



tidal

CHURCH

Membership



Introduction

At Tidal Church, we believe the local church is more than just a place to come & worship—it is a spiritual family. Here, lives are transformed, disciples are made, and we are sent into our communities to seed them with the love of Christ. Becoming a member of Tidal Church is not about status or exclusivity; it's a declaration of shared mission, mutual responsibility, and active participation in the body of Christ. We invite you to explore what it means to commit to this community, walk in unity with fellow believers, and take your place in God's ongoing Kingdom work here on Earth.

Rooted in Wesleyan theology, our understanding of church membership reflects a call to holiness, service, and grace-filled accountability. Membership is both a privilege and a commitment—it involves being nurtured in faith, growing in Christlikeness, and partnering with others to live out the Gospel in everyday life. As members, we covenant together to uphold the values of our faith, support the mission of the church, and encourage one another in love and truth.

This document outlines the heart behind church membership at Tidal.church, the expectations we hold as a community, our shared beliefs, and the next steps for those who feel led to make this commitment. Whether you're exploring what membership means or ready to take that step, our hope is that you will find clarity & encouragement to go deeper in your journey with Jesus and His church.

The Church Tree

Roots – Judaism, Jesus, & the Apostles

At the turn of the era, the Church is planted by Jesus in the soil of the Judaic traditions He was born into, and nurtured by the apostles. It grows in unity for a few centuries.

Trunk – The United Church

During the first millenia of the Church, Christianity spreads across the Roman Empire and beyond, forming one visible Church with many regional differences (though not without conflict).

First Major Split – East & West

In 1054 AD there is the first major split within the Church, causing the Eastern Orthodox & the Western Roman Catholic Branch. It is

this second half of the Church that we'll continue to trace.

Second Major Split – The Protestant Reformations

Around 1517 AD Reformers like Martin Luther & John Calvin protest corruption and doctrine in the Catholic Church, sparking a number of new approaches to church. Around 1534 the Church of England is born when Henry VIII orchestrates a break from the Roman Catholic Church. Unlike some other branches of Protestantism, Anglicanism basically retains Catholic structures while adopting Protestant theology.

Methodist Branch

In the 18th century, Anglican priest John Wesley sparks a renewal movement focused on holiness, discipline, and evangelism. This becomes Methodism – a one time renewal movement with Anglicanism that eventually becomes a vibrant offshoot from it.

The Wesleyan Church Today

Over _____ Wesleyan Churches around the world
with 400,000+ in attendance on Sundays

Headquarters is in _____
1 General Superintendent (American Conference)
1 National Superintendent (Canadian Conference)
Districts are divided into _____
30-80 churches

Higher Education in North America
Houghton College, Indiana Wesleyan University,
Oklahoma Wesleyan University, Kingswood University,
Southern Wesleyan University, and abroad.

_____ District Headquarters in Moncton
4 Provinces, 1 State

Tidal Church

Tidal Moncton Campus:

Was planted on February 12, _____ as the Reformed Baptist Church of Moncton. Services began in a newly constructed church building on the corner of Queen and Archibald streets in 1890.

The name became _____ in 1966 upon merger with a network of churches in the United States.

There was a great vision for the future in relocating to the St. George Blvd. property in _____. The 1,800 seat Celebration Centre was completed in 2008, however...

As of October 2024, Tidal Church has been One Church with 3 campus locations.

Tidal Shediac Campus:

Tidal launched in Shediac with a core group of about 40 people from the Moncton campus location, _____ space at the local high school, Louis J Robichaud.

We acquired a local footprint for office & ministry space at 343 Main Street in Shediac in mid-2025

Tidal Miramichi Campus:

Tidal launched in Miramichi with the _____ of a church, formerly known as Miramichi Wesleyan, which itself was planted on April 15, 2001 with 21 people.

We own the building where we meet, which at one point was an active _____ institution (complete with a safe & all).

Mission, Vision, & Core Commitments

Go the distance to bring people closer to God.

Our mission is firmly anchored in Scripture and the example set by John Wesley. John 3:16 highlights God's immense love and the promise of eternal life through belief in His Son, and Matthew 28:19 calls us to make disciples across the globe, reinforcing our commitment to spreading His message universally.

Rooted in the teachings of the Wesleyan Church, our mission embraces inclusivity and diversity. It involves everyone—men and women, laypeople and clergy, from varied backgrounds and generations—uniting to share the boundless love, transformative holiness, and enduring hope of Jesus.

Inspired by John Wesley's fervent dedication to evangelism and breaking down barriers, our mission involves more than mere actions; it calls for perseverance, commitment, and overcoming challenges to connect people with their faith. We aim to grow together in Christ, transforming lives through sacrifice and fostering deep relationships that extend from our homes into the broader community.

One—that the Maritimes may believe

Our vision is built on Scripture and tradition, reflecting our commitment to unity and faith. Inspired by John 17:21, which speaks of unity in Christ, we strive to embody this oneness in all that we do. This vision traces back to 1968, when the Wesleyan Methodist and Pilgrim Holiness Churches united under the banner “One—That the World May Believe,” marking the foundation of the Wesleyan Church.

Today, this legacy of unity guides us as we focus on our mission to love God and serve others in New Brunswick, Nova Scotia, and Prince Edward Island. Our vision is to live out this responsibility with a sense of purpose, connecting our faith to our community and reflecting the unity and love that define our tradition.

+ Worship

Colossians 3:16 - Worshiping God through prayer, singing, scripture reading, and giving, fostering a deeper relationship with Jesus.

+ Discipleship

Matthew 28:19-20 - Growing in Christ through structured learning and mentoring, Bible study, small groups, and active community involvement, reflecting the person and work of Jesus.

+ Friendship

1 Thessalonians 5:11 - Ensuring that every individual feels valued, cared for, and supported within a loving and connected community.

+ Servant Leadership

1 Peter 5:2-3 - Leading with vision, compassion, and effective action, addressing the needs within the church and broader community.

+ Fellowship

Hebrews 10:24-25 Building meaningful connections within the community that reflect Christ’s love and foster unity.

The Nicene Creed

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, visible and invisible.

We believe in one Lord,
Jesus Christ,
the only-begotten Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father;
through him all things were made.
For us and for our salvation
he came down from heaven,
was incarnate from the Holy Spirit

and the Virgin Mary,
and was made man.
For our sake he was crucified
under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at
the right hand of the Father.
He will come again in glory
to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit,
the Lord, the giver of life,
who proceeds from the Father
[and the Son],
who with the Father and the Son
is worshiped and glorified,
who has spoken through the prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one Baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

Articles of Religion

1. Faith in the Holy Trinity

We believe in the one living and true God, both holy and loving, eternal, unlimited in power, wisdom, and goodness, the Creator and Preserver of all things. Within this unity there are three persons of one essential nature, power and eternity—the Father, the Son, and the Holy Spirit.

2. The Father

We believe the Father is the Source of all that exists, whether of matter or spirit. With the Son and the Holy Spirit, He made man, male and female, in His image. By intention He relates to people as Father, thereby forever declaring His goodwill toward them. In love, He both seeks and receives penitent sinners.

3. The Son of God

We believe in Jesus Christ, the only begotten Son of God. He was conceived by the Holy Spirit and born of the Virgin Mary, truly God and truly man. He died on the cross and was buried, to be a sacrifice both for original sin and for all human transgressions, and to reconcile us to God. Christ rose bodily from the dead, and ascended into heaven, and there intercedes for us at the Father's right hand until He returns to judge all humanity at the last day.

4. The Holy Spirit

We believe in the Holy Spirit who proceeds from the Father and the Son, and is of the same essential nature, majesty, and glory, as the Father and the Son, truly and eternally God. He is the Administrator of grace to all, and is particularly the effective Agent in conviction for sin, in regeneration, in sanctification, and in glorification. He is ever present, assuring, preserving, guiding, and enabling the believer.

5. The Sufficiency and Full Authority of the Holy Scriptures for Salvation

We believe that the books of the Old and New Testaments constitute the Holy Scriptures. They are the inspired and infallibly written Word of God, fully inerrant in their original manuscripts and superior to all human authority, and have been transmitted to the present without corruption of any essential doctrine. We believe that they contain all things necessary to salvation; so that whatever is not read therein, nor may be proved thereby, is not to be required of any man or woman that it should be believed as an

article of faith, or be thought requisite or necessary to salvation. Both in the Old and New Testaments life is offered ultimately through Christ, who is the only Mediator between God and humanity. The New Testament teaches Christians how to fulfill the moral principles of the Old Testament, calling for loving obedience to God made possible by the indwelling presence of His Holy Spirit. The canonical books of the Old Testament are: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, The Song of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi. The canonical books of the New Testament are: Matthew, Mark, Luke, John, Acts, Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, Hebrews, James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, Jude and Revelation.

6. God's Purpose for Humanity

We believe that the two great commandments which require us to love the Lord our God with all the heart, and our neighbors as ourselves, summarize the divine law as it is revealed in the Scriptures. They are the perfect measure and norm of human duty, both for the ordering and directing of families and nations, and all other social bodies, and for individual acts, by which we are required to acknowledge God as our only Supreme Ruler, and all persons as created by Him, equal in all natural rights. Therefore all persons should so order all their individual, social, and political acts as to give to God entire and absolute obedience, and to assure to all the enjoyment of every natural right, as well as to promote the fulfillment of each in the possession and exercise of such rights.

7. Marriage and the Family

We believe that every person is created in the image of God, that human sexuality reflects that image in terms of intimate love, communication, fellowship, subordination of the self to the larger whole, and fulfillment. God's Word makes use of the marriage relationship as the supreme metaphor for His relationship with His covenant people and for revealing the truth that this relationship is of one God with one people. Therefore God's plan for human sexuality is that it is to be expressed only in a monogamous lifelong relationship between one man and one woman within

the framework of marriage. This is the only relationship which is divinely designed for the birth and rearing of children and is a covenant union made in the sight of God, taking priority over every other human relationship. We adhere to the teachings of Scripture regarding gender identity, sexual conduct, and the sacredness of marriage, and believe that sexual relationships outside of marriage and sexual relationships between persons of the same sex are immoral and sinful.

8. Personal Choice

We believe that humanity's creation in the image of God included ability to choose between right and wrong. Thus individuals were made morally responsible for their choices. But since the fall of Adam, people are unable in their own strength to do the right. This is due to original sin, which is not simply the following of Adam's example, but rather the corruption of the nature of each mortal, and is reproduced naturally in Adam's descendants. Because of it, humans are very far gone from original righteousness, and by nature are continually inclined to evil. They cannot of themselves even call upon God or exercise faith for salvation. But through Jesus Christ the prevenient grace of God makes possible what humans in self effort cannot do. It is bestowed freely upon all, enabling all who will to turn and be saved.

9. Sin: Original, Willful, and Involuntary

We believe that through the disobedience of Adam and Eve sin entered the world and all creation suffered its consequences. The effects of sin include disruption of the relationship between God and humanity, deterioration of the natural order of creation, and exploitation of persons by evil or misguided social systems. The whole of creation groans for redemption. Each person is born with a proclivity toward sin, manifested in an inordinate orientation toward self and independence from God, leading to deliberate acts of unrighteousness. The residual effects of Adam and Eve's disobedience include a marred human nature from which arise involuntary shortcomings, faults, infirmities, and imperfect judgments, which should not be accounted the same as willful sin. However, as manifestations of the fallen nature of humanity, these shortcomings of God's holiness still necessitate the merits of the atonement, the sanctifying work of the Holy Spirit, and the self-control of the believer. Willful sin results when a morally accountable person chooses to violate a known law of God, using freedom of choice to please self rather than obey God. The consequences of willful sin include a loss of fellowship with God, a self-absorption with one's own interests rather than love and

concern for others, a bondage to things which distort the divine image, a persistent inability to live righteously, and ultimately everlasting misery and separation from God. The atoning work of Christ is the only remedy for sin, whether original, willful or involuntary.

10. The Atonement

We believe that Christ's offering of himself, once and for all, through His sufferings and meritorious death on the cross, provides the perfect redemption and atonement for the sins of the whole world, both original and actual. There is no other ground of salvation from sin but that alone. This atonement is sufficient for every individual of Adam's race. It is unconditionally effective in the salvation of those mentally incompetent from birth, of those converted persons who have become mentally incompetent, and of children under the age of accountability. But it is effective for the salvation of those who reach the age of accountability only when they repent and exercise faith in Christ.

11. Repentance and Faith

We believe that for men and women to appropriate what God's prevenient grace has made possible, they must voluntarily respond in repentance and faith. The ability comes from God, but the act is the individual's. Repentance is prompted by the convicting ministry of the Holy Spirit. It involves a willful change of mind that renounces sin and longs for righteousness, a godly sorrow for and a confession of past sins, proper restitution for wrongdoings, and a resolution to reform the life. Repentance is the precondition for saving faith, and without it saving faith is impossible. Faith, in turn, is the only condition of salvation. It begins in the agreement of the mind and the consent of the will to the truth of the gospel, but issues in a complete reliance by the whole person in the saving ability of Jesus Christ and a complete trusting of oneself to Him as Savior and Lord. Saving faith is expressed in a public acknowledgment of His Lordship and an identification with His Church.

12. Justification, Regeneration and Adoption

We believe that when one repents of personal sin and believes on the Lord Jesus Christ, that at the same moment that person is justified, regenerated, adopted into the family of God, and assured of personal salvation through the witness of the Holy Spirit. We believe that justification is the judicial act of God whereby a person is accounted righteous, granted full pardon of all sin, delivered from guilt, completely released from the penalty of sins committed,

by the merit of our Lord and Savior Jesus Christ, by faith alone, not on the basis of works. We believe that regeneration, or the new birth, is that work of the Holy Spirit whereby, when one truly repents and believes, one's moral nature is given a distinctively spiritual life with the capacity for love and obedience. This new life is received by faith in Jesus Christ, it enables the pardoned sinner to serve God with the will and affections of the heart, and by it the regenerate are delivered from the power of sin which reigns over all the unregenerate. We believe that adoption is the act of God by which the justified and regenerated believer becomes a partaker of all the rights, privileges, and responsibilities of a child of God.

13. Good Works

We believe that although good works cannot save us from our sins or from God's judgment, they are the fruit of faith and follow after regeneration. Therefore they are pleasing and acceptable to God in Christ, and by them a living faith may be as evidently known as a tree is discerned by its fruit.

14. Sin After Regeneration

We believe that after we have experienced regeneration, it is possible to fall into sin, for in this life there is no such height or strength of holiness from which it is impossible to fall. But by the grace of God one who has fallen into sin may by true repentance and faith find forgiveness and restoration.

15. Sanctification: Initial, Progressive, Entire

We believe that sanctification is that work of the Holy Spirit by which the child of God is separated from sin unto God and is enabled to love God with all the heart and to walk in all His holy commandments blameless. Sanctification is initiated at the moment of justification and regeneration. From that moment there is a gradual or progressive sanctification as the believer walks with God and daily grows in grace and in a more perfect obedience to God. This prepares for the crisis of entire sanctification which is wrought instantaneously when believers present themselves as living sacrifices, holy and acceptable to God, through faith in Jesus Christ, being effected by the baptism with the Holy Spirit who cleanses the heart from all inbred sin. The crisis of entire sanctification perfects the believer in love and empowers that person for effective service. It is followed by lifelong growth in grace and the knowledge of our Lord and Savior, Jesus Christ. The life of holiness continues through faith in the sanctifying blood of Christ and evidences itself by loving obedience to God's revealed will.

16. The Gifts of the Spirit

We believe that the Gift of the Spirit is the Holy Spirit himself, and He is to be desired more than the gifts of the Spirit which He in His wise counsel bestows upon individual members of the Church to enable them properly to fulfill their function as members of the body of Christ. The gifts of the Spirit, although not always identifiable with natural abilities, function through them for the edification of the whole Church. These gifts are to be exercised in love under the administration of the Lord of the Church, not through human volition. The relative value of the gifts of the Spirit is to be tested by their usefulness in the Church and not by the ecstasy produced in the ones receiving them.

17. The Church

We believe that the Christian Church is the entire body of believers in Jesus Christ, who is the founder and only Head of the Church. The Church includes both those believers who have gone to be with the Lord and those who remain on the earth, having renounced the world, the flesh, and the devil, and having dedicated themselves to the work which Christ committed unto His church until He comes. The Church on earth is to preach the pure Word of God, properly administer the sacraments according to Christ's instructions, and live in obedience to all that Christ commands. A local church is a body of believers formally organized on gospel principles, meeting regularly for the purposes of evangelism, nurture, fellowship, and worship. The Wesleyan Church is a denomination consisting of those members within district conferences and local churches who, as members of the body of Christ, hold the faith set forth in these Articles of Religion and acknowledge the ecclesiastical authority of its governing bodies.

18. The Sacraments: Baptism and the Lord's Supper

We believe that water baptism and the Lord's Supper are the sacraments of the church commanded by Christ and ordained as a means of grace when received through faith. They are tokens of our profession of Christian faith and signs of God's gracious ministry toward us. By them, He works within us to quicken, strengthen, and confirm our faith. We believe that water baptism is a sacrament of the church, commanded by our Lord and administered to believers. It is a symbol of the new covenant of grace and signifies acceptance of the benefits of the atonement of Jesus Christ. By means of this sacrament, believers declare their faith in Jesus Christ as Savior. We believe that the Lord's Supper is

a sacrament of our redemption by Christ's death and of our hope in His victorious return, as well as a sign of the love that Christians have for each other. To such as receive it humbly, with a proper spirit and by faith, the Lord's Supper is made a means through which God communicates grace to the heart.

19. The Second Coming of Christ

We believe that the certainty of the personal and imminent return of Christ inspires holy living and zeal for the evangelization of the world. At His return He will fulfill all prophecies made concerning His final and complete triumph over evil.

20. The Resurrection of the Dead

We believe in the bodily resurrection from the dead of all people—of the just unto the resurrection of life, and of the unjust unto the resurrection of damnation. The resurrection of Christ is the guarantee of the resurrection which will occur at Christ's Second Coming. The raised body will be a spiritual body, but the person will be whole and identifiable.

21. The Judgment of All Persons

We believe that the Scriptures reveal God as the Judge of all and the acts of His judgment are based on His omniscience and eternal justice. His administration of judgment will culminate in the final meeting of all persons before His throne of great majesty and power, where records will be examined and final rewards and punishments will be administered.

22. Destiny

We believe that the Scriptures clearly teach that there is a conscious personal existence after death. The final destiny of each person is determined by God's grace and that person's response, evidenced inevitably by a moral character which results from that individual's personal and volitional choices and not from any arbitrary decree of God. Heaven with its eternal glory and the blessedness of Christ's presence is the final abode of those who choose the salvation which God provides through Jesus Christ, but hell with its everlasting misery and separation from God is the final abode of those who neglect this great salvation.

Membership Agreement

Statement of Faith

- I have been born again, having repented of my sins and found personal assurance of salvation through trusting in the Lord Jesus Christ as my Saviour.
- I have received the sacrament of baptism.
- I am familiar with and am willing to support the biblical doctrines of the Wesleyan Church (find a link to the Articles of Religion at tidal.church/membership)
- I am committed to seeking God with all my heart, soul, mind, and strength.

Statement of Support

- I support the ministry and mission of Tidal, “Going the distance to bring people closer to God.”
- I will support the leadership of Tidal with prayer, encouragement, mutual respect, and constructive feedback.
- I will preserve the community of Tidal by avoiding gossip and spreading rumours; and will follow the biblical model of conflict resolution outlined in Matthew 18:15-20.
- I recognize the authority of The Wesleyan Church Discipline in matters of church government.

Statement of Commitment

- Regular Attendance: I will make every effort to participate in the worship and ministries at Tidal.
- Relational Connection: I will regularly engage in biblical community with my brothers and sisters from Tidal through a Small Group or other means.
- Reflective Giving: I will honour God with my finances, prayerfully and generously giving to the mission of Christ through Tidal.
- Responsible Ministry: I will honour God with the gifts, talents, and passions He has given me, serving to advance the mission of His Kingdom.



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