

Theophany and Revolution. Two Models of Theology of History in the Romanian Culture: Nicolae Bălcescu (1819-1852) and Hieroschemamonk Nil Dorobanțu (1920-1977)

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Abstract

In the middle of the 19th century the Romanian philosopher Nicolae Bălcescu tried to build a philosophy of history. Its main concept, «revolution», is understood in the light of some residues of the Christian theology of history and eschatology. This project was subsequently adopted by the historiography of the Atheist and Communist power in Romania after the WWII. Another model of theology of history offers, more than one hundred years later, Hieroschemamonk Nil Dorobanțu in his posthumous works recently published (2015-2019). His militant theology is focused on Eucharist and theophany, that means on the real and active presence of God in the world. For him, the real actor of the history is God, who reveals himself especially in theophanies as happened in inter-war Romania (the theophanies from Maglavit in Oltenia and from Vladimirești at the Lower Danube). Against the social and national revolution promoted by Nicolae Bălcescu and his revolutionary friends, Nil Dorobanțu proposes another kind of revolution: a *spiritual* revolution of the presence of God.