significance of Christian institutions remains a through-line across the book.

Some chapters attend to traditional epicenters of postwar political decolonization in Africa and Asia, while others illuminate how decolonization discourses interacted with contexts not under direct European political rule. The global connections of Liberation Theologians in Latin America, anti-racist Protestants in the United States, and progressive Jesuits in China underscore how Christian efforts at decolonization extended beyond the political, into the power of ideas and money. The book's attention to decolonial Christian discourses on class and financial disparities—specifically Kirkpatrick's chapter on the Latin American Evangelical Left, Walker-Said's on Central Africa, and Shorthall's on EATWOT—offers another contribution to the field. The chapters highlight the still underexplored economics of postwar World Christianity.

The collection's explicit global scope complements recent moves to push the field of World Christianity beyond area and regional studies of non-Western contexts. Rather than "global" simply becoming a loose compilation of discrete localized studies, many of the chapters attend to the importance of transnational religious institutions and intercultural connections to the processes of decolonization. Albert Wu, for example, contributes to this transnational turn in his study of the peripatetic Chinese Jesuit Jin Luxian. Wu emphasizes the importance of worldwide networks with "horizontal nodal connections" versus restricting global interpretations to "metropole-periphery relationships" in driving efforts to decolonize Christianity.

While authors capture a diverse array of Christian traditions, the book's limited treatment of Pentecostalism is notable. Pentecostal and charismatic expressions of Christianity occupy the leading edge of late-twentieth-century Christian growth in the non-West, but their relation to postwar decolonization remains underexplored. Joel Cabrita's chapter on the spiritual Zionists of Swaziland, a movement that differentiated itself from formal Pentecostalism yet bore many of its features, remains an exception. Cabrita contrasts Swaziland's educated middle-class Protestants with the populist Zionists, whose decolonial indigenizing efforts facilitated monarchical, not democratic rule. Pentecostal studies' similar push to attend to grassroots religious movements—versus educated elites and their often more robust cosmopolitan connections—opens new historiographic pathways to further complicate and illuminate the relationship between Christianity and decolonization.

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VOTE OF FAITH: DEMOCRACY, DESIRE, AND THE TURBULENT LIVES OF PRIEST POLITICIANS. By Maya Mayblin. Edited by John C. Seitz and Jessica Delgado. Catholic Practice in the Americas, 20. New York, NY: Fordham University Press, 2025. Pp. 240; illustrations. Hardcover, $125.00; paper, $35.00.

With her second monograph, Mayblin has solidified her standing as one of the most insightful anthropologists writing on Catholicism today. The book is about Catholic mayor-priests in Northeast Brazil—priests who have stepped out of their formal church role to enter party politics and take on government office. However, the book's contribution is much broader, since Mayblin shows how the tensions surrounding the mayor-priests can serve as a lens onto the larger question of how the Catholic Church endures.

The mayor-priest is a complicated figure. Readers gain a deep sense of the complications through the many detailed ethnographic descriptions Mayblin centers her story on. She describes how, when there are not enough resources to go around, a mayor may symbolically stand for unity but unintentionally sow divisions through gifts, friendships, promises, or assistance. He may try very hard to help his townspeople, at great personal cost (including stepping away from his church employment), only to be blamed by both the people and his bishop. Whatever power he wields comes in part because he is seen as a potent "father," paradoxically thanks to his celibacy. The themes that weave in and out of Mayblin's story—resources, lack, celibacy, vitality, politicking, faith, and gender—together present a strong argument that the mayor-priest's religiously produced body is a key site for the enactment of democratic politics (including its failings). And, in the bigger picture, this body also serves as an image of how the institution of the Catholic Church endures: It endures as a "desirous" being, Mayblin says. In other words, the political form of Catholic Christianity is clarified at a visceral level. We can see this political form more clearly if we look closely at the everyday actions and affects surrounding mayor-priests' bodies.

The book is divided into six chapters, organized into three pairs. The opening pair of chapters introduces us to some of the difficult economic problems and political patronage relations in small-town Brazil, and to the symbolic power of priestly celibacy, which has been perceived in many ways as a potential solution to corruption and division. The next pair of chapters dives into encounters between priests and women. We begin to understand Catholic patriarchy as made, in part (and in distinction from surrounding perceptions of "machismo"), through the many attentions and desires that flow from women toward priests, and this is followed by descriptions of three mayor-priests demonstrating what

Mayblin calls the cultivation of "virile celibacy," or the political potency that comes with the religiously celibate body. The final pair of chapters describes the intense final stretch of a mayor-priest's electoral campaign, bringing to life how politics can "feed" on faith, and second, the troubled questions of this mayor-priest when he later has to navigate the strong tensions between, on the one hand, the miraculous abundance of faith and, on the other hand, the mundane decisions about who gets what.

The conclusion returns to the big questions of the introduction, showing readers how desire is not just a force that swirls around and through the bodies and relations of the mayor-priests in Northeast Brazil; desire is also a guide that can help us trace the Catholic Church as a political form. We cannot fully understand this form, Mayblin shows, without attending to the importance of gendered bodies, perceptions and experiences of sexuality, and desirous relations in everyday moments, repeated again and again. This is a quality of Catholicism that has rarely been explored by anthropologists, and Mayblin's innovative book deserves a wide readership among all scholars interested in the complex relation between religion and political form, and particularly those interested in anthropological understandings of Christianity and how it works in the world.

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THE NEW TESTAMENT IN COLOR: A MULTIETHNIC BIBLE COMMENTARY. Edited by Esau McCaulley, Janette H. Ok, Osvaldo Padilla, and Amy Peeler. Downers Grove, IL: InterVarsity Press, 2024. Pp. xi +792. $64.99.

This work presents interpretations of the New Testament as Christian scripture by people from a variety of ethnic identities in the American church. It thus attempts to take seriously a hermeneutical insight that found wide acceptance in the discipline of biblical and theological studies in the last century, namely, that interpretations are always socially located. This commentary thus joins a chorus of other works in the field emphasizing the importance of identifying and attending to the social and theological background of the interpreter.

However, this commentary also stands out from others in at least two ways. First, while giving due attention to the social location of interpretation, it also remains committed to scripture as God's authoritative word to the church. The readings offered in this commentary operate with a hermeneutic of trust rather than suspicion, grounding their high valuation of interpretations from various ethnicities in scriptural texts and trusting that the scriptural witness offers a good word for people from every ethnicity, socio-economic class, and gender. It thus decenters historically Anglo-European reading habits by harnessing the resources of scripture itself, focusing on the gifts that interpretations from the whole body of Christ, including Anglo-European members, offer to the church.

The second way this commentary stands out from others appears in its scope. A variety of minoritized ethnic groups are represented in this volume, but they are all geographically located in North America. Readers should thus be aware that this commentary is attempting to speak primarily to a North American church context. Restricting the scope in this way is understandable given constraints of space—goodwill should, of course, be extended on this matter, as McCaulley requests in the introduction—but it nevertheless struck this reader that all the ethnic groups represented in this volume stem from what the New Testament terms "gentiles." An essay and some commentary by some messianic American Jews would lengthen the reach of a commentary already notable for its range.

An important way this commentary displays its excellence is in the way it balances relevant hermeneutical reflection and textual focus. Before launching into commentary on each text of the New Testament, several of the editors and contributors offer brief essays on biblical interpretation from particular ethnic groups: African American, Asian American, Hispanic, Turtle Island, and Majority-culture biblical interpretation. This is followed by individual commentaries on the Gospels, but before moving on to Acts and Paul's letters, there intervenes an excellent and concise essay by Lisa Bowens and Amy Peeler on "Gender in the New Testament." A similar procedure appears after the commentaries on individual letters within the Pauline corpus and Hebrews: brief, instructive probes on the relation of the New Testament and its Greco-Roman contexts to mental health concerns, multilingualism, and immigration issues appear before the work finishes with individual commentaries on the Catholic Epistles and Revelation. These hermeneutical essays exhibit with full clarity the commentary's commitment to understanding New Testament scholarship as a theological task, not merely historical.

Each of the individual commentaries likewise exhibits this commitment. While historical matters are not ignored, it is the world "of the text" and the world "in front of the text," rather than the world "behind the text," which receive the primary attention of the various commentators. Moreover, though not all the commentaries do this in equal measure, most of them are not only explicit about their socially embedded interpretation but also intentionally focused on drawing out the social and political significance of the NT's arguments. To take an example almost at random, the commentary on Acts consistently orients readers to the anti-imperial thrust of Acts, beckoning them to