



MAIN STREET BAPTIST CHURCH

THE MAIN ARTERY

March 2026

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Rev. Luke Beattie

Editor: Olivia Ciacelli



Main Street Baptist Church

Sunday School- 10AM

Church Service- 11AM

Evening Service- 6PM

"Let us know; let us press on to know the Lord; his going out is sure as the dawn; he will come to us as the showers, as the spring rains that water the earth." Hosea 6:3 (ESV)

February Church News

February 14th, Galentine's Brunch was held, the ladies came together for a time of fellowship and yummy food. There will be another all-ladies event coming up a bit later in spring! We hope you can attend!

February 17th, **Pastor Luke's Book Club** was held! They will be finishing up the *Insanity of God* at the next meeting and starting something new if you would like to attend.

February 25th, **Annual Meeting** was held. The church budget for the new year was voted on and passed. Thank you to all who attended. There were also new members welcomed to our church, Kurt and Chris Krause, Myia DeAngelis, and Adam Ciacelli.

March Events

BIRTHDAYS



March	
2	Abigail Farr
5	DLouisa Ford
10	Margaret Kotylo
16	Peggy Bennett
22	Timothy Reed
22	Marty Carl
25	Roger Marsh
26	Anna James
27	Thomas Reed Jr.

March 12th, Choir Rehearsal, 6:00 PM-7:00PM, Meeting in the choir room. New members are welcome to join!



March 17th, St. Patrick's Day!



March 20th, First Day of Spring. We made it through the winter!



March 24th, Book Club, 10 AM.

March 26th, Choir Rehearsal, 6:00 PM-7:00PM, Meeting in the choir room. New members are welcome to join!



March 29th, Palm Sunday.

Upcoming Events in April



April 2nd, Maundy Thursday.



April 3rd, Good Friday.

April 4th, Holy Saturday.



April 5th, Easter Sunday, 11 AM.

*Times for the services will be finalized and announced soon! Please keep an eye on the bulletin announcements

Patrick & His Mission to the Irish

By Luke Beattie

Ancient Ireland had two great problems, both which were said to be addressed by Patrick (AD~389—~460). The first was snakes. An old Irish tale speaks of a serpent so fierce, the sight of it alone permanently disfigured the face of a king.ⁱ But by the eighth century it was known to the wider world that Ireland was free from all snakes and later it was claimed that Patrick, with the help of the Lord Jesus, cast them off a high cliff and that all the venomous creatures on the island were swallowed by the sea.ⁱⁱ

The second problem, the greater problem—the problem which Patrick himself claims to have dealt, is the need of the gospel. By the late fourth century, when Patrick was born, the Roman Empire extended as far north as the British Isles but did not include what we know today to be Ireland.ⁱⁱⁱ During this time Christianity was *the* religion of the empire which alone was regarded with favor and financial support. In a cultural sense, to be Roman at this time was to be Christian.^{iv} As the Empire did not extend to Ireland, in large part neither did Christianity.

Roman Britain, where Patrick was born, was not long for the earth. As it lay on the frontier, it was often under attack by barbarian tribes. The Roman troops who kept them at bay were repeatedly removed from their posts. More than

once, commanders with political aspirations removed troops from the island in attempts to become emperor.^v Then, in the winter of 406—7, the Rhine River froze and large numbers of Germanic warriors crossed into the Roman Empire and were never driven out. That summer, the legions stationed in Britain were led out to deal with the problem but never returned.^{vi} With the complete absence of these troops, raids of Irish^{vii} pirates from the north and the west, and from the Picts who lived to the north, plagued Roman Britain. When the Germanic invaders reached the city of Rome in 410, Roman Britain lost hope of any meaningful return of Roman rule and started reverting back to their Celtic roots. The Roman roads still crisscrossed the landscape, but the Roman law, education, and coins receded into the background.

Such was life for a young Patrick. He was born into a wealthy family and given the best education Roman Britain had to offer. His father was a deacon at their church, but it seems this was only for financial gain. At that time in the Roman Empire, pastors and deacons paid no taxes.^{viii} There is no evidence of any spiritual devotion to the Lord from anyone in their household. As we might say today, Patrick grew up in church, but it meant nothing to him.

the true God.^{ix} Around the age of sixteen, Patrick's life was forever changed as he was kidnapped in one of these raids of Irish pirates.

I was then about sixteen years of age. I did not know the true God. I was taken into captivity to Ireland with many thousands of people—and deservedly so, because we turned away from God, and did not keep his commandments, and did not obey our bishops, who used to remind us of our salvation. The Lord brought over us the wrath of his anger^x and scattered us among many nations^{xi}, even unto the utmost part of the earth^{xii}, where now my littleness is placed among strangers.^{xiii}

Patrick would spend the next six years tending sheep as a slave in woods of Ireland. The Lord would use this ordeal to capture his soul and bring him to faith in the Triune God. In the Irish weather he learns to place his hope in God, praying to him constantly day and night.^{xiv} After six years, a series of dreams tells Patrick his escape was about to occur, and that his "ship is ready" to take him home. He made his escape on foot traveling some 200 miles and found his ship. After many more ordeals, he was indeed reunited with his family but now as a new man in Christ.^{xv}

Patrick often laments the interruption of his education caused by

his kidnapping. His proficiency in Latin (his second language) was greatly hindered from what it otherwise would have been had he finished his studies. At some time after his return, he becomes a student of the Latin Bible, so much so that it permeates the two writings we have of his today: his Confessions and his Letter to a local warlord Coroticus. Patrick's heart for the salvation of Irish people is laid bare in both of these works.

Without the leading of God few would return to a people who enslaved them. But Patrick has another dream:

And there I saw in the night the vision of a man, whose name was Victoricus, coming as it were from Ireland, with countless letters. And he gave me one of them, and I read the opening words of the letter, which were, "The voice of the Irish"; and as I read the beginning of the letter I thought that at the same moment I heard their voice—they were those beside the Wood of Voclut, which is near the Western Sea^{xvi}—and thus did they cry out as with one voice: "We ask thee, boy, come and walk among us once more." And I was quite broken in heart, and could read no further, and so I woke up.^{xvii}

After much time he discerns this as the call of God on his life and, through great ordeal, he becomes a bishop in the

church and is sent to Ireland to evangelize his pagan enslavers.

Patrick would spend the rest of his life in Ireland reaching the pagan people there with the gospel. As it still is today, this foreign mission proved to be dangerous work. He remarks how

the merciful God often freed me from slavery and from twelve dangers in which my life was at stake—not to mention numerous plots, which I cannot express in words; for I do not want to bore my readers.^{xviii}

His thirty years of ministry among the Irish were fruitful. Patrick notes that people from all walks of life were coming to faith in the Triune God, from the sons and daughters of Irish kings to the slaves within their households. Those who “worshipped idols and things impure, have now been made a people of the Lord...”^{xix} He notes that thousands have been baptized across the island. Even female slaves follow Jesus “though they are forbidden to do so.” He delights that the Lord is ordaining clergy all over the Island.^{xx}

Although Patrick died soon after he penned his confession,^{xxi} his missionary legacy lived on within the Celtic church.^{xxii} It ought to live on in us as well. Perhaps the church can find something worth celebrating this St. Patrick’s Day greater than shamrocks, leprechauns, and green beer. We will if we read and reflect on the legacy of missionary zeal left to us by Patrick.^{xxiii}

I propose we treat March as the *Month of Missions*. Let us give ourselves over to prayer for the missionaries we already support, and for those people, like the ancient Irish pagans of old, who still need the gospel today. Each Monday within the *Month of Missions* let us double our time in prayer that we usually spend praying specifically for these things. Let us also give more financially as the Lord allows. Our church commitment to our missionaries this year is a total of \$12,900, half of which is needed for those who, like Patrick^{xxiv}, are going to the ends of the earth. Let us take up the missionary zeal of Patrick and send the gospel to the ends of the earth.

ⁱ Daniel Ogden, *Dragons, Serpents, & Slayers in the Classical and Early Christian Worlds: A Sourcebook* (New York: Oxford University Press, 2013), 274–275.

ⁱⁱ Ogden, *Dragons*, 248.

ⁱⁱⁱ R. P. C. Hanson, *The Life and Writings of the Historical Saint Patrick* (New York: Seabury Press, 1983), 2.

^{iv} Hanson, *Historical Patrick*, 4.

^v R. P. C. Hanson, *Saint Patrick: His Origins and Career* (New York: Oxford University Press, 1968), 5.

^{vi} Michael A. G. Haykin, *Patrick of Ireland: His Life and Impact* (Geanies House, Fearn, Ross-shire, Scotland: Christian Focus Publications, 2014), 23.

^{vii} The Irish were known then as Scots which is nice and confusing for us today.

^{viii} Hanson, *Origins and Career*, 118, 176–7.

^{ix} *Confession 1* [trans. Ludwig Bieler, *The Works of St. Patrick, St. Secundinus: Hymn on St. Patrick* (Westminster, MD: Newman Press, 1953), 21.]

^x Isaiah 42:25.

^{xi} Jeremiah 9:16.

^{xii} Acts 13:47.

^{xiii} Confession 1.

^{xiv} Confession 16.

^{xv} Patrick tells the story in his Confession 16–22.

^{xvi} This would be the Atlantic Ocean, making somewhere in the northwest of Ireland a likely place of his enslavement.

^{xvii} Confession 23.

^{xviii} Confession 35. I wish he would have bored us.

^{xix} Confession 41.

^{xx} Confession 50, 42, 50.

^{xxi} The last line reads, “This is my confession before I die.”

^{xxii} See Haykin, *Patrick of Ireland*, 78.

^{xxiii} The full text of both Patrick’s Confession and Letter can be found at

https://www.confessio.ie/etexts/confessio_english#0

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^{xxiv} Patrick believed he was preaching the gospel to those beyond whom no one lived. See Confession 34.