

Abstract. In *Platonismo e Cristianesimo: antagonismo o comuni fondamenti?* De Vogel defends, against the thesis of historian Heinrich Dörrie, the possibility of the existence of a legitimate philosophical production in the Middle Ages, compatible with Christianity. De Gandillac affirms in *Gêneses da Modernidade* that Étienne Gilson was one of the first intellectuals to acknowledge the works of Peter Abelard (1079-1142) as genuinely philosophical. An example of philosophical as well as Christian discussion in the texts of Abelard is the possibility of harmony between faith and reason, which can be found in the *Dialogus inter Philosophum, Iudaeum et Christianum*. Inter-religious discussion aims to validate faith through philosophy. Each character is a member of a *secta*, and each follows the law, which was imposed to him. The aim of our article is to understand how to establish the dichotomy faith-reason in Abelard, and how the discussion around this subject can be articulated within a moral philosophy.

Keywords: Peter Abelard - Middle Ages - Christian philosophy - Faith - Reason.

