The article presents the dialogic aspect of Aquinas’s theology in their dual dimension: on the one hand, revealing Thomas as creatively uses a variety of theological sources, as the receptor of wide spectrum of his contemporary thinkers, both Christian and Jewish as Muslim; on the other hand, his theology is marked by disputatio and a model of “thinking in opposition” characteristic of his vision of sacra doctrina conscious that “all truth, by whom ever it is spoken, comes from the Holy Spirit”, as he wrote in Summa Theologica. Aquinas effectively extract the most important message from the works of Aristotle, Augustine, Pseudo-Dionysius, Seneca and use all this auctoritas in the special «apostolate of the intellect». Thomas teaches the “how” to think. Based theology on aristotelian concept of theoria is not “to beton” the truth, but it clearly shows that theology as a “rational reflection of the faith” leads to a kind of dialogue with reality. Among the works written by him, we meet not only those who want to “consolidate” the faith, but also have a significant apologetic’s dimension. Thomas wants to demostrate the credibility of Christianity as a rational option, which corresponds to the dignity of man and fully develop his capabilities. Theology becomes in this way “thinking faith” which is a participation in God’s knowledge about himself. Therefore, in the article special emphasis put on De rationibusfidei, one of the intriguing works of Aquinas which presents Christianity as a attractive and reasonable proposal for a man, distinguished by the trynitarian horizon of his thinking.