

Wayne's World gets lost in space

By Gerri Pare
Catholic News Service

NEW YORK — Attention all airheads — the place to be is *Wayne's World* (Paramount).

Starring co-writer Mike Myers and Dana "Church Lady" Carvey, what were originally "Saturday Night Live" skits have been very tautly stretched to a 95-minute movie.

The story line, if one is kind enough to credit one, concerns bumbler Wayne (Myers) and Garth (Carvey),

and the efforts of a yuppie producer (Rob Lowe) to take their home base-cable-access show away from them, along with Wayne's new girlfriend (Tia Carrere).

The two guys' doltish dialogue seldom extends beyond responding "excellent!" to whatever is said and calling every female a "babe" or a "fox."

Assorted bubble-headed skits will likely only appeal to their "Saturday Night Live" fans.

Director Penelope Spheeris is so desperate for material to puff the skits into movie length that it's a pick-your-own ending from the three shown. None can come soon enough.

Due to a sexist attitude toward women, implied pre-marital encounter, some sexual innuendo and toilet humor, the U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.



E.J. Camp-Paramount Picture
Wayne's World stars Mike Myers (left) as Wayne Campbell and Dana Carvey as his sidekick, Garth.

Author asks probing questions of the Lord 'out loud'

Disappointment with God: Three Questions No One Asks Aloud, by Philip Yancey; Zondervan (Grand Rapids, Mich., 1988); 316 pages; \$14.99.

By E. Leo McMannus
Guest contributor

This author, an evangelical writer who has written extensively and popularly for Protestant publications, is probably largely unknown to most Catholic readers. Though published several years ago, his book is timely because of the timelessness of its question: "How can an all-powerful and all-loving God permit such a messed-up world?"

Its message for believers is a catholic and universal one: God wants to love and be loved by us.

Because it is an extremely personal book designed for believers, rather than disbelievers or unbelievers, the author is not concerned with polemics or apologetics. Free of technical language and theological jargon, it proves to be a very engaging book — chatty

and informal — with telling anecdotes, relevant modern analogies, vivid descriptions, and insightful writing.

Dedicated to his brother, "who is still disappointed," it is a serious challenge to the Christian believer.

The book itself is really composed of two books: Book I, consisting of 20 chapters. Entitled "God Within the Shadows," it constitutes an exploration of the Bible, "to see what we can rightfully expect from God." In Book II, which is 10 chapters long and entitled "Seeing in the Dark," the author offers ideas to real-life situations. Following these books are a two-page epilogue of gratitude, and a two-page bibliography, but no index.

Disappointment with God, challenging as it is, is "a book about faith, but it looks at faith through the eyes of those who doubt." It is "a book about the nature of God and why he sometimes acts in puzzling ways and sometimes does not act."

The subtitle permits a certain amount of rhetorical license, such as

the three questions: Is God unfair?, Is God silent?, Is God hidden? All three have been thunderously asked over the centuries. Perhaps believers, who may find them impolite or heretical, have been more discreet, but they have asked them in anguish, nonetheless.

The book was occasioned by a friend Richard, who having composed a study of Job, found himself, ironically, without faith. In an effort to respond to his needs, the author holed up for two weeks in a Colorado cabin — while the snow fell to six feet outside — to read straight through the Bible. He pondered the questions suggested by one who had been a believer, but had, sadly, lost his faith. (Richard is still searching.)

Through his readings he discovered that the ancient prophets, for example, were concerned with today's themes: "the silence of God, the seeming sovereignty of evil, the unrelieved suffering in the world."

Many of the ideas are not original. The Catholic poet Francis Thompson,

for example, in his stunning imagery of the hound, has shown the persistence of divine love in pursuing men and women, which is Yancey's theme.

The Anglican poet William Wordsworth, in his famous poem on "Intimations of Immortality," has reaffirmed the longings for a paradisaic state, which Yancey has discovered in "the environmental movement, whose leaders yearn for a world preserved in its pristine state; and in the peace movement that dreams of a world without war; and in therapy groups that try to reconnect broken strands of love and friendship."

The mystery of faith — and that is what this book is about — is about "a kind of homesickness — for a home we have never visited but have never once stopped longing for."

According to the author, faith is the way that we express our love for God. And, as he says with a delightful turn of phrase, "Some things just have to be believed to be seen."

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