

In the Discipleship of Jesus: Deaconesses and Biblical Explanation; The Example of Eva von Tiele-Winckler

Ute Gause

The genuinely Protestant women's profession of deaconess was developed beginning in 1833 by Pastor Theodor Fliedner (1800–1864), active in Kaiserswerth in the Rhineland. His idea of a Christian-motivated occupation for women carried out by unmarried or widowed women, who were to take over pastoral as well as nursing work in congregations, hospitals, prisons, and children's homes, achieved an immediate triumphal success.¹

1. The “Invention of the Deaconess” and the Century of Christian Social Welfare

In 1836, the so-called Deaconess Institution, a hospital in which nurses were to be trained, was opened in Kaiserswerth. By 1842, a hundred women had entered service in the Deaconess Institution. By 1861, 336 nurses were working domestically and abroad.

1. See Martin Cordes, *Diakonie und Diakonisse: Beiträge zur Rolle der Frauen in kirchlicher sozialer Arbeit*, QFESH 4 (Hemmingen: Sozialwissenschaftliche Studiengesellschaft, 1995); Adelheid M. Von Hauff, ed., *Frauen gestalten Diakonie 2: Vom 18. bis zum 20. Jahrhundert* (Stuttgart: Kohlhammer, 2006); Jochen-Christoph Kaiser and Rajah Scheepers, eds., *Dienerinnen des Herrn: Beiträge zur weiblichen Diakonie im 19. und 20. Jahrhundert*, HTG 5 (Leipzig: Evangelische, 2010); Silke Köser, *Denn eine Diakonisse darf kein Alltagsmensch sein: Kollektive Identitäten Kaiserswerther Diakonissen, 1836–1914*, HTG 2 (Leipzig: Evangelische, 2006); Ute Gause and Cordula Lissner, eds., *Kosmos Diakonissenmutterhaus: Geschichte und Gedächtnis einer protestantischen Frauengemeinschaft*, HTG 1 (Leipzig: Evangelische, 2005); and Jutta Schmidt, *Beruf: Schwester; Mutterhausdiakonie im 19. Jahrhundert*, GG 24 (Frankfurt: Campus, 1998).

A deaconess lived in a family-like society, that is, in a mother house with a male and a female superintendent as “parents”—Theodor Fliedner and his second wife, Caroline, were addressed by their nurses as “Father” and “Mother.” After a probationary period, the deaconesses would be consecrated. The nurses, or sisters, had a clear identity; they were “servants of the Lord Jesus,” “servants to the needy for the sake of Jesus,” and “servants among each other.”

In the nineteenth century, other institutions arose alongside the Kaiserswerth model—such as those by Wilhelm Löhe (1808–1872) in Neuendettelsau (Franconia) and by Friedrich von Bodelschwingh (1831–1910) in Bethel near Bielefeld—but also individual foundations such as that founded by Eva von Tiele-Winckler (1866–1930).

In the Protestant view, the nineteenth century was seen essentially as a century of Christian social welfare. This characterization for the Protestantism of the nineteenth century is appropriate not least of all because in social welfare work, which was designated as “inner mission” by Johann Hinrich Wichern (1808–1881),² a piety was also addressed that is typical for this epoch: an experienced-based piety urging practical action became the focus of attention. To this also definitely belong Friedrich Schleiermacher’s theology with its reference to religious feeling and especially the ecclesiastical form of the revival movement, Neo-Protestantism, or the confessionalism of Lutheran character.³

2. The term itself comes from Friedrich Lücke (1791–1855), Wichern’s teacher at the University of Göttingen who, in 1842, delivered a lecture on “the two-fold, inner and outer mission of the Protestant church,” which then, in 1843 and afterwards, appeared in print in Hamburg. See Otto Ladendorf, “Innere Mission,” in *Historisches Schlagwörterbuch* (Strassburg: Trübner, 1906), <http://www.textlog.de/schlagworte-innere-mission.html>; as well as Volker Herrmann, “Wichern,” *TRE* 35 (2003): 733–39.

3. Revival movements are piety movements existing since the early modern period, in which individual faith experience is combined with the effort on behalf of ecclesiastical and social renewal. Revivalist piety is characterized by earnestness in faith, a biblical and Jesus piety, often apocalyptic overtones, but also interdenominational and transnational communication networks; *Neo-Protestantism* designates that liberal Protestantism of the nineteenth century in the German Reich that insisted upon the freedom of the individual and was influenced by Idealism and by the liberal bourgeoisie; Precipitated by the waves of pluralization in the nineteenth century, a strong emphasis upon confessional peculiarities and distinctions arose among the churches. Confessionalism, thus, displaced Irenicism and the first ecumenical reconciliations from around 1800.

Thanks to the revival movement, numerous social initiatives arose on the Protestant side in the nineteenth century. This was due not only to the misery caused by industrialization among the families of factory workers in the big cities such as Hamburg—where Wichern, for example, got to know these living conditions during his visits in the workers' homes—or in the countryside, as in Upper Silesia, where Tiele-Winckler became active. The spirit of a piety that considers active love of neighbor an indispensable part of Christian life prompted Protestant women in the nineteenth century to assume an increasingly larger role in public.⁴ A further mental root that provided women with the possibility for articulation was the renewed emphasis stimulated by the revival movement upon the “priesthood of all believers.” Laypeople—as already in the Reformation period—were motivated successfully by this principle. The boom in the founding of societies and associations, which promoted lay involvement, likewise offered opportunities for women to become active.

The profession of deaconess was not a modern female profession in the sense that it was connected with an emancipatory claim. On the contrary, Fliedner himself placed great value on humility, obedience, and self-denial as ideal female virtues. It was a matter of course that an exegesis of the Bible was provided for the deaconesses by the respective institutional pastor and superintendent. Neither Fliedner's first or second wife nor any other females in the nineteenth century had the possibility of independent exegesis or preaching within the framework of the existing Protestant regional churches. Thus they had hardly any possibilities to be active themselves in exegesis or even to publish scriptural exegetical work.

For this reason, the present article concentrates upon a deaconess who published numerous biblical explanations and also designed them as texts for her sisters or for the sisterhoods founded by her.

2. Eva von Tiele-Winckler, Founder of the Deaconesses of the Refuge of Peace

Eva von Tiele-Winckler exemplifies a specific diaconal founding personality who unites in herself the interdenominationality and transconfessionalism of the revival movement, the vigor of pastoral care, and her own brand

4. See Gause, *Kirchengeschichte und Genderforschung: Eine Einführung in protestantischer Perspektive*, UTB 2806 (Stuttgart: Mohr Siebeck, 2006), 156–81.

of Bible piety.⁵ She was born on October 31, 1866, as the daughter of the Catholic noblewoman Valeska von Winckler and the industrialist Herbert von Tiele. She was baptized as a Catholic but was later confirmed in the Lutheran church of Silesia. This is explained by, among other reasons, the religious education provided by her Protestant stepmother. In 1890, Tiele-Winckler founded her first house, Refuge of Peace, in Miechowitz in Silesia as a kind of infirmary. Previously, she had learned the care of the sick in Bethel. Her consecration as house mother was combined with the dedication of the house. In June 1892, Bodelschwingh visited Miechowitz and suggested to Tiele-Winckler that she found her own independent motherhouse. By the beginning of the twentieth century, the number of nurses had increased so much that a motherhouse building had to be erected. This was dedicated on October 1, 1905. The number of nurses increased within twenty-five years from fifty (1905) to seven hundred (1930).

A milestone in the development was the founding of the Home for the Homeless in 1910, which was devoted to working with orphaned and abused children. Beginning in 1912, Tiele-Winckler also sent nurses to the mission in China. She died on June 21, 1930. Nowadays, Tiele-Winckler is almost exclusively known in pious circles. The sisters of the Refuge of Peace still exist today and still feel themselves obligated to the legacy of "Mother Eva."⁶

3. Two Examples of Biblical Explanation

Tiele-Winckler designed her biblical explanation primarily for her nurses and conceivably also for an interested public of laypeople. In each instance, it is always an edifying explanation of Scripture and not an exegesis. The explanations of texts from Isaiah were chosen here because they were understood as a kind of legacy of the late deaconess. Although Tiele-Winckler wrote these actually "only for herself alone in her quiet hours," the sisters of the Refuge of Peace published them posthumously.⁷

5. See Paul Toaspern, *Eva von Tiele-Winckler: Mutter Eva—Ein Leben aus der Stille vor Gott* (Neuhausen: Hänssler, 1995).

6. See Gause, "Die Freudenberger Friedenshortdiakonissen," *WestF* 56 (2006): 365–77.

7. Foreword in Eva von Tiele-Winckler, *Siehe dein König kommt zu dir!* (Dinglingen: St. Johannis-Druckerei, 1930), n. p.

3.1. Isaiah

Tiele-Winckler's interpretation of Isaiah remains characterized by a peculiar timelessness. The biblical text is, to be sure, brought up to date and existentialized, but allusions to and examples of historical persons and events are almost totally lacking.

For Tiele-Winckler, Isaiah speaks in the present time, as he did in his own, about the indifference and godlessness of the people, which, in the long run, will lead to ruin:⁸

But, the call to penitence and grace still sounds! There is still time for repentance—repentance in disposition, in way of life and being, in all of one's own doings. There is a possibility of cleansing! The Blood of the Lamb frees from sin and guilt and cleanses thoroughly. Not only forgiveness, but also power to abandon evil is given to those who are sincere, and the renewed heart engenders only good works of righteousness, love, and mercy.⁹

The echoes of sermons from the revival movement noticeable here are not coincidental and also not singular. Tiele-Winckler is in every respect influenced by them.

The judgment is pronounced first of all upon the leader of the people but also upon the women (cf. Isa 3:16–24). Here the commentary says that this picture “fits well with our women's world today.”¹⁰ Isaiah 4:4–6, as an allusion to the millennial kingdom, is also understood chiliastically.¹¹ The deplorable state of affairs described in Isaiah are clarified and applied to the present: “Egoism and a life of indulgence lead to their own ruin. God pronounces His woe over those who love alcoholic drink, who sit long over wine and listen to the sounds of dance music, but, they do not think upon God's word and God's work, and have no time for it and no interest in it.”¹² Here, there exists a clear connection to her own work: The neglected children who were taken in by the Refuge of Peace deaconesses often came from families with alcoholic parents.

8. See Tiele-Winckler, *Siehe dein König kommt zu dir!*, 5–6.

9. Tiele-Winckler, *Siehe dein König kommt zu dir!*, 6–7.

10. Tiele-Winckler, *Siehe dein König kommt zu dir!*, 11.

11. Tiele-Winckler, *Siehe dein König kommt zu dir!*, 12.

12. Tiele-Winckler, *Siehe dein König kommt zu dir!*, 14.

Tiele-Winckler does not shy away from drawing a parallel between her own calling and that of Isaiah. She assumes a divine commission for all Christians. "It is also so in our hours of grace and of calling. Only later does the magnitude of God's demand become clear to us. But, by then, one is bound and goes back no longer."¹³ Human magnificence must decline so that Christ's message of grace can be accepted. First of all, God judges all people who rebel against him. Only out of this "bankruptcy of all humanity coming from Adam" does the new human being Christ arise.¹⁴ Her interpretation emphasizes that everything depends upon true faith: "Only faith can maintain the field. Only faith breaks through steel and stone and can comprehend Omnipotence. Natural courage and one's own power melt away and vanish in the moments of great decision and danger. Faith rests in God, the Unmovable, Eternal, Almighty."¹⁵ The promise of Immanuel is not only understood as a judgment upon the people of God but is also interpreted in an individual sense. The individual human being, too, at first must get to know poverty and helplessness before he or she seeks a redeemer.¹⁶

The promises in Isa 9 should be reason for jubilation for all of Christianity, for Christ is promised to all people: "To us, us! To all of humanity, all people and races of this earth is given this God-child, the Father's gift of peace and reconciliation, the herald of eternal truth and love."¹⁷ Waiting until the end of the night is interpreted with the individual in mind: "This is true also in times of inner darkness and external distress and perplexity: waiting, abiding, not giving up hope, not discarding trust. The light finally will shine forth after all; morning will come."¹⁸ The following textual statements are brought up-to-date and applied to mission: "Bring water to the thirsty; offer bread to the refugees. What an admonition! Lord, remind me of this always! We who have water and the bread of life and are people of Zion, we are to come to the thirsty, the despondent, and the wanderers with love, and to lead them home."¹⁹ The time of mercy for the redeemed in Isa 25 is described as a time in which

13. Tiele-Winckler, *Siehe dein König kommt zu dir!*, 18.

14. Tiele-Winckler, *Siehe dein König kommt zu dir!*, 19.

15. Tiele-Winckler, *Siehe dein König kommt zu dir!*, 20.

16. See Tiele-Winckler, *Siehe dein König kommt zu dir!*, 21.

17. Tiele-Winckler, *Siehe dein König kommt zu dir!*, 24.

18. Tiele-Winckler, *Siehe dein König kommt zu dir!*, 39.

19. Tiele-Winckler, *Siehe dein König kommt zu dir!*, 39.

all national barriers and all confessional disputes are ended.²⁰ Perhaps Tiele-Winckler alludes here to the Holy Alliance²¹ and its ecumenical goals, or to the Evangelical Alliance,²² which likewise was born by the Irenicism of the revival movement.

Even if God's judgment always aims at salvation, there is no pardon without judgment and repentance (Isa 26). Isaiah 26:19 is understood as a clear announcement of the resurrection. The dew of lights are the people who arise "at the appearance of the great sun of life, Christ" and will "shine like little lights."²³ The greatness of God as creator of the world in Isa 40 is placed in opposition to the pretension of clever free-thinkers and atheists in the nineteenth century.²⁴ Isaiah 50 and 51 depict Christ as he is portrayed later in the gospels, and who, in suffering and defeat, still remains the victor and whose obedience is intended to be a model for human beings: "Even in the most severe trials, when we see no light and we must wander through the valley of darkness, it is important to trust in the name of the Lord and to adhere to His God. So does one become the conqueror in the discipleship of the suffering Savior."²⁵ The christological interpretation of the book of Isaiah finally breaks off with Isa 52. The reason for this lies in the illness and death of Tiele-Winckler.

The difficulty of discipleship is explained fundamentally for her own sisters. Such difficulty can be endured only by means of a firm faith in God and trust in Christ, the conqueror and redeemer.

3.2. The Sermon on the Mount

The author's intensive reference to Christ becomes even more important in her explanation of the Sermon on the Mount. First of all, however, she

20. See Tiele-Winckler, *Siehe dein König kommt zu dir!*, 43.

21. In 1815, Kaiser Franz I of Austria, King Friedrich Wilhelm III of Prussia, and Tsar Alexander I bound themselves by treaty to orient their policies in the future on the Christian religion. This agreement reflected the reaction of the old powers to the French Revolution and Napoleon Bonaparte.

22. The Evangelical Alliance was the result of the Irenicism within the revival movement at the beginning of the nineteenth century. It was the union, achieved in London in 1846, of various denominations in a common international umbrella organization. The Evangelical Alliance today still has a conservative-revivalist character.

23. Tiele-Winckler, *Siehe dein König kommt zu dir!*, 45.

24. See Tiele-Winckler, *Siehe dein König kommt zu dir!*, 65.

25. Tiele-Winckler, *Siehe dein König kommt zu dir!*, 92–93.

emphasizes its exclusive application to the disciples: “The Sermon on the Mount is, first of all, not a call made to the world, but is primarily directed only at His Disciples.... To them He directs these words in order to be able to reach the great mass of the people through these disciples. The Lord does it the same way even today!”²⁶ The disciples are prepared to perform a “service of witness and rescue.”²⁷ The task of Christians, male and female, is to bear witness to Christ and, thereby, to save human beings, whereby the allusion to active so-called rescue work also can be meant here.²⁸ Such a role was certainly intended also for the Sisters of the Refuge of Peace.

Jesus’s separation is understood as a recommendation: The people should turn away from the activities of the world, from stressful work, and should come to God in quietness and seclusion.²⁹ The Old and the New Covenant are contrasted: while the Old Covenant begins with the thunder of judgment, the New Covenant begins with the word “blessed.”³⁰ The application of this idea, however, is that Jesus’s speech is directed to all people as their task:

If the Lord teaches us, then an inner transformation of our being should be the consequence. We are to be reshaped in accordance with this teaching, be a manifestation of this divine teaching, and a letter from God to the world. We should not only speak the words of the Sermon on the Mount, no—we should live it out; our life itself should be a living portrayal of the Sermon on the Mount.³¹

Tiele-Winckler does not translate the text as “poor in the Spirit” (Matt 5:3), as does Luther, but rather as “beggars in the Spirit”—and refers in this context to the Greek text, which she apparently could read and

26. Tiele-Winckler, *Glücklichelg: Matthäus 5, 1-12* (Dinglingen: St. Johannis-Druckerei, 1935), 7.

27. Tiele-Winckler, *Glücklichelg*, 8.

28. The idea of rescue work corresponds to the concerns of awakened Christians to lead people to God and, thereby, to save them in several respects from sin: from falling away from God and, thus, damnation, but also from spiritual and social distress. The goal here is not a form of social security but rather an individual change of heart, which is intended to make it possible for the male or female individual to lead his or her life meaningfully, responsibly, and successfully in the future.

29. See Tiele-Winckler, *Glücklichelg*, 10.

30. See Tiele-Winckler, *Glücklichelg*, 11.

31. Tiele-Winckler, *Glücklichelg*, 12–13.

translate.³² The beggars in the Spirit, then, are those who renounce their own reputation and orient themselves completely on God. They are given faith and prayer as gifts, but this means that they set out upon a difficult path: “But what is important here is to be stripped of all arrogance, all pride of virtue, all beauty of character, and of all good works, of all the good opinions of us held by other people, and of the good opinion we have of ourselves.”³³ The promises to those who suffer applies only to the true disciples of Christ, his followers. Fundamental suffering is first of all penitential suffering, the genuine remorse felt about one’s own corruption. Once repentance has effected a true change, then next comes the encounter with disciplinary suffering, which can also mean physical suffering: “Every disciplinary suffering accepted willingly will also bring us a corresponding wonderful, sweet, divine comfort, if not immediately, then in God’s good time.”³⁴ As a next step, there follows the suffering of purification, and, finally, the suffering to the glorification of God. Every sacrifice and pain for Jesus’s sake, but also persecution for his name’s sake, belongs to this. The highest level of suffering, though, is the suffering in communion with Jesus, that is, that a human being has “Jesus’s suffering in his heart” and, thereby, carries Jesus’s wounds on his own body.³⁵ Here, Tiele-Winckler—certainly consciously—picks up Catholic or mystical ideas. Meekness is discussed as a foremost feminine virtue:

So as many a daughter in the household already has conquered in a difficult situation through her silent, acquiescent meekness; so as many a wife under difficult conditions has overcome her irascible husband through the inner power of meekness! And in our profession in particular, we will see that the meek sister in her house and sphere of activity has more authority, more influence, more real deep authority of the heart than the wrathful, irritable, domineering sister who contends for herself and her honor.³⁶

32. See her own reference in the text to the Greek meaning of repentance (Tiele-Winckler, *Glücklichelig*, 19).

33. Tiele-Winckler, *Glücklichelig*, 16–17.

34. Tiele-Winckler, *Glücklichelig*, 22.

35. Tiele-Winckler, *Glücklichelig*, 27.

36. Tiele-Winckler, *Glücklichelig*, 30.

It is quite a matter of course that she speaks of the deaconess's profession, which is inseparably connected with a divine calling and a Christian way of life.

The hunger and thirst for righteousness is satisfied first in Christ: "The foundation of all righteousness is the righteousness of the blood of Christ imputed to us."³⁷ From this, then, there results the pursuit of holiness. Compassion, as a capacity for sympathy and love, is a human precondition for participating in the compassion of Christ, who practiced this many times.³⁸ A pure heart, finally, can be gained only by those who let Christ rule in themselves: "Christ in us—the King of Peace—ascends the throne of our heart; He takes sovereignty over the life placed at His mercy in all its areas—He Himself, Christ in us, will be our new heart."³⁹ The charge to practice peace is connected with the sisters especially, since they, of course, use the word peace in the name of their society.⁴⁰ That is their charge, so that it is said explicitly: "You sisters of peace, you children of God! Try yourselves and carry your name rightly before God and human beings!"⁴¹ In this passage, it again becomes clear how much Tiele-Winckler intends to have her explanation understood as one that is binding in the present.

Persecution and vilification likewise belong almost necessarily to the Christian life—a reference to church history makes this plausible. The secularized church, she said, frequently persecuted true Christian men and women. Among these, in the Middle Ages, were the "Friends of God," the Waldensians, the Albigensians, Wycliffe, and Hus; in later times, these were the Quakers, the Pietists, and also Gottfried Arnold (1666–1714), from which Tiele-Winckler's knowledge of church history probably came.⁴² She also counts Gerhard Tersteegen (1697–1769) and Catherine Booth (1829–1890), the "mother of the Salvation Army," among the true Christians.⁴³ These affinities confirm Tiele-Winckler's rootedness in the revival movement, which goes back to early Pietism, among other movements.

37. Tiele-Winckler, *Glücklichselig*, 33.

38. See Tiele-Winckler, *Glücklichselig*, 38–40.

39. Tiele-Winckler, *Glücklichselig*, 45.

40. See Tiele-Winckler, *Glücklichselig*, 47.

41. Tiele-Winckler, *Glücklichselig*, 50.

42. Arnold was a Pietist theologian and historian who became known through his *Unparteyische Kirchen—und Ketzerhistorie* (1699–1700), a pioneering work for modern church historiography; see Tiele-Winckler, *Glücklichselig*, 54.

43. Gerhard Tersteegen was a Pietist lay theologian and mystic from Mülheim an der Ruhr; see Tiele-Winckler, *Glücklichselig*, 55–56.

The concluding words of the text dedicate the biblical explanation to her own sisters and describe the Sermon on the Mount as “rules of professional conduct and of life for conquerors.”⁴⁴ Tiele-Winckler emphasizes the separation of the true believers, their self-denial, and their search for devotion and contemplation, which she describes as a “quiet hour.” Because she concedes a high value to this form of the practice of piety, she, in contrast to other founding personalities, allows the sisters to live alone in their own rooms and to use them as a place of retreat.

4. Existential Biblical Explanation as a Stimulus to Diaconal Action

The exemplary analysis of Tiele-Winckler’s explanation of Scripture shows her to be a typical representative of the revival movement insofar as the following characteristics are found in her explanations: a theology that, in the words of Erich Beyreuther, is biblicistic and emotionally edifying, leads to a conquest, as Gerhard Ruhbach has described it, of rationalism through a Bible-oriented, lively piety.⁴⁵ Combined with this is the pursuit of an interdenominational, worldwide-oriented community of Christians.⁴⁶ The strong emphasis upon contemplation and devotion, as well as the working of the Holy Spirit, are forms that have been mentioned rather less frequently as characteristic of the revival movement, although in Tiele-Winckler’s work they stand out clearly. One perhaps could describe them, in the words of Walter Wendland, as “devotion to the idea of redemption.” Or, as he summarizes: “For this reason, the grace of God stands at the focus of revivalist piety.”⁴⁷ Influences from the Holiness Movement are likewise not to be excluded.⁴⁸

44. See Tiele-Winckler, *Glückselig*, 61.

45. Beyreuther, however, assigns both of these characteristics to different groups. Nevertheless, both apply at the same time to Tiele-Winckler and probably also to many other male and female representatives of the revival movement. See Beyreuther, *Die Erweckungsbewegung*, KIG 4 (Göttingen: Vandenhoeck & Ruprecht, 1963), 29–30.

46. See Ruhbach, “Erweckungsbewegung,” *ELThG* 1 (1992): 531–32.

47. Wendland, “Erweckungsbewegung,” *RGG* 2 (1928), 303; cf. Gustav Adolf Benrath, “Die Erweckungsbewegung innerhalb der deutschen Landeskirchen 1815–1888: Ein Überblick,” in *Der Pietismus im 19. und 20. Jahrhundert*, ed. Ulrich Gäbler, GP 3 (Göttingen: Vandenhoeck & Ruprecht, 2000), 153.

48. The Holiness Movement is a revivalist movement from the end of the nineteenth and the beginning of the twentieth century that places the accent upon the triad of salvation, healing, and sanctification. At the focus stands the optimistic assump-

Tiele-Winckler ranks as a typical representative of the century of Christian social welfare insofar as her pious impulses always are oriented upon the realization of charity. Even if these Bible explanations do not belong in the context of historical-critical exegesis, they still represent a genuine expression of a piety that characterized the nineteenth century and, above all, the women working in social welfare. For these women who appeared before the public out of this kind of interest in social welfare—as well as for their journalistic success in the devotional explanation of the Bible—is true what Reiner Strunk said in 1971 about the revival theologians in general: they did not want to be systematic theologians, but understood themselves rather as “pure and impartial ‘admirers of the Bible’... This had the consequence, of course, that they could take up ideas eclectically from quite different sources and could integrate them in the explanation of the Bible.”⁴⁹

Tiele-Winckler’s involvement is based upon this lively piety and existentialization of the Bible, which she wants to see realized radically and which she herself also practices. The reference to her female addressees leads here to specific accents in her explanations, for the founder of the Refuge of Peace speaks to her sisterhood, which is obligated to the discipleship of Jesus and is placed in his service. But, what comes first is always the self-assurance of wanting to act in accordance with the will of God, of taking appropriate subjects from the Bible for interpretations for the present, as well as of obtaining standards of conduct.

Bibliography

- Arnold, Gottfried. *Unparteyische Kirchen und Ketzerhistorie*. Frankfurt am Main: Fritsch, 1699–1700.
- Benrath, Gustav Adolf. “Die Erweckungsbewegung innerhalb der deutschen Landeskirchen 1815–1888: Ein Überblick.” Pages 150–271 in *Der Pietismus im 19. und 20. Jahrhundert*. Edited by Ulrich Gäbler. GP 3. Göttingen: Vandenhoeck & Ruprecht, 2000.

tion that spiritual and physical health is to be recovered through a lively faith life in a personal relationship with God. See Stephan Holthaus, *Heil, Heilung, Heiligung: Die Geschichte der deutschen Heiligungs—und Evangelisationsbewegung 1874–1909*, KM 14 (Gießen: Brunnen, 2005).

49. Strunk, *Politische Ekklesiologie im Zeitalter der Revolution*, GT 5 (Munich: Kaiser, 1971), 102.

- Beyreuther, Erich. *Die Erweckungsbewegung*. KIG 4. Göttingen: Vandenhoeck & Ruprecht, 1963.
- Cordes, Martin. *Diakonie und Diakonisse: Beiträge zur Rolle der Frauen in kirchlicher sozialer Arbeit*. QFESH 4. Hemmingen: Sozialwissenschaftliche Studiengesellschaft, 1995.
- Gause, Ute. "Die Freudenberger Friedenshortdiakonissen." *WestF* 56 (2006): 365–77.
- . *Kirchengeschichte und Genderforschung: Eine Einführung in protestantischer Perspektive*. UTB 2806. Stuttgart: Mohr Siebeck, 2006.
- Gause, Ute, and Cordula Lissner, eds. *Kosmos Diakonissenmutterhaus: Geschichte und Gedächtnis einer protestantischen Frauengemeinschaft*. HTG 1. Leipzig: Evangelische, 2005.
- Herrmann, Volker. "Wichern." *TRE* 35 (2003): 733–39.
- Holthaus, Stephan. *Heil, Heilung, Heiligung: Die Geschichte der deutschen Heiligungs—und Evangelisationsbewegung, 1874–1909*. KM 14. Gießen: Brunnen, 2005.
- Kaiser, Jochen-Christoph, and Rajah Scheepers, eds. *Dienerinnen des Herrn: Beiträge zur weiblichen Diakonie im 19. und 20. Jahrhundert*. HTG 5. Leipzig: Evangelische, 2010.
- Köser, Silke. *Denn eine Diakonisse darf kein Alltagsmensch sein: Kollektive Identitäten Kaiserswerther Diakonissen, 1836–1914*. HTG 2. Leipzig: Evangelische, 2006.
- Ladendorf, Otto. "Innere Mission." Pages 140–41 in *Historisches Schlagwörterbuch*. Strassburg: Trübner, 1906. <http://www.textlog.de/schlagworte-innere-mission.html>.
- Ruhbach, Gerhard. "Erweckungsbewegung." *ELThG* 1 (1992): 531–36.
- Schmidt, Jutta. *Beruf: Schwester; Mutterhausdiakonie im 19. Jahrhundert*. GG 24. Frankfurt: Campus, 1998.
- Strunk, Reiner. *Politische Ekklesiologie im Zeitalter der Revolution*. GT 5. Munich: Kaiser, 1971.
- Tiele-Winckler, Eva von. *Glücklich: Matthäus 5, 1–12*. Dinglingen: St. Johannis-Druckerei, 1935.
- . *Siehe, dein König kommt zu dir!* Dinglingen: St. Johannis-Druckerei, 1930.
- Toasperm, Paul. *Eva von Tiele-Winckler: Mutter Eva—Ein Leben aus der Stille vor Gott*. Neuhausen: Hänssler, 1995.
- Von Hauff, Adelheid M., ed. *Frauen gestalten Diakonie 2: Vom 18. bis zum 20. Jahrhundert*. Stuttgart: Kohlhammer, 2006.
- Wendland, Walter. "Erweckungsbewegung." *RGG* 2 (1928): 295–304.