Our goal for *Entangled Religions* is to create a comprehensive, easy-to-use online platform that informs readers about occasions, themes, modes, conditions and consequences of contacts between religious groups and the way religious thought and practice developed in and through such contact phenomena, eventually creating both the larger and smaller religious traditions of today and the religious field as a social entity distinct from other fields such as politics, economics and art. *Entangled Religions* will publish **case studies** on the issues outlined above.

In each case study, authors will clearly state on which particular geographical **region**, particular moment in or period of **time** and particular **constellation** of two or more religions encountering each other they focus. In addition, authors will present their material in light of explicit **analytical concepts**, categories or approaches.

The engagement with explicit analytical concept is of specific importance, as those concepts shall serve as *tertia comparationis* which allow comparability of individual case studies. We particularly encourage authors to consider engaging their material with analytical concepts, categories and approaches which have been discussed in the working paper series of the Käte Hamburger Kolleg (KHK) *Dynamics in the History of Religions between Asia and Europe* over the past years. These working papers provide specific understandings of the role of analytical concepts such as "purity", "secret", "tradition", "gender", "media", "the senses", "the immanence/transcendence-distinction" and "dynamics/stability". The KHK Working Paper Series informs readers about some major aspects within the KHK's thinking about these concepts. We are looking forward to your contributions to this ongoing conversation!

Scholarly interest in religion and media has dramatically increased in recent decades (Hoover 2006). This was mostly triggered by the emergence of new forms of religious practice in newly established media – such as Televangelism or online churches. These phenomena, far from being restricted to contemporary media technologies, have elicited a broader reflection on the relationship between religion and media in more general terms. As a consequence, the understanding of media was broadened to historical or, one may say, **traditional media**, such as scrolls, images and figurines and to more abstract media such as space or sound alongside **new technologies** (Horsfield 2015, Lundby 2013). Therefore, our definition of media includes both **material objects** such as a book, a building, a person, food or cloths, and **immaterial objects** such as digital media (e.g. a smartphone application), or atmospheres. Furthermore, the **relative and aggregated nature of the medium** is presupposed. In other terms, media are made of many different elements. For example, the call for prayer, is a medium constituted by the ensemble of sound, voice, body, and content. Subsequently, the infinite embeddedness of media is taken into consideration in the analysis of their relationships with the religious field.

With Stolow (2005), Meyer (2013) and others, **we assume that religious practice necessarily involves the use of media**. Like Meyer, we understand religion "as a practice of mediation between humans and the professed transcendent that necessarily requires specific material media, that is, authorized forms through which the transcendent is being generated and becomes somehow tangible" (Meyer 2013: 8). Simply put, religious practitioners require one or several media in order to bridge the gap between their own immanent being and the transcendent which is supposed to be evoked, worshipped or communicated with. Furthermore, we assume that, as media use is an existential activity in any religion, the issue of authority is paramount to discourses around media and their function in religious practice. For instance, revering an image, listening to a prayer, reciting from a book implies the attribution of authority to that image, prayer or text.

Entangled Religions and the KHK aims at strengthening historical and contemporary research in the wider field of media and religion and gives special attention to religious contact. In this respect, we are particularly interested in two areas of research:

A) We assume that intra- and interreligious contact is made possible (or facilitated) by the use of specific media, such as envoys and letters in Ancient times, as well as TV-talk-shows, social media etc. nowadays. For *Entangled Religions*, we are interested in case studies focusing on the question **how religious encounters are shaped by the media that enables such contact** and how the involved parties are adopting and/or adapting to – possibly new – media environments.

B) Furthermore, by becoming the subject of debates within or across religious communities, media and media use compel further academic research and interdisciplinary reflections. For *Entangled Religions*, we are interested, first, in **case studies where such debates develop into intra-religious conflicts** and schisms (e.g. in the debates on the use of images in Protestantism). Second, we invite case studies in which encounters of different religious groups (= inter-religious contact) lead to a **re-evaluation of their respective media usage**, possibly going along with the adoption or the rejection of new media in their religious practice.

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