

# St Peter's Church

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**Sunday Services:** 11.15am Parish Eucharist and Sunday School  
[Children start in church, returning at  
Communion to receive a blessing]  
6 - 7pm PrayerSpace

**Weekday Services:**  
Monday-Friday : 5.00pm Evening Prayer  
Thursday: 10.30am Holy Communion

**Baptisms, Weddings, Funerals** by arrangement with Father Paul.

Magazine material to be sent to [judy.east@blueyonder.co.uk](mailto:judy.east@blueyonder.co.uk) or given to  
Father Paul, please

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### Winter Fair

**Saturday 12th November**

10.30 -1.00pm  
at the back of the church.

There will be coffee and biscuits and also mulled wine.

The emphasis will be on Christmas, though it seems a bit early to call it a Christmas Fair - maybe we'll be ahead of others. We shall sell cakes, books, bric-a-brac and Pete Starling's wonderful necklaces and good quality vintage clothes and accessories. Please see if you could make presents for Christmas: sweets and biscuits, prettily presented, Christmas tree decorations, table decorations, knitted and crocheted gifts, anything Christmassy.

Thank you for all the help you gave at the Summer Fair, which raised £700 for church funds. Let's see what we can raise this time - and have fun doing it!

## DIARY FOR OCTOBER AND NOVEMBER

### Sunday 2<sup>nd</sup> – Trinity 15

11.15am Parish Eucharist - *Preacher, Sister Sandra Tait, CA*  
6 – 7pm PrayerSpace

Mon 3<sup>rd</sup> 7.30pm Monday Group at St Saviour's See page 16

Tue 4<sup>th</sup> 8.00pm Study Centre at St Peter's Studios. See page 18

Thu 6<sup>th</sup> 10.30am Holy Communion  
11.15am Coffee and Croissants  
6.45pm Belsize Community Choir

### Sunday 9<sup>th</sup> - Trinity 16

11.15am Parish Eucharist  
6 – 7pm PrayerSpace

Mon 10<sup>th</sup> 7.30pm Monday Group at St Saviour's. See page 16

Tue 11<sup>th</sup> 8.00pm Study Centre at St Peter's Studios. See page 18

Wed 12<sup>th</sup> 7.30pm PCC Meeting, with Bishop and Archdeacon

Thu 13<sup>th</sup> 10.30am Holy Communion  
11.15am Coffee and Croissants  
6.45pm Belsize Community Choir

Sat 15<sup>th</sup> 11am Wedding of Omotayo Okuyedi and Esther Adesola

### Sunday 16<sup>th</sup> – Trinity 17

11.15am Parish Eucharist *and Baptism of Amelia Martin*  
6 – 7pm PrayerSpace

Mon 17<sup>th</sup> 12noon Wedding of Michael Smith and Anna Hillier  
7.30pm Monday Group at St Saviour's See page 16

*Tuesday 18<sup>th</sup> – Luke the Evangelist*

8.00pm Study Centre at St Peter's Studios. See page 18

Thu 20<sup>th</sup> 10.30am Holy Communion  
11.15am Coffee and Croissants  
6.45pm Belsize Community Choir

### Sunday 23<sup>rd</sup> – Last Sunday after Trinity

11.15am Parish Eucharist *with Fr. Mark Speeks*  
4.30pm Thanksgiving for the Birth of Juliette Harland  
6 – 7pm PrayerSpace

Mon 24<sup>th</sup> 7.30pm Monday Group at St Saviour's See page 16

Tue 25<sup>th</sup> 8.00pm Study Centre at St Peter's Studios. See page 18

Thu 27<sup>th</sup> 10.30am Holy Communion  
11.15am Coffee and Croissants  
6.45pm Belsize Community Choir

*Friday 28<sup>th</sup> – Simon and Jude, Apostles*

7.30pm Belsize Community Choir Concert *with friends*

Sat 29<sup>th</sup> end of BST. Clocks go back an hour

### Sunday 30<sup>th</sup> – All Saints' Day

11.15am Parish Eucharist  
4.00pm Commemoration of the Departed at St Saviour's  
6 – 7pm PrayerSpace

Mon 31<sup>st</sup> 7.30pm Monday Group at St Saviour's. See page 16

## NOVEMBER

Tue 1st 7.30pm Joint Council Meeting of St Gabriel and St Peter (Studios) *No Study Centre*

*Wednesday 2<sup>nd</sup> – All Souls' Day*

1.15pm Holy Communion at St Saviour's

Thu 3<sup>rd</sup> 10.30am Holy Communion  
11.15am Coffee and Croissants  
6.45pm Belsize Community Choir

### Sunday 6<sup>th</sup> – 3rd before Advent

11.15am Parish Eucharist  
6 – 7pm PrayerSpace

Mon 7<sup>th</sup> 5pm-8pm Archdeacon's Visitation (time of meeting with PCC tbc)  
*No Monday Group*

Tue 8<sup>th</sup> 8.00pm Study Centre at St Peter's Studios. See page 18



Thu 10<sup>th</sup> 10.30am Holy Communion  
11.15am Coffee and Croissants  
6.45pm Belsize Community Choir

**Saturday 12<sup>th</sup> 10.30am - 1pm St Peter's Winter Fair. See contents page**

**Sunday 13<sup>th</sup> – 2nd before Advent, and Remembrance Sunday**

11.15am Parish Eucharist  
6 – 7pm PrayerSpace

Mon 14<sup>th</sup> 7.30pm Monday Group at St Saviour's See page 16  
Tue 15<sup>th</sup> 8.00pm Study Centre – this evening in *Church*. See page 18  
Thu 17<sup>th</sup> 10.30am Holy Communion  
11.15am Coffee and Croissants  
6.45pm Belsize Community Choir

**Sunday 20<sup>th</sup> Christ the King**

11.15am Parish Eucharist with Fr. Mark Speaks  
6 – 7pm PrayerSpace



Mon 21<sup>st</sup> 7.30pm Monday Group at St Saviour's. See page 16  
7.30 pm Hampstead Council of Christians & Jews at St Peter's Church:-*Ministering in Belsize Park: Rabbi Stuart Altshuler & Fr. Paul Nicholson*  
Tue 22<sup>nd</sup> 8.00pm Study Centre at St Peter's Studios. See page 18  
Thu 24<sup>th</sup> 10.30am Holy Communion  
11.15am Coffee and Croissants  
6.45pm Belsize Community Choir

**Sunday 27<sup>th</sup> – Advent 1**

11.15am Parish Eucharist  
6 – 7pm PrayerSpace

Mon 28<sup>th</sup> 7.30pm Monday Group at St Saviour's. See page 16  
*Wednesday 30<sup>th</sup> – Andrew the Apostle*  
1.15pm Holy Communion at St Saviour's

## Father Paul writes

One of Jesus' Gospel parables is about two sons who are told by their father to go and work in the family vineyard (*Matthew 21:28-32*) As the father of not only two small sons but of two grown up ones as well, I find the responses made by the sons in the story all too familiar: one refuses outright, but later changes his mind and sets to work - the other says he will, but then doesn't! Jesus uses the story to illustrate the variety of different responses made to himself and to John the Baptist before him, and to point out that people can, and do, change their minds, with interesting results which defy the assumptions behind conventional, self-righteous religious attitudes. This parable formed part of the Gospel for '*Back to Church Sunday*' in the last weekend of September.

If we're honest, unwillingness to commit to things, and a tendency to chop and change, doesn't only apply to wayward sons or daughters. We're all prone to sitting on the fence, saying one thing and doing another. There's something about our own times that gives us an almost in-built allergy to 'joining' things, being coerced or made to feel under obligation. We like to think of ourselves as independent, free spirits. In the verses leading up to the parable, the Pharisees reveal themselves to be quite the opposite. To them, *authority* was everything. When they found Jesus entering the Temple and teaching there, they wanted to know *by* what authority he was doing this, and *who* had granted the authority. Jesus refused to tell them, and bounced back at them questions which only pointed out the inconsistency of their own behaviour. They were outraged at Jesus' independent, free spirit. He taught people a way to be close to God without the hoops that they, and the Chief Priests of the Temple, wanted to put them through.

Most of us, though – however vaguely – still have some notion that Christianity is somehow connected with 'being good'. We've grown up with the carol, 'Once in royal David's city', which has that line about Jesus as a child that goes 'Christian children all must be mild, obedient, good as he'. Oh dear, there it is again – that constraint of authority that we're trying so hard to avoid! 'Being good' in the ears of a child more often smacks of 'conforming' to the agendas of our parents, and what's the

betting Mrs C.F.Alexander wasn't without a certain motherly agenda when she wrote that carol in the 19<sup>th</sup> century?

And yet, we know at the same time that Jesus *was* good, and that there *is* such a thing as 'goodness'. Most of us instinctively *want* to be good, even though we'd rather not conform. The author Nick Hornby, who wrote 'About a boy' and many other popular novels, acknowledged this truth in his novel *How to be good*. The main character in the book goes through quite a lot of soul-searching and even tries-out going to church for a while. Hornby paints an amusing picture of what he experiences there, and why 'church' somehow doesn't work for him.

Possibly what that character missed – like many churchgoers before, and the Pharisees before that, is the sense of how radical and transformative that goodness is that Jesus showed, and offers still. It's not the *self-righteousness* of those Pharisees, and maybe other 'do-gooders' we have known, but quite simply the openness and humility to allow God himself to enter our thoughts and deeds. As St Paul once wrote, "Let the same mind be in you that was in Christ Jesus" (*Philippians 2:5*). Just as for many younger people, motivating themselves to do anything of enduring value can be difficult, whether through sheer adolescent lethargy, or the short-term distractions of our pleasure-seeking culture, motivation can similarly elude all of us. But we can find the inner purpose that Jesus demonstrated to his followers and critics, and it can give direction to our lives.

A once-a-year, once-a-month, or even once-a-week outing to church alone can't do justice to this, because it's really a seven-day-a-week thing. What church *can* do, if we strive to have that 'mind', is to refresh, renew and strengthen us in our daily walk with God, our following of Christ. In this sense 'back to church' plays but one part in a whole process of renewal and discovery.

*Paul Nicholson*

## A sermon preached on 9<sup>th</sup> September

*Romans 14:1-12; Matthew 18:21-35*

The recollection of the attack on Manhattan's Twin Towers, and their subsequent collapse to the ground in smoke and dust, still haunts us by its sudden violence, the horror it provoked, and the great loss of life that played out so publicly in that tragedy. There are many images from the event itself which stay in the mind, but the impact of the loss of friends and family in such circumstances have sent ripples around the world which are still felt acutely to this day. One of the most moving reminders of this I have noticed in London is a simple plaque in the crypt of St Paul's Cathedral in memory of a former boy chorister there who lost his life at the World Trade Centre that day. It's placed outside the Choir Room, where he would have spent so much time, and where he can be kept in fond memory by the current choir.

Ten years on it's inevitable that some responses to this outrageous act of international terrorism will still be nationalistic, bitter, and vengeful. We might have scoured the Bible for some texts which would appear to justify such a response, but instead we are working with the appointed readings for this 12<sup>th</sup> Sunday after Trinity. What we find in these is a recurring theme of mutual respect and forgiveness, which to many at face value, at least, may seem lame and inadequate. 'All very well', they might say, 'but what use is turning the other cheek to those who are intent on blowing not just you, but themselves into oblivion – convinced that they, and only they, are earning themselves a place in paradise? And anyway', they will rightly say, 'how can forgiveness be granted when no repentance is shown for the wrongs done, no contrition offered'?

Reactions like this are entirely reasonable, and it is entirely right that international security and anti-terrorist surveillance have been increased; right, also that extremist leaders like Osama Bin Laden are tracked down and, certainly, prevented from exerting further influence - ideally being brought to trial. What this morning's scriptures confirm, though, is that fundamentalist extremism like the sort that led to 9/11, cannot and should not, be countered by equal, and opposing fundamentalism. The Crusades of the Middle Ages were fought under that supposition, and the

resulting violence and carnage succeeded only in bringing both sides into disrepute – some would argue, the church more so. History has shown repeatedly that Christians have been selectively deaf to Jesus’ claim that his kingdom is ‘not of this world’, and that we should bless, and not curse, our enemies.

This attitude to others that Jesus encourages in us is not some simpering, weak, willingness to be trampled on. Essentially it is a deeply held humility, and the recognition that we are all alike under the judgement of God. In the Book of Genesis, when the sons of Jacob come to their brother Joseph and say that Jacob’s dying wish was that Joseph should forgive them the wrongs they had done him, he answers with the words “Do not be afraid! Am I in the place of God?”, and they are there and then reconciled together. The Prayer that Jesus left us, along with the parable in today’s Gospel, reminds us that we are forgiven our sins only as we forgive others’ theirs.

This same personal humility is reflected in Paul’s teaching to the Roman church. When they encounter varieties of different belief and practice – which lead some to eat different foods and to keep different holy days, they are not to assume they are superior and that these people are simply wrong, but to *respect* their differences. “Why do you pass judgement on your brother or sister?” says Paul, ‘Or you, why do you despise your brother and sister? For we will all stand before the judgement seat of God’.

Paul is, of course, referring to fellow Christians in his letter, but perhaps more than ever before his words invite a more universal application. If Paul invited those of widely differing religious experience into fellowship – people who had sacrificed to the Roman gods, for instance, as well as those who had formally been regarded as ‘unclean’ – and they are all to be honoured and protected, so must we, in our own day offer welcome and acceptance to those of other faiths. “Who are you to pass judgement on servants of another?” he says. “It is before their own lord that they stand or fall...!”

This won’t offer protection against suicide bombings and killings, and clearly the need for those in government to come to terms with the

madness of this modern reality will not go away. But steeping ourselves in the gentle rule and the humble way of Jesus will ensure that we are far less likely to delude *ourselves* into such madness, and enable us to know for ourselves, and to demonstrate to others, the true way of peace.

*Paul Nicholson*

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## **Farewell from Lucinda**

I have had four and half wonderful years as Pastoral Assistant at St Peter’s Church, and simply couldn’t leave without saying a little goodbye in the church magazine. I feel very blessed to have been part of this extraordinarily welcoming and warm-hearted community; the great kindnesses I have received here and at St Peter’s vicarage have left a strong impression on me. Though we at St Peter’s are not great in number or material wealth, as some churches are, we are great in spirit, and the hospitality of St Peter’s is a living and enthusiastic testimony to this. Even the smallest act of kindness to another person can make the world of difference, and I have seen a great many of these acts, both large and small, served up with great love and generosity at St Peter’s. Under the aegis of Paul Nicholson, I have been privileged to witness many remarkable changes for good during my time here. Things once thought impossible have been realised and then repeated again and again-who’d have known that in 2007, when St Peter’s hadn’t had a summer fete for decades, that together we could organise such a joyous and successful one, raising hundreds of pounds in much needed funds? Who would have thought that our church halls, once damp, dilapidated and unloved, instead of being demolished, would be transformed into a versatile and light space, utilised by all sorts of different people in our community? Renaissance might seem like too grand a word, but with Paul at the helm, this is what I see taking place at St Peter’s.

There is so much to love about St Peter’s; there are too many glorious things to list fully here, but here are a few: that we share our worship space with our fellow Ethiopian Orthodox Christians, that dogs are as welcome as people to partake of the service, the beautiful and lovingly

tended church yard garden, the survival of the peculiarly old fashioned vestry loo. However, for me the most spectacular and heart-warming part of the church is the 'living stones' that make it up: the people. I have met many interesting people and learnt much at St Peter's, and made many friends. Under the watchful eyes of the wooden angels fixed to the beamed roof of St Peter's, I have been privileged to have been part of baptisms, confirmations, weddings and funerals. Outside of the church, the opportunity to live together and share fellowship with other church volunteers at St Peter's vicarage has been a fantastic and very valuable experience.

Following an absolutely beautiful wedding in Sussex and super honeymoon in Norfolk and Italy, I've moved away from the vicarage and my time as Pastoral Assistant has now drawn to a close. As you'll be aware, I've handed over the reins to the very capable hands of Grant, who you'll all know well by now, and I'm sure has been on the receiving end of the legendary St Peter's welcome. I'm thoroughly enjoying my new life as Mrs. Moore, and loving being able to support my husband David in his work as the assistant director of music at Hampstead Parish Church.

I'm so thankful for my time at St. Peter's, and urge you all to stop and take a look around at just how marvellous this church and its community is, and to see the potential for even greater things in the future. So though it's farewell from me, I'll be following with great interest the future developments at St. Peter's. Don't stop being awesome!

With warm wishes and big blessings for the future,

*Love from Lucinda xxx*

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## **November is a month of corporate commemorations**

### **1 November: All Saints Day**

From its earliest days the Church has recognised as its foundation stones those heroes of the faith whose lives have excited others to holiness and have assumed a communion with the Church on earth and the Church in

heaven. Celebrating the Feast of All Saints began in the fourth century. At first it was observed on the Sunday after the feast of Pentecost; this was to link the disciples who received the gift of the Holy Spirit at Pentecost, the foundation of the Church, with those who were martyrs, giving their lives as witnesses for the faith. In the eighth century a pope dedicated a chapel to All Saints in St Peter's at Rome on 1 November and within a century this day was being observed in England and Ireland as All Saints Day.

### **2 November : Commemoration of the Faithful Departed**

The commemoration of all the faithful departed [commonly known as All Souls' Day] on the day following All Saints' Day began as a monastic custom at the great abbey of Cluny. Under the influence of Abbot Odilo, who in 998 ordered its observance in all Cluniac houses, the custom gradually spread until by the thirteenth century it was universal throughout the Western Church. The medieval rite contained the famous sequence *Dies Irae*. Although the observance did not survive the liturgical changes of the reformation, it was restored in the proposed 1928 Book of Common Prayer, largely in response to the huge weight of grief following the First World War. In recent years it has become increasingly customary to hold a service for the bereaved. In a society which has largely abandoned traditional patterns of mourning, the opportunity to express grief continues to have a valued place in the ministry of the Church. Various readings from the Church's tradition are offered here which acknowledge the hard and painful reality of death in the 'sure and certain hope of the resurrection to eternal life'. In the words of the Anglican-Roman Catholic International commission: 'The believer's pilgrimage of faith is lived out with the mutual support of all the people of God. In Christ all the faithful, both living and departed, are bound together in a communion of prayer.'

### **8 November : Saints and Martyrs of England**

The date when Christianity first came to England is not known, but there were British bishops at the Council of Arles in the year 314, indicating a Church with order and worship. Since those days Christians from England have shared the message of the good news at home and around the world. As the world-wide fellowship of the Anglican Communion

developed, incorporating peoples of many nations and cultures, individual Christian men and women have shone as beacons, heroically bearing witness to their Lord, some through a simple life of holiness, others by giving their lives for the sake of Christ.

These 3 extracts are taken from *Celebrating the Saints, Daily Spiritual Readings for the Calendar of the Church of England*, by Robert Atwell, formerly Vicar of St Mary's Primrose Hill and now Bishop of Stockport.

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## The Tale of Bertie Moeller

Have you ever noticed a stone plaque set into the wall of the chancel steps at St Peter's Church? It's on the left hand side as you go up the steps, and was dedicated over 100 years ago in memory of someone called Lieutenant Bertie Moeller. The text on the plaque simply reads:

"This Screen was erected by Friends  
to the memory of  
LIEUTENANT BERTIE MOELLER  
II Middlesex regiment – XIV Mounted Infantry  
who fell in action in Holland, Transvaal  
South Africa, on December 19th 1901.

Having spotted this plaque one day, I found myself wondering who was this Bertie Moeller, and what did he do to earn a screen as a memorial? The screen mentioned on the plaque sadly no longer survives; all that remains today is a few filled-in postholes in the wall above the plaque. However, we can surmise that chancel screen would have been a very prominent and probably expensive memorial; the friends who erected this screen must have held this Bertie Moeller in high regard to make such a great gift to the church in his memory. Using this plaque as a starting point, I set out to find out more about Bertie Moeller, and here I share the surprising things that I discovered along the way.

The plaque gives us only a brief sketch of who this man was—we can glean that he was a soldier, who died in action abroad, the same year that Queen Victoria died. He presumably was killed fighting on the side of the British Empire in the Transvaal War (also known as the Second Boer War) in South Africa, which the British fought against the Dutch-speaking Boer inhabitants.

Luckily for us, Bertie Moeller gets an entry online in Mildred G Dooner's book 'The "last post" : a roll of all officers who gave their lives for their queen, king and country, in the South African War, 1899-1902', and so does the screen in St Peter's, where we're able to learn a bit more about them both. We are told that Lieutenant Bernhardt Adolph William Charles Moeller, or Bertie as he was known, died at Standerton on December 23rd, 1901, of wounds received in action on December 19th, at Kafnrspuit. The son of a city of London merchant, Bertie was born July 1872, making him just 29 when he died. Dooner's book describes Bertie Moller as a hardworking, brave young officer, who was posthumously mentioned in dispatches and awarded a medal with six clasps by Lord Kitchener. Dooner also notes that "A marble chancel screen has been erected to Lieut. Moeller's memory in St. Peter's Church, Belsize Park, Hampstead." A marble screen would have been even more costly to produce than a traditional wooden one—a possible indication of the cost of the memorial, and the regard Bertie was held in.

Though enlightening, the entry in Dooner's book isn't able to give much detail beyond the bare facts of Bertie Moeller's life; she doesn't reveal what act of gallantry he performed during the Boer War to be honoured with a medal. Further research online uncovered that being decorated wasn't the only intriguing thing that happened to Bertie after his death; his personal wartime diary were also published. Journeying to the British Library to consult an original copy of Bertie's book, I discovered an inspirational man of remarkable character and great bravery, who lived his short life to the full.

Entitled "Two years at the front with the Mounted Infantry", Bertie's diary, along with its posthumous prologue written by a comrade, is the most revealing fragment in the paper chase of material left behind after

his death. The book even includes a reproduction of a photograph of Bertie, showing a moustachioed young man, a round of bullets slung across his shoulder, and also a copy of his signature. Penned for his parent's perusal, and never intended for publication, his candid, unpretentious and cheerful diary of life in the front line in South Africa throws a spot light on Moeller's deeds and his character, using his own words. Bertie's diary brings the story of his life to within a few hours of his death, and the book not only describes how his life came to a premature end, but also helps to illustrate why Moeller's friends regarded him so highly, to honour him with such a significant memorial at St Peter's.

The prologue to his diary is written with great affection by fellow comrade Lieutenant Colonel Boyle, in eloquent Victorian style. Moeller's rapid ascent to the rank of Lieutenant is recorded, as well as his leadership and personal qualities. Cool in a crisis, decisive in action, Moeller is described as "the best of companions<sup>1</sup>", "infatigable" and "full of zeal<sup>2</sup>", a man who had an "exceptionally brilliant career<sup>3</sup>" when "extraordinary events drew him from the desk to the battlefield<sup>4</sup>", where he "died the death of a hero<sup>5</sup>".

The way in which Bertie Moeller died, and the language in which his death is retold in the prologue to his book, is the stuff of Empire. Boyle's powerful and passionate language of the prologue providing a refreshing contrast to the understated text of the plaque, when he relates how Moeller and his comrades were ambushed by a Boer party twice their size: "Great God of battles and of mercy, what is this! The khaki-clad group [of Boers] leap from their horses and pour a murderous fire at close range upon the unsuspecting victims. Volley after volley is poured

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<sup>1</sup> Two years at the front with the Mounted Infantry" Prologue, page xi.

<sup>2</sup>"Two years at the front with the Mounted Infantry" Prologue, page v.

<sup>3</sup>Prologue, page xviii.

<sup>4</sup> Prologue, page ix.

<sup>5</sup> Prologue, page xviii.

upon the devoted band before they have time to recover their amazement and consternation<sup>6</sup>."

It is amidst this carnage and chaos that Bertie Moeller, having already helped his own men to safety, chose to intervene. "Looking back, he saw to his horror a wounded lad, with his hands up in token of surrender, treacherously shot at by Boers. It was more than his pent-up agony could stand. "You cowards!" he shouted, and, dashing forward, fired his revolver at the assailants. He was immediately surrounded by thirteen or fourteen of the enemy. Death, yes, but surrender, never! Emptying his revolver and charging into their midst, he flung the empty weapon in the face of the nearest, and as they opened fire he fell from his horse wounded and bleeding to the ground<sup>7</sup>."

Mortally wounded, Moeller sacrificed his own life in attempting to rescue another soldier. Despite being heavily outnumbered, he raced to the aid of a surrounded and helpless comrade, showing great bravery and love for his fellow man, at the ultimate cost to himself. His Christ-like actions of self sacrifice would have been an appropriate sentiment for a church memorial.

So this was the dramatic end to Moller's life-so why isn't such a dynamic character better known, even in contemporary accounts? Moeller, despite his diary, doesn't feature in many accounts of the Boer War that I've come across. The prologue explains this, "The name or exploits of young Moeller were rarely mentioned in the papers, but this was inevitable. His work was mainly in that part of the field where the bullet of the enemy is a far more frequent guest than the pen of the dispatch writer. He was, moreover, too junior in rank, and too ignorant of the art of self-advertisement, to gain much press notoriety in a campaign in which over one thousand officers were killed in action or died of wounds or disease.<sup>8</sup>" The title of Dooner's book also reflects the volume of officers alone killed along with Moeller in this conflict; he was not the only casualty.

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<sup>6</sup> Prologue, page xvii.

<sup>7</sup> Prologue, page xviii.

<sup>8</sup> Prologue viii.

However, some renown was to come to Bertie in death, once his book was released. The Illustrated London News<sup>9</sup>, a newspaper of the time, reviewed his book when it was published in 1903 (two years after his death). It praised Moeller for possessing “the temperament of a born soldier”, acknowledging the wider significance of Moeller’s words and actions, saying “the diary should serve as a useful memorial not only of a brave officer, but also of the conduct of the British army in the field.” Though today we know that the British army’s conduct as a whole during the Boer war was far from exemplary, this review suggests that following his death, the public recognised Bertie’s bravery and character through reading his diary. Bertie cannot have known that what started out as a personal diary would be so widely read after his death, and that his own hand would pen his greatest and most enduring memorial.

The prologue to the diary finishes with these words “His bones rest in a far off grave, but his memory lives on in the hearts of those who on the field of battle had learnt to appreciate his sterling worth. In many a modest London home, in many a northern hamlet, there are those who shared his labours, his sufferings and aspirations, and who love to tell the story of how the gallant Bertie Moeller lived to gain the affection of his comrades, and died the death of a hero and a soldier.”

Moeller lives on through your reading of this article, and in the small plaque in St Peter’s; a place which must have held a significance to him, though I cannot say whether he worshipped here, or merely if his friends felt it to be a suitable place to commemorate his life. Why the screen was removed, and why more information isn’t given on the plaque about Bertie’s bravery, I’m not able to say, but this maybe because the screen detailed his deeds, or simply perhaps because text space was limited on the plaque. Go and take a look at the plaque, and give a moment to think of all those who have been and are part of the community at St Peter’s. Moeller’s memory is built into the very fabric of our church, and though the once prominent screen is now missing, we can still witness to his character, and the exemplary way in which he chose to live, and die.

Lucinda Moore

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<sup>9</sup> Illustrated London News 1903 May 30<sup>th</sup> page 830.

## Monday Group Programme

*Unless indicated otherwise, we meet on Monday evenings in the Choir Vestry at St. Saviour’s Church, Eton Road NW3 4SU If you give us notice, parking for one vehicle is usually available. Come to the Vestry entrance to the church in Eton Villas.*

**3<sup>rd</sup> Oct. Helen Doery**

### **Sustaining an ALMA Link**

*Helen Doery is Communications Officer at the London end of the Angola, London, Mozambique Association (ALMA). Her own parish also has a link with an African parish which she & a few fellow parishioners visited in 2009; she has photos & stories to share with us.*

**10<sup>th</sup> Oct. Pastor Antonye Holyde**

### **The life & witness of Shoreline Calvary Chapel North London**

*Pastor Antonye hails from California & he & his family have been in the UK only a few months. His congregation meet in St. Saviour’s Church Hall on Sunday mornings for their lively Sunday worship. They are a branch of an American independent church which has its beginnings in the Jesus People of the 1960s/70s. Their teaching is focuses on the literal word of the Christian Scriptures, & they take seriously their responsibility to share the good news of Jesus Christ in their local community.*

**17<sup>th</sup> Oct. Sandra Tait**

### **Life in the parish church in the time of the Tudors II: Edward VI**

*We ended the talk on the parish church in the time of Henry VIII with Henry on his deathbed, nominating members of the ‘reforming’ party to rule England until his young son should be old enough to rule. Edward’s short reign saw further changes in parish life & practice & the first two English prayer books.*

**24<sup>th</sup> Oct. Film Evening: ‘Brother Sun, Sister Moon’**

*This evening we are once again guests of Charles & Maggie Plouviez, 6 Provost Road. (this is the road bordering the south side of St. Saviour’s Church.) The film is Franco Zeffirell’s 1972 biopic of the early life of St. Francis of Assisi. It lasts 1 hour 40 mins. so we will have to start promptly at 7.30 p.m.*

**31<sup>st</sup> Oct. Sandra Tait**

**Life in the parish church in the time of the Tudors III: Mary I**

*Mary, the daughter of Catherine of Aragon tried to turn back the clock, & go back to the Latin Mass & required the restoration of Catholic rites so recently abandoned. Just how did parishes cope with the requirement to restore all the ornaments & church regalia so recently disposed of? Does she deserve the name 'Bloody Mary'?*

**7<sup>th</sup> Nov. NO MEETING**

*Parish Visitation by the Archdeacon of Hampstead this evening.*

**14<sup>th</sup> Nov. Revd. Dennis Bury**

**Hope**

*Mr. Bury is by profession a psychologist. He has been a self-supporting priest in the Church of England for 40 years, latterly attached to St. Peter's Belsize Park. He has promised to speak to us on the topic of 'Hope', touching on his own research in Depression, the contribution faith can offer toward coping with the pressures of mental illness & also issues about the afterlife.*

**21<sup>st</sup> Nov. Revd. Stephen Tucker**

**History & Spirituality of the Desert Fathers**

*Mr. Tucker is Vicar of St. John-at-Hampstead Parish Church & as such, patron of St. Saviour's parish. He will be giving a talk illustrated by slides.*

Long ago when men cursed and beat the ground with sticks, it was called witchcraft. Today it's called golf.

It was a brave man who ate the first oyster.

Anything that is good and useful is made of chocolate.

Anytime things appear to be going better, you have overlooked something.

It's not whether you win or lose, but how you place the blame.