In this article we intend to deal with the thought form (Denkform) of the philosophical and theological thought of the German philosopher Josef Pieper. Under the form of thought, we consider the central, crucial point of what the scholars called "a formal object," which Hans Urs von Balthasar understood as the "last stand" (letzte Haltung) of a certain thinker. It is to be understood that this topic will not be exhaustive and comprehensive, we will only point to what seems to us to be the most important for understanding the philosophy of Josef Pieper's thought. Without going into the details of the rich thoughts of the German philosopher, it is necessary and briefly to reflect critically on his thought. What seems to us as the biggest drawback of his thought form is that Pieper is not sufficiently tempting the practical mind, i.e. human activity. He largely confines himself to Toms thinking that "practically understanding the spirit causes things; so it is a measure of the things that it creates. The theoretical cognitive spirit receives from things, it is in a certain sense triggered by these things, and thus things are its measure. "Pieper points to unity of the theoretical and practical mind, whereby the theoretical mind in practice only extends (per extension), if it directs the truth to action.

The practical mind stems from the theoretical, from the knowledge of the truth of things, and on the basis of that knowledge it makes a decision and an order with respect to action. That's actually everything Pieper writes about the practical mind. Certainly, in his tracts of virtue, we have many thoughts about man's actions. However, action in him is not a topic of special consideration. Moreover, the action is suppressed by the emphasis on observation, which we have already encountered in the Guardian's conception of the classical spirit. With the right Pieper emphasizes the premise of reality, the object against the subject, but by that the role of the subject is reduced to mere observation, listening, obedience to reality or object. The role of the subject is extremely minimized, the subject is the observer, the observer, some kind of guard of objective reality and objective truths. In particular, this can be seen in his conception of love, in which Pieper tries to take more seriously the role of the subject. It's about very deep and powerful thoughts about love, but Pieper does not even think about it in the context of cognitive theory, or within the relation to reality and object. Love is reduced to "approval," "affirmation of the other," to the acceptance of the other. There is nowhere to be talk of love understood as the drama of coming out of oneself, love as embarrassment and serving the other, love as the receiving of another. Ultimately, nowhere is the story of love within which the revealing of the reality itself occurs, in accordance with San Gregorio: notitia amor est. In this sense, we cannot take away the impression that Pieper's thought form fails to completely avoid the danger of certain objectivity. Word it is beyond the object of such an object that the subject does not manifest itself at all. However, a person is not only exercising in observation but also in action. Action is not only a mere continuation and consequence of observation;

Practice is not just an expression of theory, but action has its own laws that cannot be derived from theory. We could say that the fundamental difference in action against the observation is that action is a dialogical reality. Of course, in a strictly theological sense, observation is also a dialogical reality. While philosophy is a single thought, "thinking is
thinking," in which a person starts from himself, theology is the "thinking of speech," the thinking that occurs before the Person, before God, the thought of hearing, thinking as a complete devotion to the Lord. However, action is a dialogue reality par excellence. It always happens with the other and in the eyes of the other. In line with this with the biblical message of the truth: "He who does the truth comes to the light that it is revealed that his works are done in God." This implies that the truth is revealed by what it does it works. In this sense, we should understand love as a common "doctrine of truth," such an act where in the conversation, shared devotion, shared service, the truth of reality is revealed. We could say that it really cannot be completely expressed as such without action. And not just that.

Without the action, the idea of a classical spirit is in great danger of falling not only into objectivism, but also in the particular vanity of the subject, where it no longer takes care of the difference between the subject and the subject. Namely, obedient and humble observation of reality, the object gives the subject a certain amount of senility, which stems from the fact that the object itself is printed in its spirit. This smiling entity in the object, of course, excludes the identity of the subject and object, as Pieper continually warns that objects are fully recognized only by God, i.e. they evade the cognition of man, their cognition is wrapped up in the vast light of God’s knowledge, which remains permanently unknown to man. But where the subject is exclusively reduced to a quiet attitude of observation, the subject remains static, stays with itself. Finally, neither the happiness of man can be exclusively understood from the point of view of contemplation, as Pieper does in his work of "Happiness and contemplation".

Throughout this work of happiness, we speak exclusively from the point of view of observation, there is almost no talk of happiness from the point of view of communion, such as enjoying another, socializing with others, which is not only observation, but also activity, service in love, as we have shown. Precisely this Pieper’s work shows all the limitations of his thoughts. Bearing in mind this understanding of the relationship between object and subject, we cannot afford to imagine that precisely because of this, Pieper's thought form is exuded by a certain objectivist cold, in which it does not dominate only objectively, actually, but in which the subject remains with him, static, almost identifiable with the very object. It seems to us that his thought should be complemented by the importance of acting, service in love. Certainly, in the time of universal subjectivism, the utter incapacity for free, unobtrusive observation of everything that was given, where both theology and philosophy neglected that primordial philosophical-theological attitude of admiration to the whole reality, God, where they turned into "sciences" and thus distancing themselves from the very reality, Pieper’s thought form is now more than actual. What Hans Urs von Balthasar summarized as the center of his thought form, remains a lasting inspiration for today’s philosophy and theology: "Accepting and letting the given be the way it gives itself, in its truth, goodness and beauty, the presumption is that we can to experience it".