

**Theology as Theophany. The Divine Vision of Peter from Maglavit
(1935) and its Theological Assimilation by the Orthodoxy
in the last 85 Years**

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Abstract

Before the establishment of the communist regime in Romania, the most important Romanian Orthodox theologians accepted the divine nature of the vision of the shepherd Petrache Lupu from Maglavit, Oltenia (1935): Nichifor Crainic, Dumitru Stăniloae, Ioan Irineu Mihălcescu, Nicolae Colan, Gala Galaction, Petru Deheleanu etc. But the deepest approach concerning the miracle from Maglavit and generally the theophany up to the end of the Second World War was offered by Dumitru Stăniloae (1936). He explained the possibility of theophany based on the hesychast theology of Sf. Gregory Palamas. After the Second World War he tried to establish the criterias of an authentic divine vision and maintained his point of view concerning the theophany from 1935. His disciple, Hieroschemamonk Nil Dorobanțu (1920-1977) continued the research of Dumitru Stăniloae from an ecclesiological point of view. He pleaded for the understanding of theology as theophany, as meeting between God and man, and tried to integrate the divine vision of Petrache Lupu within a theophanic tradition of the Church.