



SHINKI NEWS

NO. 43

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Soke's Word

Text: Michael Daishiro Nakajima

A vertical scroll with the Japanese characters '神氣' (Shinkiki) written in calligraphy. The scroll is positioned to the left of the Soke, partially obscured by a window frame.

Dear Shinkiryu members, dear friends,

At my 60th birthday celebration, two statements caused great laughter among those present:

The first statement was mine. I said, “Now half my life is over.”

The second was Susanne’s. She revealed what I had often said privately at the time: “I’m looking forward to decomposing.”

Whether such statements—when later put into writing—would still cause laughter, I don’t know. The fact is, however, that I meant both statements half-jokingly and half seriously. Either way, I thought I’d be amused. But to avoid any misunderstanding, I’ll add a brief explanation:

It’s not my goal to live to 120. I simply meant that we should live with as much energy as possible, without arbitrarily imposing limits on life from the outset.

And when I think of decay, I don’t primarily picture the rather unappetizing reality of the end of human life, but rather something beyond it. As it says in the Bible: “Unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit. Whoever loves their life loses it, but whoever does not cling to their life in this world will keep it forever.” (John 12:24–25) Furthermore, it says: “...this perishable thing must clothe itself with the incorruptible, and this mortal thing with immortality.” (1 Corinthians 15:53) This is about faith in the resurrection. After all, Paul says that without belief in the resurrection, the Christian faith as a whole is useless. That’s how seriously he took the resurrection.

Therefore, we should live with all our energy but at the same time be ready to accept the possibility of imminent death. Laugh a lot, but also be ready to cry. Fight hard, but also be ready to lose. And this shouldn’t remain focused on the individual “I,” but should be broadened to encompass the whole. The truly great samurai leaders had an eye for the “people” and also thought about the future of their men. So let us also think about our world, in which so much suffering must be endured. Our view should not be limited to the visible world, because there are also very real spiritual battles. And as I write this, I sincerely hope that you will do better than I did.

The external, physical martial art is something small. The real and much greater battle takes place in the spiritual realm. Yes, I maintain that the battle between good and evil exists, even if such an expression might sound quite archaic. In reality, we all see the existence of these two forces. **The martial art on the mat and in the dojo is merely a training ground for the spiritual martial art. In the former, we may lose; in the latter, we must win—for it is not something temporary, but something final for our soul. And if we lose and fall, we must rise again to continue fighting. The “outlaws,” as the Bible describes them, must not triumph. Yes, sometimes we must take a stand.**

Susanne and I wish you all a reflective Lent and Holy Week, and a blessed and joyful Easter—despite everything that might worry or discourage us!

Remarks

Mats Wanted

Michael Spychalski is looking for used mats for his new club in Tauberrettersheim. Please send any positive responses to me at: nakajima.shinki@gmail.com
Thank you very much!

Our Syrian Friends

As we hear again and again in the news, the situation in Syria remains very unstable. Nevertheless, quite a few former refugees are returning there. Fatima's family members living in Cairo also share this wish: her sick mother, her younger sister with two children, her brother, and her nephew—six people in total. Her mother, in particular, wants to return because she wishes to die in her homeland. Thanks to the generous financial support of some of us, she has successfully undergone another heart operation and narrowly escaped death. She is aware that she doesn't have much longer to live, as she has long suffered from heart failure and advanced diabetes. It might be hard for us to imagine—but the severe trauma she and other family members have experienced has not only damaged their mental health but also severely compromised their physical resilience.

The other five family members also want to return, but above all, they don't want to—and can't—send their mother or grandmother back to Syria alone, where they would all initially face practically nothing. The apartments and houses they left behind are either destroyed or have long since been occupied by others. Renewing their Syrian exit papers costs about €300 per person, not to mention travel expenses. That's why they're still hesitant, as raising the money is very difficult for them. They can only dream of the repatriation assistance that the German government offers to Syrians who want to return home.

Fatima's sister in Damascus needed to be hospitalized again—worrying about their mother in Egypt has caused her gastrointestinal problems to flare up again. On a positive note, the two little twins continue to develop well thanks to the kindergarten they attend (a kind of preschool). The girl is lively and intelligent; the boy a little slower in his development. He likely had less physical resilience to cope with inadequate nutrition and living conditions. And their older sister, who has undergone two knee surgeries (again thanks to your generous support), can now walk largely pain-free—another positive development. Their living situation remains very makeshift and unsatisfactory.

But there is also some good news from here in Germany: Fatima's eldest son has begun his training as a train conductor and passed his first exams with flying colors. We are all very happy about this.

Articles

Notes



Aikido and Behavioral Therapy

1st Dan Examination / Shinki Rengo

Jens Rößler / Shinki Dojo Oberkessach

The reader may wonder how these seemingly unrelated topics fit together. A brief introduction to cognitive and metacognitive behavioral therapy is necessary to explain this.

Cognitive behavioral therapy (CBT) is a form of psychotherapy that assumes our thoughts, feelings, and behavior are closely interrelated. If we think negatively or distorted thoughts in certain situations, this can influence our experiences and actions—and thus increase psychological stress. The goal of CBT is to recognize and understand these distressing thought patterns and replace them with more constructive and realistic thoughts. This should improve well-being and enable individuals to cope better with everyday life.

In practice, therapy usually begins with a detailed analysis of the problems and goals. Those affected learn to observe their thoughts and reactions in difficult situations—for example, using thought logs—and to practice new thought and behavior patterns. Key methods include recognizing and changing negative thoughts, confronting stressful situations, engaging in positive activities, and strengthening social skills. Metacognitive behavioral therapy (MBT) goes further. It examines how someone thinks about their thoughts, rather than what they think about. The core problem is not the thoughts themselves, but how they are dealt with—for example, constant rumination or excessive worrying. The goal of MBT is to become aware of such thought patterns, change them, and thus develop a more relaxed approach to thoughts.

Both forms of therapy promote conscious engagement with thoughts and feelings, strengthen inner control, and help to cope with problems more actively.

My approach is to use the fundamental principle of Aikido as a method and to deal with negative or stressful thoughts in the same way as with an attacker (uke). The uke tries to seize the nage by grabbing, striking, kicking, or holding them—in other words, binding them. In Aikido, we learn to use and redirect this attacking energy to our advantage. Effective techniques emerge from this. Especially in MKT (Meridian Body Control), it becomes clear that clinging to distressing thoughts is counterproductive. Instead, one consciously recognizes them and releases or immediately discards them to prevent confrontation or entrenchment. Applying this principle to our harmful thoughts creates a visualizable method for Aikido practitioners (thought Aikido). A good analogy is *Juji-nage* (Soto-tenkan): the uke is received directly and guided in their initial direction of movement without being bound to them for long.

Likewise, every variation of *Aiki-Otoshi* can be applied to this methodology, as it follows the same principle: releasing resistance and aligning with the attacker. Particularly insightful in this context is *Jiyu-Waza* – that free form in which one must confront multiple attackers and unpredictable movements simultaneously. This illustrates how closely Aikido resembles an inner practice: one meets attacks not with fighting, but with awareness, presence, and adaptation. Similarly, distressing thoughts or emotions often arise simultaneously and unexpectedly – demanding that we “deal with” them with the same composure, clarity, and sovereignty, one after the other, without losing our own center (*Hara/Tanden*).

The objection that such an approach might only be suitable for a certain group of people is, of course, understandable. However, this approach does not aim to replace or revolutionize existing behavioral therapy methods. Rather, it sees itself as a complement – an alternative approach that opens up new perspectives and paves the way to familiar methods in a different, perhaps more intuitive way. By incorporating Aikido principles into psychological work, a different path opens up for understanding inner processes: not through confrontation, but through harmony.

Aikido, the endless game

Aikido Essay accompanying the 1st Dan examination, Aikido Shinkiryū,
by Michael Dieterle



In this essay, I refer to the book “Finite and Infinite Games*: A Vision of Life As Play and Possibility” by Dr. James P. Carse. Quotes are my own free translation from the English original.

* The word “game” should not be taken too literally here.

In his book “Finite and Infinite Games”, James Carse distinguishes between two fundamental “games of life”:

“A finite game is played with the goal of winning. An infinite game is played to continue the game.”¹

Finite games are usually governed by rules; the players and their environment are clearly defined. The goal of finite games is to conclude them, with a clear winner and loser. Examples: chess tournament, work project, doctoral thesis, corporate career, war, election campaign, therapy (curing).

Infinite games are determined by the players themselves, who either voluntarily submit to rules, break them, or for whom no rules can be defined in the first place.

The goal of infinite games is to continue the game; it’s about playing for the sake of playing, not about a successful conclusion. Wanting to end an infinite game can also be seen as losing the game.

Example: Culture, language, reading books, cultivating a field, family, healing

According to Carse, all finite games ultimately take place within an infinite game.²

Furthermore, classifying something as finite or infinite is not, in itself, a value judgment.

“Evil does not consist in embedding finite games within an infinite game, but in restricting all play to one finite game or the other.”³

It can be considered wrong to limit all games to finite ones.

Combat sports often differ from martial arts in their rules, which are set by a competition format to allow individual “players” to compete against each other and measure their skills. It’s about points, decisive strikes, victory or defeat. After the final whistle, KO, “Yame!” or “Ippon!”, the game is over.

Martial arts, on the other hand, usually don’t involve competition. The focus here is more on personal development and improving the execution of techniques.

In my experience, this is particularly noticeable in Aikido. There are no competitions, no scoring, no “losers.” Instead, the focus is on practicing together, growing, and “playing on” – with every partner, with every technique, anew each training day.

“A finite game is played to win; an infinite game to keep playing.”¹

Aikido knows no “victory” over the partner – the goal is lifelong practice and deepening of what has been learned, not the defeat of Uke.

This attitude is already evident in the relationship between Uke and Nage. While Uke usually acts with linear, fixed attacks—thinking from a finite game perspective (“I attack, I hold, I win”)—Nage responds with circular, open movements. Aikido techniques do not primarily control through blocking, but through redirection, receiving the attack, carrying it forward, and neutralizing it. In a correctly executed throw, Uke remains unharmed and has—both symbolically and literally—the opportunity to get back up.

This possibility is crucial: The game continues.

Carse writes, in essence: “In an infinite game, we play with others, not against them.”⁴

That’s exactly how Aikido should feel for me. I don’t train to defeat someone, but to continue the game with others. Even the “rules” in Aikido – etiquette, technique, basic principles – aren’t there to disqualify anyone. Rather, they are always applied flexibly in practice, adapted to the partners, the skill level, and the situation.

“The rules of an infinite game change during the course of the game in order to maintain playability.”⁵

This openness keeps the training vibrant. Techniques evolve, adapted to the trainees’ skill level. Variations and interpretations of techniques are cultivated, deepened, or even discarded. An attack by Uke might be hard and direct, or cooperative, until finally the role shifts to Nage, meaning the playing field turns 180 degrees. The partnership in training remains dynamic. Furthermore, the Aikido I practice today is not the same as it was 10 years ago or will be in 10 years – and that is (hopefully) a good thing.

“Training repeats a completed past; education continues an unfinished past into the future.”⁶

Those who train only for an exam treat Aikido as a finite experience. Those who view Keiko as education, however, never stop learning.

Three exemplary aspects of finite games:

- Boxing has clear rules (rulebook, weight classes, permitted techniques), a defined playing field (boxing ring with round times and breaks), and fixed roles (two fighters, referee, and judge). Whether it’s a single round, a boxing match, a title defense, or a professional career: each of these individual games is designed for a conclusion.
- In Judo (Shiai), training is geared towards victory. While, similar to Aikido, attempts are made to manipulate the opponent’s attacking energy to one’s own advantage, waza (attacks) usually end with the clear superiority of one competitor. An ippon (point) or repeated waza-ari (points) is awarded, the fight is decided, and thus ends.
- In Karate, Tori might react to Yokomen-uchi with a block and then counter with a direct Tsuki. This attack energy ends in Uke’s torso (or, in training, just before). The attack situation is thus resolved, as Uke is injured and can no longer attack or doesn’t want to.

The situation is different when we are in the final attack position (Yokomen-uchi) in Aikido. For example:

Here, Nage enters from the side, connects with the movement, and guides Uke through Tenkan into a controlled throw, such as Irimi-nage. Uke is not injured but guided – and can protect themselves with Ukemi. The energy of both participants is released harmoniously; it does not end in a blockage. After the throw, both continue practicing. No one has “lost” – rather, both have won because they can continue the game.

This also reflects the spirit that Carse formulated as follows: “The finite game is serious – the infinite game is joyful.”⁷

I have personally experienced how training days where techniques were practiced with playfulness and openness yielded deeper insights than those characterized by grim seriousness. Depth lies in lightness. Laughter in training is not mockery or distraction, but rather an expression of a shared game – with the partner, not at their expense, and not to dominate or ultimately defeat them. This does not contradict a consistent, motivated, and serious execution of the techniques. On the contrary, it animates and enriches them.

But what then constitutes an infinite game?

Carse describes it this way: “An endless game begins in order to never end.”⁸

That’s exactly how I experience Aikido. It’s not about ever being “finished.” Even a Dan examination isn’t an endpoint, but just another step in a cycle that doesn’t close but (hopefully) deepens ever further in a spiral. Aikido invites you to start anew again and again—with every partner, every attack, every technique, every breath. And that’s precisely its value: It’s a practice that never ends. As long as I train, I continue to practice. And as long as I train, I learn.



**“You never reach a horizon;
As you approach it, a new horizon simply emerges.”⁹**

The Dō in Budō describes the traversing of a path,
undertaken for the sake of traversing,
not to reach a goal and complete it.

1. “A finite game is played for the purpose of winning, an infinite game for the purpose of continuing the play.” p. 1
2. “Finite games can be played within an infinite game, but an infinite game cannot be played within a finite game.” p. 7
3. “Evil is not the inclusion of finite games in an infinite game, but the restriction of all play to one or another finite game.” p. 32
4. “To the degree that one is protected against the future, one has established a boundary and no longer plays with but against others.” p. 24
5. “The rules of an infinite game must change in the course of play. The rules are changed when the players of an infinite game agree that the game is imperiled by a finite outcome—that is, by the victory of some players and the defeat of others. The rules of an infinite game are changed to prevent anyone from winning the game and to bring as many people as possible into the play.” p. 9
6. “Training repeats a completed past in the future. Education continues an unfinished past into the future.”, p. 18
7. “The finite play for life is serious; the infinite play of life is joyous.” p. 24
8. “...it can be said only that these persons played with each other and in such a way that what they began cannot be finished.” P. 15 // “The joyfulness of infinite play, its laughter, lies in learning to start something we cannot finish.” p. 25
9. “One never reaches a horizon. It is not a line; it has no place; it encloses no field; its location is always relative to the view. To move toward a horizon is simply to have a new horizon.” p. 57

Seminar Reports



Daitoryu Seminar

7– 8 February in Weimar with M. D. Nakajima Shihan

Photos: Arian Wichmann / Text: Claudia Buder, Franziska Dierschke, Dorothea Winge

Sensei

Klarer, weiser Blick.
Wenige Worte weisen
auf den weiten Pfad.

Qi Gong

Sonnenhauch, ganz still.
Arme zeichnen weiten Kreis.
Atem wird zu Licht.

Daitōryū

Stille Kraft erwacht.
Stahl im inneren Feuer
wird weich wie der Wind.

Dorothea Winge



Dorothea:

In the tradition of haiku, I wrote a three-part cycle: “Master, Breath, Movement” — about Sensei, Qi Gong, and Daito-ryu as an inseparable unity and as a silent circle of power that I was privileged to experience during the seminar.



Franziska:

Two days of an Daito-ryu seminar in Weimar — a bit of a home game for us Weimarers, and a great joy that so many came.

From the seminar, I would like to highlight the two core experiences of depth from Sensei's words on meditation — connection and humility. For our seminar, this meant: connection and being supported by the community and shared passion — gratitude and humility for receiving and being allowed to exist.

In particular, this seminar embodied for me the feeling of community — in the focused training as well as in the relaxed and direct interactions with one another. The shared experience of trying out, feeling into, and learning the Daitoryu techniques, which unfold with core, idea, and Ki. The idea of the technique gradually sharpens into a bodily awareness and becomes extremely effective when understood as applicable in the interplay of forces.

This is a path. Paths require steps, and these are taken one after the other. It's wonderful to have walked this path with everyone here at the seminar and to continue on it.

Claudia:

Aikiage!
Aikisage!

... until the body knows and the mind can move freely.





Claudia:

We don't just practice for ourselves – we practice for humanity and the people who are with us. We dedicate the seminar's Ki not only to Helmut, who recently underwent surgery, but also to Duncan, who is currently facing a long road with special challenges.

Aikiiii!!

.....



Photos: Arian Wichmann



Text: Claudia Buder



Text: Franziska Dierschke



Text: Dorothea Winge

Dojo Portraits



Shinki Aikido, Mt. Pleasant Dojo

The Mount Pleasant Dojo for Shinki Aikido Rengo was established in October of 1995 after Scott Vogel moved to Mt. Pleasant, Michigan from Germany. We have trained at multiple locations under the umbrella of Mt. Pleasant Public School's Adult Education Program. We eventually started working with Morey Courts Recreation more than a decade ago. Now we train in a large, high ceiling, group fitness room on the second floor of the large Morey Courts complex. We are currently the only Shinki Aikido dojo in the USA although Brian Roberts 3rd Dan may be starting a branch Dojo in Virginia.

We have kept costs to a minimum for our Aikido students. If you are a Member of Morey Courts the training is no additional cost. For non-members you can buy a punch card for 10 training sessions for \$50. Our instructors have never charged for any martial arts teaching, including Aikido. Since none of us are professional instructors, we view our teaching as community service. We gladly teach Aikido since its philosophy and methods cultivate secure, balanced, and constructive citizens.

Our Training is on Tuesday and Thursday evenings from 18:30 to 20:15. Tuesday nights is Aikido with some rudimentary Daitoryu. Thursday nights are dedicated to Shinki Toho kenjutsu. We are quite excited that we now have 2 pair of high quality Onegote from Midori San in Kashima. This will help add some realism to our Ōdachi training with Bokuto.

The main instructors at the Mt. Pleasant Shinki Aikido Dojo have been Scott Vogel along with Bill Mrdeza (who started Aikido training in 1997). We currently have one other senior student Keith Palmer who has studied with us since 2010. We are a small but dedicated group that has varied in size and experience. Being in a small, rural, college town, there has been a large turnover of students as they found new employment opportunities. Currently, all the senior Aikidoka at the Mt. Pleasant Dojo have previously trained in a variety of other martial arts including Taekwon Do, Tang Soo Do, Hwa Rang Do, Japanese Jujitsu, Hsing-I Chuan, Bagua Zhang, Folk Style Wrestling, Silat, Filipino Kali and military defensive tactics. So, along with an emphasis on structure, connection and flow there is also a healthy perspective of trying to understand the potential weaknesses of position and counter measures in our Budo applications. The Mt. Pleasant Aikido instructors encourage questions and feel an obligation to attempt to answer why one would use a particular Aikido technique in context of a given attack or multiple attackers. Sometimes this takes more time, contemplation and training. We are serious about training but not so serious about our egos. So, our Aikido training is generally fun, lively and open, but there is always an element of pragmatism in the background details of our training.



Promotions

9 December 2025 – 17 February 2026

Aikido

10th Kyu	Tesleanu, Rares	Pforzheim
10th Kyu	Karbstein, Angelina	Leopoldshafen-JG
10th Kyu	Westenfelder, Samu	Leopoldshafen-JG
10th Kyu	Hörenz, Damian	Dresden
10th Kyu	Hauf, Milo	Leopoldshafen-JG
9th Kyu	Engisch, Michel	Rheinbreitbach
9th Kyu	Finkbeiner, Lina	Pforzheim
9th Kyu	Razik, Sophie Inga	Pforzheim
9th Kyu	Gabriel, Linus	Leopoldshafen-JG
9th Kyu	Dietz, Emma	Leopoldshafen-JG
9th Kyu	Buck, Emma	Leopoldshafen-JG
9th Kyu	Breyer, Phil	Leopoldshafen-JG
9th Kyu	Grether, Nola Anwen	Leopoldshafen-JG
9th Kyu	Mialkin, Liubomyr	Leopoldshafen-JG
9th Kyu	Geißler, Sheyla	Leopoldshafen-JG
8th Kyu	Kopic, Darijo	Leopoldshafen-JG
8th Kyu	Li, Marco Huofei	Leopoldshafen-JG
8th Kyu	Sushkov Zotov, Alex	Leopoldshafen-JG
7th Kyu	Kelmendi, Alexander	Leopoldshafen-JG
7th Kyu	Efe, Bekir Semih	Leopoldshafen-JG
7th Kyu	Efe, Batuhan	Leopoldshafen-JG
5th Kyu	Lentz, Isaac	Mt. Pleasant
5th Kyu	Steeg, Benjamin	Karlsruhe KIT
3rd Kyu	Langemeyer, Ines	Karlsruhe KIT
5th Dan	Boesl, Franz	Regensburg

Daitoryu Aiki Jujutsu

5th Kyu	Hammann, Christopher	Ulm-Jablonski
4th Kyu	Dunkel, Stefan	Weimar
3rd Kyu	Kaden, Mario	Dresden
3rd Kyu	Lang (Dittrich), Nathalie	Weimar
2nd Kyu	Pötig, Matthias	Cottbus
1st Kyu	Krüger, Lisa	Cottbus
3rd Dan	Kowallik, Gudrun	Dresden

Seminars

2026

Seminars 2026

- Sat, 21 – Sun, 22 March** **Heidelberg: Aikido Dan Seminar**
with the members of the Examination Committee Aikido Shinki Rengo, D. Underwood and M. D. Nakajima Shihan
- Sun, 29 March – Fr, 6 April** **Donauschlinge: 3. Aikidolehrgang Donauschlinge**
with Petra and Bernd Hubl
- Sat, 18 April** **Pforzheim: Aikido-Prüfungsvorbereitungs-Seminar**
with
Michael Danner 6. Dan Aikido
Matthias Böttcher 3. Dan Aikido
Jochen Schröder 2. Dan Aikido
- Sat, 25 – Sun, 26 April** **München: Itto-den Shinki Toho**
with Michael Daishiro Nakajima
- Sat, 9 – Sun, 10 May** **Weimar: Seminar der drei Shinkiryu-Disziplinen**
with Duncan Underwood, Danijel Tomašević,
Helmut Theobald
(subject to alterations!)
- Sat, 6 – Sun, 7 June** **Sieboldingen: Daitoryu Aiki Jujutsu**
with M. D. Nakajima Shihan
- Fri, 26 – Sun, 28 June** **Mt. Pleasant, Michigan, USA: International Aiki-Budo Seminar**
with Danijel Tomašević
- Sat, 4 – Sun, 5 July** **München: Aikido/Daitoryu Seminar**
with M. D. Nakajima Shihan
- Mon, 13 – Sat, 18 July** **Oldenswort: Eiderstedter Aiki-Budo Summer Seminar**
with Duncan Underwood
- Sat, 19 – Sun, 20 September** **Königheim: Itto-den Shinki Toho**
with M. D. Nakajima Soke
and H. Theobald Menkyokaiden
- Sat, 3 – Sun, 4 October** **Pforzheim: Shinkiryu Seminar**
with M. D. Nakajima Soke
- Sat, 7 – Sun, 8 November** **Bartholomä: Shinkiryu Aiki Budo Seminar**
with Michael Daishiro Nakajima Soke
- Sat, 21 – Sun, 22 November** **Dohna bei Dresden: Shinkiryu Aiki Budo Seminar**
with M. D. Nakajima Soke

Arigato gozaimasu

Preview Shinki News No. 44

The next edition of Shinki News will be published in June 2026.

If you would like to contribute to Shinki News, please submit your contribution(s) to: shinkinews@shinkiryu.de and we will contact you to discuss the formalities.

Enjoy the spring!
Shinki News Team.

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Lukas Underwood



Monika Popp



Rick Soriano



Nigel Downes



Johannes Hoffmann



Jann-Volquard Posenauer