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	Nota di contenuto	Cover; Contents; Acknowledgments; Abbreviations; Chronology; 1. Introduction; 1.1. The monopoly of pluralism; 1.2. Tolerance, moderation, forbearance and acceptance; 2. Articulating Forbearance and Compulsion before 250; 2.1. The limits of Greek and Roman forbearance; 2.2. Kalokagathia and the Jews in the Roman world; 2.3. The Christians and libertas religionis; 2.4. Being a good Roman: loyalty and non-conformity; 3. The Third Century; 3.1. Towards the religious unity of the empire; 3.2. Lobbying against Christians; 3.3. Christian writers on forbearance; 4. From Constantine to Constantius II 4.1. Religious liberty and concord: Licinius and Constantine4.2. Imperial rhetoric: Constantine's sons; 4.3. From persecuted to prophets of persecution; 4.4. Moderate voices; 5. From Julian to Valentinian I; 5.1. Changing tides; 5.2. Reactions to changing tides; 6. From Gratian to Theodosius I; 6.1. Gratian, Valentinian II and Theodosius I: striving for religious unity; 6.2. Libanius and Symmachus: the eloquent appeals; 6.3. The refutation of plurality; 7. After Theodosius I; 7.1. Honorius, Arcadius and Theodosius II: towards unity; 7.2. The authorization of oppression and compulsion 7.3. Augustine and religious compulsion7.4. The debate between non-conformists and lobbyists; 8. Towards a World of One Alternative;

Sommario/riassunto	Most surveys of religious tolerance and intolerance start from the medieval and early modern period, either passing over or making brief mention of discussions of religious moderation and coercion in Greco-Roman antiquity. Here Maijastina Kahlos widens the historical perspective to encompass late antiquity, examining ancient discussions of religious moderation and coercion in their historical contexts. The relations and interactions between various religious groups, especially pagans and Christians, are scrutinized, and the stark contrast often drawn between a tolerant polytheism and an intole