

to conflict with a previously-established law are sometimes suppressed or forced or even fudged in order to uphold current scientific orthodoxy. Of course, if the law is a true description of invariably occurring natural phenomena, it is to be expected that new data will confirm it; any that do not will understandably be, at least initially, viewed as suspect.)

When ethical norms are incorporated into laws (i.e., legislated), then the laws as such refer to "that which is" (as a framework or structure of right and wrong, or good and bad, or acceptable and non-acceptable behavior). At the same time, those same laws as expressing ethical norms exert pressure in the direction of "that which ought to be," both in terms of ideal and standard.

Of course, the authority wielded by, the honor and respect due to, and the sanctions imposed by the law maker(s) and law enforcer(s) determine, to a large extent, the nature and degree of the pressure exerted by the law in the direction of "that which ought to be." If the lawmakers and law enforcers have no authority or usurp authority, if they are held in low esteem or scorned or ignored, and if the sanctions attached to the law are without self-commendatory or enforcement power, then the law falls into disuse and becomes powerless to exert pressure in the direction of "that which ought to be."

#### B. The Relationship of Law to "Value" and "Norm"

Bernard Häring, the noted German Roman Catholic Redemptorist moral theologian, in Volume One of his work, The Law of Christ, distinguishes between value and norm. He writes:

"Value dictates norm. It is the actually significant object of the moral act. Mirrored in the objective value itself and its relation to man attracted by value, is the rule set up for man as the unalterable standard (norm) of his behavior." (p. 227)

Again Häring says:

"The great danger in connection with norms is that they may be divorced from the domain of values . . . and degenerate into mere formalities and sterile formulas. Example: When one is faced with the obligation expressed in the commandment: 'Thou shalt not bear false witness (lie),' one may satisfy himself with the clarification of the nature of a lie, with determining what is not quite a lie, and shape his conduct accordingly . . . without any direct discernment of the value of truth, embodied in the norm." (p. 235)

In discussing the concept of law, Häring writes:

"The concept of law is broader than that of norm. Law includes norm and connotes the intervention of the competent authority which imposes and promulgates it as binding." (p. 236)

Following this brief section, Häring discusses "the eternal law":

"The eternal law of God is ultimately patterned on the nature of God, on the Word which is the very essence of God. . . . No law whatsoever has the force of law except in so far as it is a reflection or expression of the eternal law, or has its sanction, its basis of obligation in it.