BONUS — Concept Nine — OPTIONAL meditation and writings for conference registrants:

Please read Concept Nine in our "12, 12, and 12" book, then spend several minutes meditating on each of the questions below. For those questions which are most resonant for you, please do some writing. No long essays are necessary, just a paragraph or two in direct answer to a question. These questions are posed by the author and editors of the workshop materials based on our own experience, strength, and hope and a deep read of Concept Nine. Most if not all of the questions below can be applied to our personal and business lives, as well as to our interactions with our fellow DAers.

> *Concept Nine: "Good leaders, together with appropriate methods for choosing them at all levels, are necessary. At the world service level, the Board of Trustees assumes primary leadership for DA as a whole."*

1) The text of Concept Nine provides these characteristics in defining good leaders: aware of the limits of their authority; can generate respect and acceptance for their actions; listen carefully; open to persuasion and discussion; always willing to explain their actions; clarity and precision; calm and reasoned; prudent; humble; willing to admit error and to seek better ways of doing things; sense of humor; charity; ability to forgive; desire for unity; motivated by a love of our fellows and a desire to help and assist; faith and hope. Do you agree?
2) How can we uncover and develop these attributes in DA? In your business or workplace?
3) If you had to choose three of the attributes above as most important, which three would you choose? Do you have these three attributes?
4) How are leaders chosen in DA and BDA? In your business or workplace?

For any work or service group to create and maintain forward momentum, there must be one or more members willing to lead, where often leadership simply means going first or being out in front. Healthy role boundaries support scheduled changes in leadership, which we call rotation of service. In general, we carefully elect our leaders, then allow them to provide their best service for the period of duty we've granted them. To fire, dismiss, censure, or otherwise undermine the elected leaders in our spiritual community, often because of our unreviewed and unresolved resentments, is to resist and invalidate our group's conscience, which we believe is an expression of Higher Power's will for us.

The bottom-line is: Our triggers are ours, and we are reacting to something within us, our pasts, or our inventories. We encourage everyone to trust our trusted servants, especially those in leadership roles, as an act of defiance against our old behaviors. Let Higher Power, our spiritual election processes, and rotation of service judge and discipline our leaders. That's their role and purpose. Until we are elected to a leadership position, our role is to follow. It takes courage to follow other members' spiritual leadership. If we don't have the necessary courage, we can pray for it.