell in him, and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross.” (Col 1:19-20 NIV)

Christian unity is therefore at the heart of the purposes of God.

Unity in the Gospel

Christian unity is established through the Gospel. It is through this message that we are saved and united to Christ (1Cor 15:1-2, Rom 1:16, Eph 1:13). When the Lord Jesus prays for unity, it is amongst those who receive the Gospel (John 17:20). Some say that we are united as believers by our experience of the Holy Spirit. This is true, but it would be wrong to set the Holy Spirit in opposition to the Gospel. We receive the Spirit through the Gospel (Gal 3:2, Eph 1:13). It is the Spirit who gives us new birth (John 3:5-8), but he brings this new life through the Word (Jam 1:18, 1 Pet 1:23). If we have a real experience of the Holy Spirit, then we will find that he deepens our understanding and appreciation of Christ, and his Word (1Cor 2:9-16). When we work and cooperate together, it is in the cause of the Gospel (Phil 1:27).

This truth finds practical expression within FIEC by the prominence that we give to the essential truths of the faith. If we are to find common cause with other believers, it will be partnership on the basis of a shared commitment to the Gospel. This will be expressed by a shared doctrinal basis.

Rejection of False Teachers

Whilst we long to enjoy unity with all who profess the name of Christ, the New Testament warns repeatedly of false teachers and false prophets coming into the church. Whilst such false teachers profess to know Christ as Lord, and appear as brothers, they are in reality wolves in sheep's clothing (Matt 7:15, Acts 20:29-31). In twisting or distorting the Gospel, they rob us of our message for the lost, and instead of building up believers in the truth lead them astray to spiritual ruin (Col 2:18-19, Rev 2:20-23). Elders are charged with the primary responsibility of guarding the flock against such malign influences, and we are commanded to reject them and remain separate from them (Rom 16:17, Gal 1:8-9, 5:12, Phil 3:2, 2 Pet 2:1-22, 2 John 1:9-10, Jude 1:1-25).

These New Testament teachings require us to stand apart from those who would deny the core truths of the gospel, whether implicitly or expressly.

It is important to understand the pastoral motivation of Jesus and the apostles in warning against false teachers. Matters of spiritual life and death are at stake if these false brothers are accepted and their deviant doctrines embraced. We are therefore obligated by love to stand apart from them, both for the sake of the church and its witness to Christ, and also for the sake of such false teachers themselves, as we would long for them to come to repentance and true saving faith.

Summary of Implications for the FIEC

Jesus prayed for the unity of his people, and this is an essential element of our witness (John 17:23). We are urged to maintain spiritual unity, in the face of differences of belief and practice which are not essential to the Gospel. Our commitment to unity extends not only within FIEC, but to all who are united to Christ in a variety of church and para-church groups. We look forward to the day when all of God's people will be united before him in glory.

This spiritual unity is to be expressed amongst all who confess the truth of the Gospel. It is through the Gospel that we are saved and built up in the faith. Jesus' prayer for unity was for those who would believe in him through the message preached by the apostles (John 17:20). Our Doctrinal Basis affirms that true fellowship between churches exists only where they are faithful to the gospel. The gospel of salvation by grace is so precious to us that we desire to stand together with all who believe and preach it.

For the same reason, we cannot express Christian fellowship with those who reject it. The New Testament warns us repeatedly to guard the church against the influence of false teachers who deny the truth. Therefore we cannot join in partnership in evangelism or activities of Christian fellowship with those who are unable to affirm the essential doctrines of the faith as expressed in the FIEC Doctrinal Basis and similar statements.

We are unable to affiliate formally to groups such as Churches Together which exist to express unity between churches naming Jesus as Lord, but without concern as to whether they hold to the core doctrines of the gospel as expressed in our Doctrinal Basis.

There are many opportunities for us to find common cause with others (both inside and outside the professing church), if these do not compromise our distinctive testimony to the Gospel. For example, we may be able to speak together on moral issues, in defence of our religious liberties, or to work together in acts of practical charity and compassion. Such activities are at the discretion of local church leaders.

Women in Ministry Statement

Introduction

When the FIEC came into being in 1922, the issue of women in ministry would not have been particularly contentious. The consensus within independent evangelical churches was that the role of pastor and elder was open only to suitably qualified men. Whilst mainline denominations and other Christian groupings have shifted from this position, it is our conviction that the traditional view is in line with Scripture. At the same time, we also want to affirm that women have a very significant place in the ministry of our churches – not only, as has always been the case, in such areas as care and hospitality, but also in terms of teaching.

Gender

God created us male and female, and calls us to live according to our gender identity which is inseparable from our biological sex determined at conception. Our gender may not be changed or reassigned.

Joint heirs in salvation

Before examining the biblical data which address the issue of women in ministry it is essential that we reaffirm the equality men and women have in creation and redemption. Both men and women are created in the image of God (Genesis 1:26-27). Both men and women receive the Holy Spirit and are heirs with Christ. We are all one in Christ Jesus (Galatians 3:26-29). Women as well as men belong to the body of Christ and their service and gifts are essential for the proper functioning of the body (1 Corinthians 12:7). It is within this context that discussion about the role of women in the church takes place.

Complementary in ministry

At the creation God stated that it was not good for man to be alone (Genesis 2:18). Men and women are to work together in partnership both in the family and the church. There are, however, distinctions in the roles. The biblical texts which speak directly of the roles of men and women in Christian ministry have attracted much attention over the last few years. It is our conviction that, although some of the details may be debated, the essential thrust of these passages is clear:

1 Timothy 2 and 3

Timothy was charged with bringing order to the dysfunctional Ephesian church (1 Tim 3:14-15). There had been problems within the leadership of the church (e.g. 1 Tim 5:19-20), and a key aspect of Timothy's role was to make sure the church in Ephesus had suitably qualified elders (1 Tim 3:1-7). The qualifications assume that the elders will be men (1 Tim 3:2). This should not surprise us given that he makes it clear in the immediately preceding context that men, and not women, were to do the authoritative teaching (1 Tim 2:11-15).

1 Corinthians 11 and 14

At first glance, there appears to be a contradiction between 1 Corinthians 11:2-16, which assumes that women will pray and prophesy, and 1 Corinthians 14:33-35 which commands that women be silent in the church gathering. However one seeks to resolve this tension, it is clear that restrictions of some kind are being placed upon women.

In 1 Corinthians 11, whilst Paul reminds us of the interdependence of men and women, he also makes it clear that issues of authority are at stake: man is the head of woman. The section in 1 Corinthians 14 also indicates that the women do not have the same freedom to speak in the gathering as the gifted men.

Creation

Paul roots both the prohibition of 1 Timothy 2, and his comments in 1 Corinthians 11, in creation (1 Tim 2:13-14; 1 Cor 11:8-9). These commands are therefore driven neither by culture, nor by a particular crisis in the church; rather, they are deeply rooted in who we are as creatures.

Marriage

Paul's teaching on marriage also has some bearing on this discussion. There has been debate as to whether the term "head" implies authority, but the command for the wife to submit implies/suggests that it does. Husbands and fathers have responsibility for the welfare of their families and they should exercise authority in a loving way for the spiritual and physical welfare of their wives and children.

Role of women in the Old Testament

What we see in the New Testament is, as we would expect, a reflection of patterns laid down in the Old Testament. Leadership and teaching were reserved for men; priests, prophets and kings were men. There were exceptions with regard to prophecy, but these are few and far between. However, as in the New Covenant so under the Old, women are co-workers with the men. In the book of Proverbs, we note that both the mother and the father are to be involved in the teaching and training of the children, and the virtuous woman of the closing chapter has a wide remit in terms of service.

Role of women in the New Testament

Women, like men, receive the blessing of the Holy Spirit and are involved in the work of the gospel. Women are witnesses to the resurrected Christ (e.g. Matthew 28:1-10) and are to pass on this good news. Many of the gospel workers mentioned by Paul in Romans 16:1-23 are women. Women are included in the command for us all to teach one another in the body of Christ (Colossians 3:16).

Implications for church life

Reflecting upon the biblical data, we can see that the primary leaders and teachers of the church are to be suitably qualified men, which does not include those presenting as male by virtue of gender reassignment.

Teaching, though, is not to be restricted to pastor/teacher/elders. All Christians are to be involved in teaching and encouraging one another. This includes women who are to teach other women (Titus 2:4) and who may well be involved in teaching in other forums. How exactly this works out in practice may well vary from church to church.

Implications for FIEC

To ignore the prohibitions of Scripture is not something we can endorse, nor can we be silent on the issue. Healthy oversight is essential for the welfare of the churches, and we believe the word of God makes it clear that this must be done by suitably gifted and qualified men.

This will mean that churches belonging to the FIEC should not have a woman pastor-teacher or women elders.

This also has implications for those wishing to join the Pastors' Network. Those applying to do so would need to accept the position of the FIEC on this issue.

Same-Sex Marriage Statement

Historic Convictions of FIEC

FIEC holds to the traditional Christian ethic:

1. Sexual intimacy is a gift from God and is to be enjoyed exclusively within the context of marriage;
2. Marriage is, by definition, heterosexual.

These convictions are derived from the clear teaching of Scripture: in both the Old and the New Testament, marriage is painted in a positive light, and homosexual activity, along with all other sexual intimacy outside of (heterosexual) marriage, is declared by God to be sinful. Nowhere in the Bible is there an expectation that marriage can exist between two or more people of the same sex.

Old Testament Background

In the beginning God created Adam and Eve – one man united to one woman (Genesis 2:18-25). It is to be noted that sexual intimacy was part of the pre-Fall relationship between the man and the woman and is a gift to humankind. Reading through the rest of the Old Testament, it is apparent that the model set forth in Genesis 2 is the God-given pattern for marriage (e.g. Genesis 24, Song of Songs, Proverbs 31:10-12). Wherever sexual activity occurs outside of marriage it is presented in a negative light, and the Mosaic Law expressly forbids adultery (Exodus 20:14) and fornication (Exodus 22:16), as well as homosexual sex (Leviticus 18:22, Leviticus 20:13).

New Testament Confirmation

It has been pointed out that not all the commands of the Mosaic Law are carried over into the New Covenant; for example, the food laws are rescinded (Mark 7:19), and the New Testament commands loving church discipline, as opposed to the death penalty, for those who wilfully and persistently break God's laws.

The New Testament, however, upholds the teaching of Genesis on marriage; Jesus when asked about divorce refers to Genesis 1-2 (Matthew 19:5-6), showing that he understands marriage to be a one-flesh relationship between a man and a woman. Further, the presupposition in Paul's teaching is that marriage entails a husband-wife relationship (Ephesians 5:22-33). Again, all the references to homosexual sex are negative and indicate that it is sinful (Romans 1:18-32, 1 Corinthians 6:9-11, 1 Timothy 1:8-10).

Reaffirmation of FIEC Convictions in the Current Climate

Despite pressures from society, FIEC churches will continue to uphold the traditional biblical view that:

1. sexual activity is a gift to be enjoyed only within (heterosexual) marriage and that, outside of this setting, it is sinful;

2. marriage involves a man and woman, bound together in covenant relationship – a relationship that cannot be redefined. At the same time, we will always seek to make clear
3. the forgiveness and grace that extend to all repentant sinners – including those for whom sexual sin has formed a major part of their backgrounds.

Implications for Practices of FIEC Churches

In line with the above reaffirmations,

1. we will seek to uphold traditional biblical sexual ethics in both our teaching and our practices within our local churches and our Pastors' Network;
2. none of our churches or accredited pastors would in good conscience be able to perform, bless or host same-sex marriage or wedding ceremonies;
3. recognising that many Christians struggle with sexual temptation (whether same-sex attraction or heterosexual), we will prayerfully foster, within our churches, gracious support of one another in such struggles.

FIEC Values

Our values are the biblical principles which govern our conduct as the FIEC staff team, including the volunteers who work with us.

These values are informed by the Apostle Paul's relationship with those he loves and serves. Even though his situation as an Apostle is not the same as ours, his attitude nonetheless reflects his Christlike, gentle, servant heart, matched with theological integrity, courage and clarity, and should be echoed in our own work.

1. God-honouring and self-effacing

We serve with the chief end of seeing God glorified in the churches which make up the FIEC and also in the wider church. We do not seek our own honour or fame, but that of our triune God.

2. Dependent and humble

We realise that our work is in vain unless blessed by Christ the Master-BUILDER and we express our humility and dependence in prayer, committing ourselves to praying for our churches and their leaders, and for ourselves, coveting the prayers of others in our work.

We fight against self-reliance and worldliness. We long that we might be filled with the Spirit and his fruit be evident in all our dealings with others.

We want to be those who are continually thanking God for the work he is doing in our churches and in the world. We want to avoid presumption, ingratitude, and a failure to see God at work in others.

3. Godly and faithful

We want to be those who are growing in godliness and gifting, investing in both.

We challenge ungodly behaviour amongst ourselves and seek to spur one another on. We refuse to distort the word of God, and we renounce secret and shameful ways.

We renounce worldly wisdom in favour of the wisdom of Christ. We seek to be reliable, trustworthy, and fully faithful in our work by keeping the commitments we make in the course of our work. We are quick to acknowledge mistakes and seek the forgiveness of others whilst also forgiving as we have been forgiven.

4. Respectful and gentle

We will respect the autonomy of the local church and each church's individual independence by encouraging the development of qualified and godly local leaders.

We will not claim or exercise authority over our churches, but seek – where appropriate – to counsel, persuade and reason, gently calling churches to be faithful to the commands of Scripture. We seek the good of others before ourselves. We recognise and pray against the sins of boastfulness and pride.

5. Hard-working and honest

We aim to be eager, diligent and conscientious, giving ourselves wholly to our work. We seek to avoid overwork, seeing this as a symptom of pride. We want always to act in ways which are clear and transparent. We flee from dishonesty and distortion.

6. Courageous and clear

We are concerned for theological integrity and adherence to our doctrinal basis and ethos statements, both in ourselves and those we serve. We will take care in the way we speak about other matters over which churches legitimately disagree.

We are courageous in upholding and applying the truth of the Gospel whilst also calling error to account. We always seek to communicate in straightforward ways.

7. Loving and comforting

We long to be motivated by a deep affection for all God's people and – in particular – those in our churches, striving for harmony and (where needed) reconciliation.

We abhor self-promotion. We are realistic about both the joys and hardships of Christian ministry, and want to encourage others in this exacting task. We want to cultivate and demonstrate empathy and compassion towards those who are struggling.

As far as it depends on us, we want to live at peace with everyone.

8. Fair and generous

We seek to serve all our churches impartially, for example making no distinction based on the size, location, or personal relationships that churches might have with members of the team. We will seek to communicate in ways which include the entirety of our family of churches.

We long that each church should gladly serve others and look to find ways to help this happen. We resist favouritism and nepotism and openly declare interests. We want to be generous with our time and energy in the service of our churches.

Employment Information

Salary Package

Circa £26,500 based on 21 hours per week (£44,152 Fulltime equivalent) depending on skills and experience. All staff salaries are reviewed annually. We are open to considering the level of this role, if the right candidate's knowledge, skills and experience are at a different level. An appropriate review of salary and responsibilities would be made depending in those circumstances. We are also open to the role being anywhere from 14 to 21 hours per week with salary adjusted accordingly.

New employees, who are eligible, are automatically enrolled into the FIEC Group Pension scheme. Non-eligible employees have the option of opting into the FIEC Group Pension Scheme should they wish to. FIEC will make employer contributions (up to 9% of salary) alongside employee contributions of 6%. Contribution levels may be adjusted but will not fall below the statutory minimum requirements under the automatic enrolment regulations set out in the Pensions Act 2008.

Location

This post is a part-time permanent role, and the successful applicant will be home-based working remotely, alongside other home-based staff and our small friendly team based in our Market Harborough office.

Hours

Part-time (21 hours per week). We are open to working hours being anywhere from 14 up to 21 hours per week for this role with workload reviewed accordingly. Working days and times will be by agreement with your line manager. Thursday being one of the working days is preferable.

Probationary Period

The role is subject to a probationary period of three calendar months. Probationary goals will be agreed in the first couple of weeks.

Holiday Entitlement & Ministry Study Leave

Full-time holiday for this role would be 23 days per annum annual leave, plus bank holidays and an additional 3 days gifted giving a week's leave between Christmas and New Year. For 21 hours a week this works out as 19 days leave (annual leave plus bank holidays) plus pro rate time off for Christmas week.

Additionally, staff can take up to four of their working weeks annually as ministry study leave.

Travel

The post may involve some occasional travel to visit women in ministry. There will be some travel to support events and conferences, some of which will be out of usual working hours. Travel expenses are reimbursed and lieu time given as appropriate.

Other

References will be taken for all appointments, and all appointments will be subject to signing an appropriate safeguarding self-declaration.

Job Description

Director of Women's Ministry

Part-time (21 hours per week, days negotiable)

FIEC is a Fellowship of Independent churches with members of the family across the whole of the UK. Our mission is to see those independent churches working together with a big vision: to reach Britain for Christ. Being part of FIEC links you to a growing number of Independent evangelical churches and there are now more than 50,000 people who are part of churches affiliated to FIEC and 675 churches.

1. Location

- 1.1. Working from home.

2. Remuneration and working hours

- 2.1. Circa £26,500 depending on experience, based on 21 hours per week (£44,152 full-time equivalent).
- 2.2. The post is flexible and part-time, with hours and pattern at the discretion of the post holder in consultation with the line manager. Ideally a Thursday being one of the working days. We would consider between 14-21 hours for the right candidate for this role.
- 2.3. Holiday allowance is 23 days per annum full time equivalent plus bank holidays and Christmas week, increasing after service for 3 years.

3. Job Context

- 3.1. The Fellowship of Independent Evangelical Churches (FIEC) was founded in 1922 and has affiliated congregations across the whole of the UK. Being part of FIEC links you to over 675 churches made up of more than 50,000 people – and the number of member churches is growing every year. Our mission is to see those independent churches working together with a big vision: to reach Britain for Christ. FIEC's ministry is split into two categories of work: national ministries and local ministries.

4. Job purpose

- 4.1. To serve the FIEC in the promotion of ministry carried out by women in ministry in FIEC churches; and in the recognition and care and the equipping and encouragement of women in ministry in FIEC churches. To work closely with the FIEC Director of Women's Ministry (with responsibility for Ministry Wives) in the provision and delivery of all aspects of FIEC's support for women in ministry.

By seeking to:

- create and sustain a ministry network to provide supportive relationships for the wellbeing of recognised women in ministry in FIEC churches, and
- create such structures and produce resources as will serve the FIEC's strategic objectives in promoting ministry carried out amongst women and by women in FIEC churches.

5. Occupational requirement

- 5.1. The post holder will be giving pastoral advice, counsel and teaching to women's workers within FIEC churches on matters of faith and ministry. It is therefore an occupational requirement for the post holder to be an evangelical Christian in membership of an Independent church.
- 5.2. The post holder must be in full agreement with our Doctrinal Basis, Ethos Statements and FIEC Values.

6. Key responsibilities

RE: Ministry Network of Women in Ministry, the post holder will:

- 6.1. be available to give pastoral counsel and advice to those women engaged in ministry, in particular (but not exclusively) recognised women in ministry in FIEC churches.
- 6.2. arrange and co-host conferences for women in ministry in particular an annual conference (Thrive) for the support and encouragement of women in ministry in FIEC and like-minded churches in conjunction with the FIEC Ministry Support Team.
- 6.3. support women in ministry to be part of a largely male church staff team.

RE: Creating structures and resources for Women in Ministry, the post holder will:

- 6.4. co-ordinate the recommendation, production and dissemination of relevant information and resources for women in ministry.
- 6.5. arrange or provide teaching and training for women in ministry in various roles in particular in bible handling.
- 6.6. support the Directors in promoting ministry carried out amongst women and by women, at the annual FIEC Leaders' Conference.
- 6.7. advise church leaders who are seeking to appoint, support and care for a woman in ministry.
- 6.8. be a committed and active member of the FIEC Ministry Team, attend meetings and retreats with the wider Ministry Team; contribute to wider discussions as invited and prayerfully support the mission and staff of FIEC.

7. Management

- 7.1. The post holder will report to The National Director
- 7.2. The post will work closely with the other Director for Women's Ministry.

8. General

- 8.1. A small amount of national travel maybe required for occasional visits to women in ministry.
- 8.2. Attendance at the FIEC Leaders' Conference, Thrive & Ministry Wives events, local conferences and other events as required which will involve some travel and occasional stays.

9. Job relationships

9.1. Internally: Director for Women's Ministry, Church Planter's Wives Ministry Support, Smaller Churches Ministry Wives Support, Local Directors, the Ministry Team, Support staff.

9.2. Externally: Women in Ministry in FIEC churches and women in ministry in complementarian churches more widely.

10. Decision Making

10.1. Freedom to shape the role and make decisions within the remit of the FIEC Strategic Plan.

Person Specification

	ESSENTIAL	DESIRABLE
Qualifications	• Good level of Biblical knowledge	• Theological qualification
Skills & abilities required	• Ability to work respectfully with a wide group of churches with different outworkings of the complementarian position • Pastoral skills • Ability to work independently • Clear communicator in group and one2one settings • Ability to write well to enable the production of written resources and newsletters • Able to handle sensitive conversations, encouraging and supporting women in church roles • Ability to connect people with each other • Organised • Able to work well as part of a remote team	• Suitable Bible teaching qualification or equivalent experience • Able to give clear, sound and appropriate bible teaching to small and larger groups of women
Relevant experience	• Experience as a woman in ministry in a complementarian church • Experience of encouraging and supporting other Women in Ministry • Understanding and lived experience of the challenges for Women in Ministry	• Experience of delivering Bible teaching and seminars for women
Personal qualities / attitude	• Humble • Wise • Knows when to seek additional help as needed	

	• Good listener and group facilitator • Good rapport with individual women • Desire / Passion to support women in ministry	
Special requirements	• Member or regular attender of an evangelical church • Committed to FIEC's Doctrinal Basis and Ethos Statements adopted by our family of churches • The ability to work flexibly and outside normal office hours when occasionally required for conferences.	• Member of an FIEC church

Example CV Alternative

If you do not have a CV to submit with your application, please complete tables like the following with your recent work history and relevant education. If you are sending a CV, you do not need to do this in addition.

Work History

Start & End Dates	Job Title	Reason for leaving	Main Responsibilities (include relevant knowledge, skills or experience gained)

Education History

Date	Qualification	Institution (school, college, university, etc.)