



# \$8-million Malta-flagged luxury yacht graces Genoa boat show

Enrico Gurioli

One of the most beautiful vessels adorning the Mediterranean will be berthing in the Grand Harbour, probably on Wednesday. She is called Zarina and is perhaps one of the most prestigious and elegant super yachts on display at the 49<sup>th</sup> Salone Internazionale della Nautica di Genova, or the Genoa boat show. And it carries a Maltese flag.

Undoubtedly, it is the most "marine" boat among a category of vessels, some of which are so excessively showy they veer towards bad taste and the violation of the most basic law of life at sea.

She is almost 107 metres long and 24 metres wide with a capacity of 4,000 gallons. She was designed and built in Taiwan by President Yachts. The company's workers followed the precise specifications of the Maltese owner who, according to Christer Lundquist of Eagle Marine, the Swedish society that represents the shipyard in Europe, contributed through his

experience to the creation of space on the graceful vessel.

Zarina will leave Genoa as soon as the boat show wraps up on Sunday and, weather permitting, she should reach Malta in little over three days.

Once in Grand Harbour, the owner's guests will be able to enjoy the boat's interior conceptualised to guarantee conviviality and privacy. For obvious reasons, the profession of the Maltese owner has been kept secret by the men at Eagle Marine but, judging by the interior design – through the choice of furnishings and through the pictures of various locations on the Maltese archipelago – it was not difficult to perceive that Maltese "culture" forms an integral part of the vessel's style.

Apart from that, what is most striking is the refined thought in the allocation and projection of space for life on board with an excellent and spacious environment for the guests' cabins while the kitchen is at the centre of the boat.

TV monitors in the common areas have been excluded,

almost religiously, as if to encourage socialisation and avoid the invasive presence of TV personalities.

Standing on board, one realises the wise handling of the manoeuvring area destined for the activities of the captain and his crew, which seem separate from those of the management and ownership of the yacht, as if to underline that the host and his guests are the only tenants on board.

The cost of this super yacht is estimated at about \$7,900,000, a figure that is considered by the experts at Genoa as a very competitive price for a boat completely built of composite material and decked out with furnishings of high artisanship.

Like every year for almost 50 years now, the Genoa boat show tells of life on pleasure craft in the Mediterranean. Still, it is not exaggerated to sustain that the Zarina is one of the most beautiful vessels berthed at the quays of the boat show to then arrive in Malta. This is what I'd call elegant cruising with a taste of the Mediterranean Sea.





## National

## Elegant cruising



The interior of the elegant \$8-million luxury yacht Zarina, which flies the Maltese flag. The yacht is presently on display at the Genoa boat show and is expected in Grand Harbour on Wednesday. >> Story on pages 30, 31

## Talking Point

## An original look at priests

**Fr Christopher Caruana OP**

**D**o we need priests anymore? Hasn't our age provided rather more efficacious role models for our young? Perhaps it has. Benedict XVI's decision to dedicate a year that celebrates the priesthood expresses the conviction that priests still hold inestimable value in the life of Christians and humanity today. If it provoked us into wondering what on earth makes being a priest exciting at all, then this year will have achieved one of its main targets. Of course, things are not so simple. Priests are becoming more of a rare species.

Rare, though far from extinct. The causes for the drop are more obvious than you would expect. It is not just that societies are increasingly

Godless and religiosity seems to be locally ensnared by custom and culture. And, therefore, you wouldn't expect young people to be particularly inspired to make a generous and unconditional choice to embrace the gospel. For one could also say that many other young adults seek and find refuge in smaller groups of formation and prayer where they feel comfortable enough to share their faith and define their spiritual identity.

An equally obvious reason would be that, contrary to what was the case a few decades ago, families have a lot fewer children now and most parents would be inclined to discourage their prized siblings to even consider the option of becoming priests.

A subtle area that would interest the keener observer is the competition there sometimes exists between two visions of the priest: the idea of the essentially cultic leader in the celebration of the

sacraments and, on the other hand, the understanding of the priest as an effective pastoral leader of a community of people whom he knows well and is able to serve with personal sensitivity.

The articulation of a theology of priesthood cannot avoid the significance of these volatile dynamics of Catholic experience. Ironically, it was the mediaeval genius that gave an original model of priesthood that went beyond this dichotomy and offered a fresh and more gospel-worthy way of being a priest. St Dominic of Caleruega, himself originally a canon regular, quickly rejected the pathetic efforts of wealthy and ill-prepared prelates who pompously preached the crucified Christ and decided to organise a team of well-trained friars who could allow themselves to be challenged by dissidents from orthodoxy as well as excite and strengthen – rather than underestimate – the intelligence of the faithful.

When St Dominic asked the Pope to approve his newly-founded communities of friars he was asking too much. There already existed in the Church an order of preachers, the episcopate! Yet, Honorius III enthusiastically embraced this new initiative within the Church and gave the priesthood a completely new dimension with the introduction of entire teams of friars who could relevantly connect to the people of their times.

The need for authentic charisma is always with us. It was further relayed for our times by Paul VI in his immortal document *Evangelii Nuntiandi*, written back in 1975. In an expression he used on more than one occasion he told us that "Modern man listens more willingly to witnesses than to teachers and, if he does listen to teachers, it is because they are witnesses".

Dominican friars seek to live a community life of prayer and study, which enables them to imitate more

closely the life of the apostles. This is unabashedly countercultural because consumerism has transformed us into ego-centred parasites of leisure and comfort. Committed to a life of poverty in times of materialistic greed and profound social injustices around the globe, the combination of spirituality and ministry results in a new form of apostolic lifestyle, also a newer and authentic way of being a priest.

Dominic was also original in his emphasis on study and formation, which gives priests the sorely required conceptual tools to listen to and engage with contemporary issues from the world of science, philosophy, politics and education. It is, therefore, heartening that Dominican communities around the world are flourishing with young men who yearn to live a charisma that is always needed, always new.

For more information do visit our vocational blog at [www.sejhadumnikana.blogspot.com](http://www.sejhadumnikana.blogspot.com).