

generated during my short stay in the lab were useful for my young coworkers. Since then we have been communicating almost every day. This seems to me as an extension of my Fulbright period.

3.1. Publications related to my Fulbright Research Award

Nagy K, Kis B, Rajapakse NC, Bari F, Busija DW (2004) Diazoxide preconditioning protects against neuronal cell death by attenuation of oxidative stress upon glutamate stimulation. *J Neurosci Res* 76:697-704

Busija DW, Karakam P, Rajapakse NC, Kis B, Grover G, Domoki F, Bari F (2005) Effects of ATP-Sensitive Potassium Channel Activators Diazoxide and BMS-191095 on Membrane Potential and Reactive Oxygen Species Production in Isolated Piglet Mitochondria. *Brain Res Bull* (in press)

Simandle S, Kerr BA, Lacza Zs, Eckman D, Busija DW, Bari F (2005) Lack of direct dilator effects of N-methyl-D-aspartate on piglet pial arterioles. *Microvasc Res* (in press)

Lenzser G, Kis B, Bari F, Busija DW (2005) Diazoxide preconditioning attenuates global cerebral ischemia-induced blood-brain barrier permeability. *Brain Res* (in press)

Trends in American Luther Research.

Parallels Between Luther's Theology and Shakespeare's Hamlet.

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The research was, first of all, a „metahistorical” investigation into three tendencies of American Luther scholarship: 1. hermeneutics; 2. theology of the cross; and 3. ecclesiology. I was interested to learn how these three tendencies reflected the changing perspective in American Luther Research in the second half of the 20th century.

On the other hand, however, I was interested to demonstrate that Luther's theology can be applied to interpreting Shakespeare's plays. Therefore I was investigating how Luther's understanding of the hidden God can be applied to Shakespearean tragedy, especially Hamlet Prince of Denmark who was also student of Wittenberg. Luther, who called himself “God's court-jester” (Hofnar) saw history as one of the “masks of God” (arsua dei) and God as hiding himself often in the mask of the Devil, developed a paradoxical theology (theologia crucis) that is, according to the paper, surprisingly compatible with the paradoxical artistic vision of Shakespeare, especially in Hamlet, King Lear and Measure for Measure. In discussing central motifs of Luther's theology like deus absconditus; indirect revelation; revelation by concealment; revelation under the opposite (sub contrario suo); the “strange acts of God” (opus alienum), God's “rearward parts” (posteriora); suffering (Anfechtungen and melancholy) we may provoke the latent, even if blasphemous, theological meaning in Shakespeare.

Trends in American Luther Research. Parallel Between Luther's Theology and Shakespeare's Hamlet”, in: Krisztina Dietz (ed.), *My Fulbright experience. Academic Years 2002/2003, 2003/2004*, Budapest, Hungarian–American Commission for Educational Exchange, 2006, pp. 145–157.

