

THE TWELVE STEPS OF CRYSTAL METH ANONYMOUS*

1. We admitted that we were powerless over crystal meth and our lives had become unmanageable.
2. Came to believe that a power greater than ourselves could restore us to sanity.
3. Made a decision to turn our will and our lives over to the care of a God of our understanding.
4. Made a searching and fearless moral inventory of ourselves.
5. Admitted to God, to ourselves and to another human being the exact nature of our wrongs.
6. Were entirely ready to have God remove all these defects of character.
7. Humbly asked God to remove our shortcomings.
8. Made a list of all persons we had harmed and became willing to make amends to them all.
9. Made direct amends to such people wherever possible, except when to do so would injure them or others.
10. Continued to take personal inventory and when we were wrong promptly admitted it.
11. Sought through prayer and meditation to improve our conscious contact with a God of our understanding praying only for the knowledge of God's will for us, and the power to carry that out.
12. Having had a spiritual awakening as a result of these steps, we tried to carry this message to crystal meth addicts, and to practice these principles in all of our affairs.

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PHONE NUMBERS



CMA Conference Approved Literature

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www.crystalmeth.org
CMA Helpline - (855) 638-4373

4.17.2013

TO THE NEWCOMER

THE ONLY REQUIREMENT FOR MEMBERSHIP IS A DESIRE TO STOP USING.

Crystal Meth Anonymous

TO THE NEWCOMER

The purpose of this pamphlet is to help answer some of the questions newcomers may have about recovery through Crystal Meth Anonymous. This pamphlet has been written by members of our fellowship, all of whom have found recovery through CMA.

What is Crystal Meth Anonymous?

Crystal Meth Anonymous is a fellowship of men and women who share their experience, strength and hope with each other, so they may solve their common problem and help others to recover from addiction to crystal meth.

The only requirement for membership is a desire to stop using. There are no dues or fees for CMA membership; we are self-supporting through our own contributions. CMA is not allied with any sect, denomination, politics, organization or institution; does not wish to engage in any controversy; and neither endorses nor opposes any causes.

Our primary purpose is to lead a sober life and carry the message of recovery to the crystal meth addict who still suffers.†

Am I an Addict?

Only you can answer that question. For many of us, the answer was clear. We could not control our drug use. Our lives had become unmanageable.

Have you tried to stop using crystal meth and found that you couldn't? Do you find that you can't control your use once you start?

If so, you may be suffering from the disease of addiction. The fellowship of Crystal Meth Anonymous can help.

Can I Recover?

There is a solution. Our experiences may differ externally, but internally we believe they are very much the same.

Many of us that had been arrested, lost our jobs and the trust of our family and friends, now lead productive, honest and purposeful lives. To do so, we place our sobriety before all else and remain open to a spiritual life. If you want what we have, and are willing to go to any lengths to get it, then you are in the right place.

We encourage you to stay close to the CMA fellowship and experience recovery with us.

How Can I Stay Sober?

1. Attend meetings and fellowship.

Meetings are where we find the support of others who are recovering from crystal meth addiction. We suggest attending 90 meetings in 90 days in order to get a better understanding of how Twelve Step recovery can help you.

2. Get a sponsor and do Step work.

A sponsor is a person in the fellowship that helps guide us in working the Twelve Steps.

3. Get involved in service.

One of the best ways to stay sober is to help others in recovery. Even a person with only two days sober can help someone with one day.

What About God?

Crystal Meth Anonymous is a spiritual program, but we believe our members can define what spirituality means for themselves.

What is crucial to recovery is an adherence to spiritual principles. Among these, there are three—honesty, open-mindedness and willingness—that are vital. With these, we will not be defeated. ■

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WHAT IS CRYSTAL METH ANONYMOUS?

WHAT ARE THE TWELVE STEPS? WHAT ABOUT ALCOHOL AND OTHER DRUGS? HOW CAN I STAY CLEAN?

Crystal Meth Anonymous

What is Crystal Meth Anonymous?

Crystal Meth Anonymous is a fellowship of men and women who share their experience, strength and hope with each other, so they may solve their common problem and help others to recover from addiction to crystal meth. The only requirement for membership is a desire to stop using. There are no dues or fees for CMA membership; we are self-supporting through our own contributions. CMA is not allied with any sect, denomination, politics, organization or institution; does not wish to engage in any controversy; and neither endorses nor opposes any causes. Our primary purpose is to lead a sober life and carry the message of recovery to the crystal meth addict who still suffers.[†]

What are the Twelve Steps? The Twelve Steps of CMA are a set of principles designed to produce a spiritual awakening. Including prayer and meditation, the Steps guided us to a more honest way of living and helped us to repair the damage caused by our addiction to crystal meth. By working the Steps, we learned how to lead fulfilling, sober lives.

How does CMA work? Like other Twelve Step fellowships, CMA's program of recovery consists of three basic components:

- 1. Meetings and fellowship.** We attend meetings regularly to learn how others have stayed sober and to find support in our efforts to cope with fear, loneliness, grief or other emotions that might overwhelm us from time to time. After a meeting, we often go out as a group for dinner or coffee. At fellowship, we discuss the ideas we have just heard and get to know other members on a more personal level. Our experience has shown that daily attendance of Twelve Step meetings and fellowship are among the most effective ways to stay sober.
- 2. Sponsorship and Step work.** A sponsor is another recovering addict whom we choose to offer us guidance in working the Twelve

Steps of CMA. They also share with us how they have stayed sober and make suggestions to help us stay sober as well. Sponsors do not tell us what to do; the choices we make in recovery are ours alone.

- 3. Service and commitments.** We strengthen our sobriety by helping other addicts. We volunteer to do service. For example, we agree to make coffee, stock recovery literature, keep a group's finances, or stand by the door to offer a warm hello to a newcomer. These commitments keep us attending meetings regularly, help others in the program get to know us and provide us with the satisfaction of following through on our promises.

How is CMA different than other Twelve Step programs? We have found that we relate best to other crystal meth addicts because they understand the darkness, paranoia and compulsions of this particular addiction. The Twelve Steps of CMA were adapted from Alcoholics Anonymous. We do not believe we are better or worse than those in other Twelve Step programs. At the same time, many of us fail to fully identify with "a falling-down drunk" or, in the case of a heroin addict, "a nodding-off junkie." The hyper-extended length and intensity of crystal meth's effects, be it compulsive cleaning or sexual activity, were unique. Many of us have attended other Twelve Step programs, but the feeling of identification in the Rooms of CMA has helped us to keep coming back. After all, who but another meth addict understands the insanity that accompanies the high and, finally, that seemingly bottomless drop into depression that makes us desperate to use still more?

What about alcohol and other drugs? Many of us struggled with the suggestion that we give up alcohol and other unprescribed drugs, along with crystal meth. The first step in our recovery was for us to admit we were

addicts. We came to understand that our addictive behavior could easily be transferred to other substances. Physicians, psychologists and other professionals familiar with the treatment of our disease refer to this as cross-addiction. This is a very real danger. Further, cocaine, marijuana, alcohol or other drugs have often led us right back to crystal meth. For some of us, it took time, but for most it happened fairly quickly: Our innocent escape to the neighborhood bar sent us back to our crystal meth dealers in search of our drug of choice. It is important for us to remember that alcohol is a drug, period.

What about relapse prevention?

We experienced great relief when, in time, the desire to use crystal meth was lifted. We know that it is easier to stay clean than to get clean. Relapse never had to happen, but when it did, it was crucial for us to be rigorously honest about our using, and in any self-examination that followed. We returned to meetings immediately, called friends in the program, and discussed our obsession to use. We did not risk being further caught in the familiar patterns and torment of our addiction. We tried to accept our mistake, without being embarrassed. CMA members welcomed us back, listened and often made helpful suggestions as we redoubled our efforts in recovery.

Why one day at a time? The idea of never using crystal meth again was impossible for us to comprehend. In early recovery, we were encouraged to make a commitment each day not to use just for *that day*. This pledge was still too much for some of us. In these instances, we promised ourselves something along these lines: "I won't use crystal meth, *just for the next hour*." This helped us to stay in the here and now and not to get caught up in what *might* be. For these reasons, we say we stay sober one day at a time. ■

Area Assembly — The Area Assembly meets regularly within its respective State and is responsible for electing an Area Delegate who will attend the World Conference. Information that is brought back from the World Conference is discussed at these meetings and taken up the chain of communication to the meetings. The Area Assembly is also charged with selecting Regional Trustee nominees when those positions become vacant.

Area Delegate — The Area Delegate is the voice of the Area fellowship at the World Conference. That person is the direct link between the World Conference and the groups within his/her Area. They inform the World Conference of what is happening on the local levels and conversely, bring back information to the Groups about what business is happening at the world level.

Regional Trustee — The Regional Trustee is recommended to the Board of Trustees by the Areas within a geographical region (Mid Atlantic Region, Pacific Region, etc.). They are elected to the Board at the World Conference. Once on the Board they are entrusted with serving CMA as a whole rather than only the interests of the region from which they came.

World Conference — This is the annual assembly of the service body for Crystal Meth Anonymous. Because it is made up of Area Delegates as well as the Board of Trustees and the General Service Committee, it is considered the voice of the fellowship. This is where the General Service Committee gets its direction from the fellowship at large.

General Service Committees/Board of Trustees — These are committees that do the day to day business for Crystal Meth Anonymous. These committees of trusted servants handle issues like coordinating the writing and printing literature as well as taking care of the legal requirements with which every corporation must comply.

Our Fellowships' structure is referred to as an inverted pyramid with the groups at the top and World Services at the bottom. All of the trusted servants in between work tirelessly to make sure that the structure is in place to facilitate the transmission of the message of recovery to every addict that walks into a meeting of Crystal Meth Anonymous. In all these categories of service, there must be a two way flow of information as well as the constant observation of the 12 Traditions and the 12 Concepts of World Service. ■



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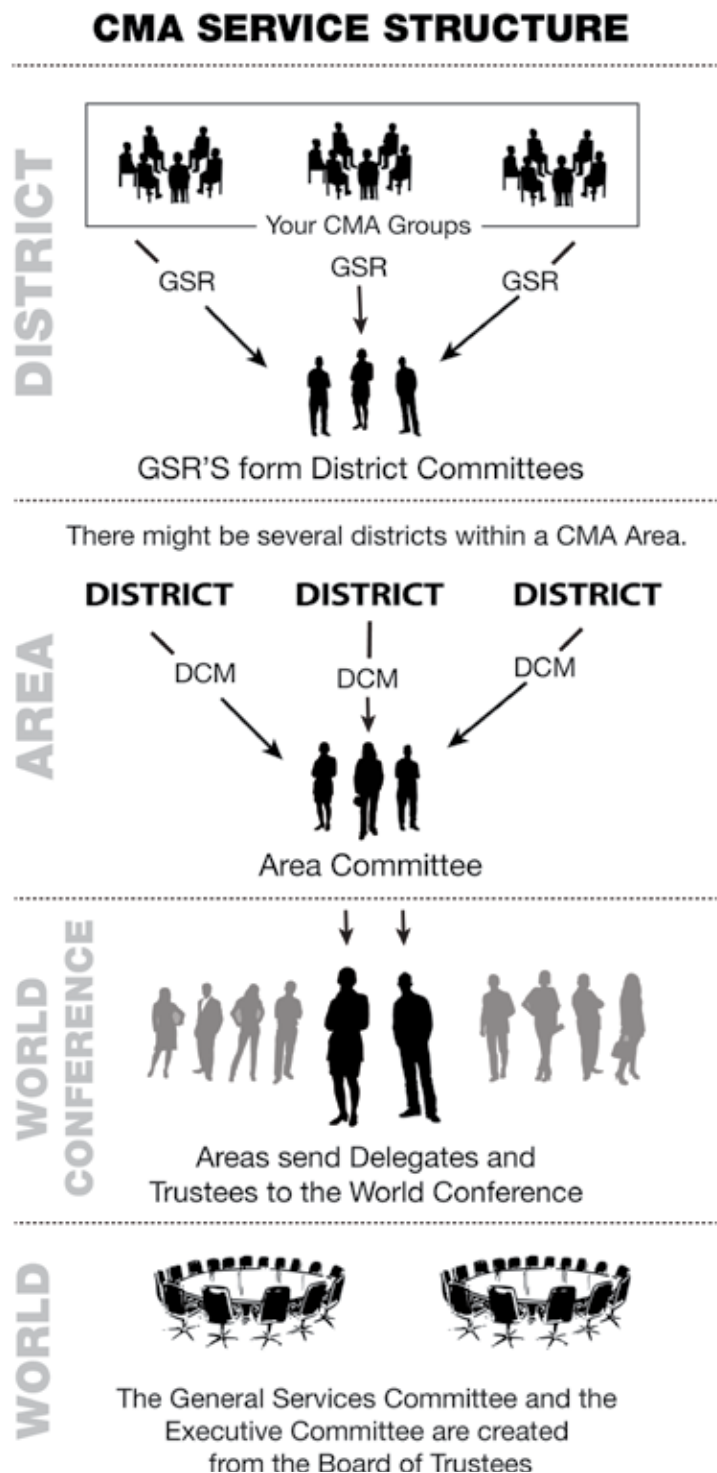
CMA

SERVICE STRUCTURE

AS A 12-STEP FELLOWSHIP, CMA RELIES ON ITS SERVICE STRUCTURE TO KEEP OUR COMMUNITY CONNECTED AND GROWING.

Crystal Meth Anonymous

As a young and developing 12-step fellowship, CMA relies on its service structure to keep our community connected and growing. The service structure has been set up to facilitate communication and smooth functioning of the work we do. It has also been designed to allow for growth in all of the diverse areas that CMA serves. Whether you are in a location that has a vibrant multi-leveled structure or in one that has only a few meetings, there is a direct line from you to CMA World Services. This pamphlet is designed to be a basic outline of the overall service structure of CMA. You can refer to the CMA Service Manual for more detailed information.



Groups/Meetings — This is the level that most of us are familiar with. The meetings that we all attend are the most important part of the service structure. Every other level of service exists in order to help these Groups or Meetings stay connected and grow. The Group also has the voice with the most impact in CMA. The voice of the Group is determined by its group conscience and communicated by its General Service Representative (GSR). It is transmitted through the GSR to the next level of service, the District level.

District — A District is a collection of individual meetings that each send a GSR to form a local committee. This District Committee meets regularly to transmit the groups' voice down the service structure and to bring back any business or news from its Area or CMA World Services. The size of the District is usually determined by the number of meetings in that given location and the local geography. Most large cities have one or more Districts that connect all of the meetings in that metropolitan region. The Districts first function is to be part of the communication chain that connects each group with the next level of service down the line.

Area — The Area is the next geographical grouping within CMA. Each Area corresponds to a single state within the United States. The Area, or State, may contain several Districts (discussed previously). Each District sends a representative called a District Committee Member (DCM) to the Area Assembly. Others that gather for these statewide Area Assemblies are individual GSR's, other meeting officers, the Area Delegate to the World Conference, the Regional Trustee or even individual members of the fellowship. In this way, information is passed from the local districts on to the CMA World and visa versa.

phone calls to our sponsor and fellows. And we continue to make phone calls until we find someone to talk to and the desire to use begins to subside. Other fellows can remind us of the end result of picking up the first drug or drink, and help us apply spiritual principles to whatever is making us insane. As we continue to recover, we find that our sober network of connections grows and we develop true friendships where we don't only use the phone when we're in crisis.

Playing the DVD As we move through life in recovery, there will be situations that catch us off-guard. We may see an ex or an old dealer, or something on TV sets it off. However strong that urge may be to pick up, we take a deep breath and quickly work Step One: We think about the whole event, not just the excitement of getting the drugs and taking the first hit. Honest reflection tells us that if we use, we will end up all alone again, isolated from the world and even from ourselves. The disease of addiction makes us think we can get high just this one time, but we cannot. Honestly looking at our history, we find our best option is to call our sponsor and find a meeting of other recovering addicts who will listen to our thoughts and cravings.

Sharing At this point, we might simply enjoy this state. When we have the urge to use or life is becoming difficult, we share about it in a meeting or with our sponsor or a fellow addict. It's not a bad thing to talk about our thoughts and feelings, no matter what they are. A thought is only a thought; a feeling is not a fact. Talking it out, we quickly see that we don't have to act on all of our misguided plans and the pain passes. We also share about when our lives are progressing well. Sharing this type of experience reinforces the notion that the program works and our lives do get better when we stay sober.

Smart Feet Within the first few months of continuous recovery, especially if we're working a ninety in ninety, we start to develop what we call "smart feet." We have the meeting schedules, we

know where all the club houses, church basements and community centers are in addition to all the diners and cafes where recovering people hang out. We've gotten in the habit of avoiding dangerous streets where old dealers lived. In short, our feet know where to take us even when our heads tell us to go elsewhere.

Suggestions If we earnestly desire to be sober, we have a chance to live a new life. Some people try to get sober on their own willpower and fail, but in CMA we are encouraged to reach out and get help from recovering people. We came to the fellowship because our willpower alone had failed us, leading us back to crystal meth or other mind-altering substances. We had a history of bad decisions; the answers we came up with did not work. Taking suggestions—such as reading pamphlets, using some of the tools here, and working the Steps—is central to our recovery.

We have found that any addict's successful recovery is based in working the Twelve Steps. These suggestions are presented as additional tools to complement the Steps based upon the experiences of our fellows in recovery. Just for today, we choose to stay sober by continually working our programs and using these tools. ■



CMA Interim Approved Literature

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EXPERIENCE OF THE FELLOWSHIP

SUGGESTIONS THAT HAVE COME FROM THE COLLECTIVE EXPERIENCE OF MANY MEMBERS
Crystal Meth Anonymous

All of the suggestions here represent behavioral changes that align with working the Twelve Steps of Crystal Meth Anonymous. But they are not a substitute for finding a sponsor and starting on Step work. Once we have made the choice to remain sober—just for today—and cleared a bit of healing space for ourselves, we continue to turn ourselves over to the program. No acceptance of powerlessness is truly complete until we have pushed forward with the real work of recovery: the Twelve Steps.

These suggestions have been taken from the experiences of addicts who got clean—and stayed clean. All of the concepts presented here complement working Steps One, Two, and Three. When we accept our powerlessness over drugs, we will certainly avoid “people, places, and things” that remind us of using. As we are coming to believe that a Higher Power can restore us to sanity, it gets easier to “act as if we have a higher power” we can overcome the day’s sober challenges. And what could be more in keeping with “turning our will over” than willingness to take suggestions? So think of these as step One-Two-Three habits—strategies many of our sponsors and fellows have passed on to help us stay honest, open-minded, and willing.

A.B.C. “Alcohol becomes crystal.” A drink will impair our judgment and often lead us back to a dealer. Besides, alcohol is a drug and today we are trying a new way of living that doesn’t require chemical escapes and fantasies.

Acting As If We are powerless over drugs. It’s a problem that many of us have tried to think our way out of, but found we could not. However, we can learn to act our way into right thinking. We take sensible suggestions from our sponsors and our fellows. We do the next right thing. We show up for life at long last.

Bookending As addicts, we were used to seeking immediate gratification. If we have to attend a social gathering or event where there

will be alcohol; or if we have a court date, job interview or some other especially triggering appointment, we check in with our sponsor or another recovering addict before and after. This keeps us honest and gives us a chance to unload any feelings that might come up and defuse any cravings that might arise.

Counting Days Nothing beats the cheerful moral support of a warm round of applause as we count up to thirty days, sixty days, ninety days, and so on. Apart from feeling a sense of achievement and connection, we are getting something much more practical: experience living sober. Each passing day, week, and month represents many challenges we have overcome in sobriety. More importantly, achieving a milestone shows the newcomer that sobriety is possible.

Fellowship Within CMA We learn to develop relationships with other members of the fellowship. We look forward to them sharing their experience, strength and hope with us. We ask them how they did it, and they help us learn how to live life in recovery. We join them for the meeting after the meeting to socialize. You may feel a little crazy at first, and that’s okay—we all did! When we were using some of us sank deeper into misery than others; some sought help before things spun out of control. But beneath our differing exteriors, we are all the same. And if we can stay sober, anyone can do it. Ask us how—we can help.

H.A.L.T. We don’t let ourselves get too “hungry, angry, lonely, or tired.” We learn to take care of ourselves in recovery. With our screwed up wiring, natural impulses to eat and sleep can easily morph into drug cravings. Feelings like anger and loneliness can appear intolerable. Our sponsors taught us early on to check ourselves any time we had an urge to use and ask, “Am I in H.A.L.T.?” Nine times out of ten, we don’t really want to get high. We just need a friend to talk to, a good night’s sleep, or even a cookie.

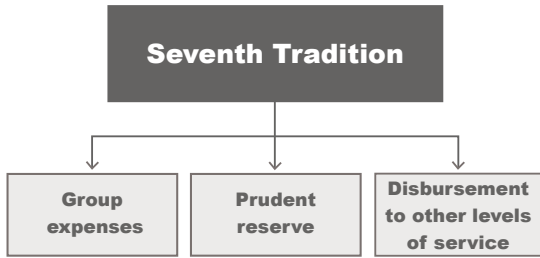
Make The Bed This little habit and others like it help us learn how to show up for ourselves, something we aren’t used to doing. One good habit leads to another.

Ninety in Ninety Many of us used daily, so we took the suggestion to attend ninety meetings in ninety days to heart, replacing the environment of the dope house, sex club or prison cell with the rooms of recovery. Ninety days is also a useful period because it takes us through three months—a season—of being sober. By the time we reach that first milestone and get our ninety-day chip, we’ve developed a routine we want to continue since we’ve built a new life full of wonderful sober experiences.

Outside Help Inside the rooms of recovery, we are all just addicts helping one another to get and stay sober. However, as we are recovering, we may need to seek some professional advice or outside services, such as those from a lawyer, doctor, financial advisor or psychiatrist. Though we may know such professionals inside the rooms, we must keep in mind that we are only in the rooms to recover. When we do need legal advice, medical attention, or help with any other “outside issue,” we go get it. Today we take care of ourselves.

People, Places, and Things We often hear in the rooms: “If you go to the barber shop often enough, you will get a haircut.” We do our best to avoid people, places and things that may trigger us. But sometimes, we do not have a choice. If we have to live or work around people or things that tempt us, we take care to keep in close contact with our fellows and sponsors. It is important to be honest about our motives. Whenever possible, we stay away from anyone or anything that triggers thoughts of using—a certain ex-lover, a particular street, or even a special song.

Phone Numbers Whenever we start to feel the urge to pick up, we start making



‡According to the Fourth Tradition, each group is autonomous except in matters affecting CMA as a whole. Therefore, it's up to each group to decide how to use its money, but many CMA groups follow these suggested guidelines:

- Groups in areas with three levels of service structure typically give 50 percent to their District or Intergroup, 30 percent to their Area, and 20 percent to the GSO.
- Groups in areas with two levels of service structure usually send 75 percent to Area or Intergroup and 25 percent to the GSO.
- Groups in areas with one level of service structure just give 100 percent to the GSO.



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THE GROUP TREASURER

Crystal Meth Anonymous

The Group Treasurer

The pamphlet “What is the Seventh Tradition?” answers many of the questions about how and why Crystal Meth Anonymous is self-supporting. Each CMA group is autonomous; being self-supporting through its members’ Seventh Tradition contributions is essential to maintaining that autonomy. Proper management of the group’s finances helps ensure that the group can support itself and manage its expenses with integrity, and is able to afford a safe place to carry the message to the addict who still suffers. The group treasurer is the trusted servant responsible for handling the group’s financial contributions, expenses, assets, and liabilities. In addition, the group treasurer plays an important role in the CMA service structure, supporting both the individual group and CMA as a whole.

The following are a set of suggestions based upon our fellowship’s experience to guide the group treasurer in fulfilling their service commitment. Some groups lacking the support of an established service structure may not need to apply all these suggestions, while other groups may need more guidance. Additional resources can be found at crystalmeth.org. Experienced members of the fellowship, including members of local meetings and service groups, may be able to provide additional guidance relating to group treasurer responsibilities.

What are the requirements and responsibilities of the group treasurer?

Based upon the experience of the fellowship, it is suggested that the group treasurer have at least one year (and preferably two years) of continuous sobriety and have a working experience of the Twelve Steps and Twelve Traditions of CMA. To hold this service commitment, many groups require that

the group treasurer be employed or have a primary source of income. Limiting the term of service for the group treasurer as determined by the group’s conscience is also recommended.

The main responsibilities of the group treasurer include the collection, safekeeping, and disbursement of funds. Maintaining a file of documents pertaining to group operations, which may include treasurer reports, statements, and contracts, is suggested. A group that is connected to a more robust service structure might consider opening a bank account. Regardless, all financial transactions should be well-documented and reports should be presented at group business or group conscience meetings.

What is a treasurer report? Why should they be prepared and presented?

Integrity, transparency and accountability are guiding principles for the group treasurer to provide a clear picture of the group’s financial state. The group treasurer is encouraged to prepare monthly and annual financial reports to be shared openly with the group at regularly scheduled business meetings. A treasurer report should document income, such as the Seventh Tradition collection and literature sales, and various expenses which may include rent, chips, and literature. The report should also help group members make informed decisions regarding distribution of funds in line with its financial well-being.

How should the money be safeguarded?

Safeguarding the Seventh Tradition funds is imperative because this money pays for group expenses. Whether the money is kept in a bank account or alternate safe place,

providing transparency and accountability helps safeguard the group’s money. This includes establishing a policy so that no one person has sole access to the group’s assets, if possible. That way, if the unforeseen were to occur, access to the group’s funds would not be hindered.

What is a prudent reserve? Why should a group have one?

A prudent reserve is an amount of money put aside for use in extraordinary circumstances to ensure the group remains open for the newcomer. The prudent reserve allows a meeting to continue to operate and carry its message when contributions are lower or if, for some reason, expenses increase dramatically. Each group has the autonomy to set its own guidelines; however, an amount covering three months of operating expenses is used by many CMA groups. Our experience shows that these funds should remain relatively small to prevent groups from being distracted from their primary purpose.

How should disbursement of group funds be handled?

The group treasurer first pays for the group’s approved operating expenses and maintains its prudent reserve. Tracking payment information and keeping receipts is recommended, as is paying bills in a timely fashion. Any money beyond the prudent reserve may be distributed to intergroups and to the CMA service structure, as suggested in the “What is the Seventh Tradition” pamphlet (see below). However, the distribution of funds and policy regarding contributions to other levels of the service structure should be voted on at business meetings and affirmed by group conscience.



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SERVICE IN CMA WHAT IS H&I ?

WHAT HAPPENS AT A HOSPITALS & INSTITUTIONS MEETING? HOW DO I GET INVOLVED? HOW AM I TRAINED?
Crystal Meth Anonymous

OUR PURPOSE

The primary purpose of the Hospitals & Institutions Committee is to carry the Crystal Meth Anonymous message of recovery to individuals who are confined, restricted, or otherwise unable to attend a Twelve Step CMA meeting.

Many times, an H&I meeting is the first introduction to Crystal Meth Anonymous that many inmates, clients, or patients receive. Therefore, it is important that our message of recovery through the Twelve Steps be informative, clear, concise, positive, and solution oriented.

What is an H&I meeting?

An H&I meeting is a Twelve Step recovery meeting that takes place inside jails, treatment centers, hospitals, recovery homes, sober living environments or any other institution or facility where access to CMA meetings, for those inside, is limited or restricted. We use conference approved literature and provide this literature to those attending our meetings.

What happens at an H&I meeting?

There are many formats that can be used at an H&I meeting such as: Topic & Discussion and Question & Answer, just to name a few. Ideally, a panel should consist of two crystal meth addicts sharing their personal experience with recovery and staying sober through the Twelve Steps. Bringing recovery to confined addicts must be of paramount importance, so there may be times where a panel will be facilitated by only one member. In many ways, H&I meetings resemble regular CMA meetings including the celebration of milestones in sobriety.

Why should I volunteer?

Many crystal meth addicts encounter an enhanced quality of recovery through their participation in H&I sharing. Many describe it as being an incredible experience knowing they have made a difference. Our identity, as recovering crystal meth addicts, provides us with a unique perspective to carry the message of recovery to other crystal meth addicts. Other benefits of H&I service include:

- Helps us to maintain our recovery.
- Helps another to find recovery.
- It challenges and improves us.
- Helps us to stay connected.
- Provides hope for the newcomer.

How do I get involved?

It is easy to become a member of your local H&I committee. If your District has an existing H&I committee, simply attend the next scheduled business meeting and complete an information form. By doing this, you will be placed on the volunteer list. If your District is new or not well developed, please contact World H&I for instructions on how to start a meeting. There are sobriety requirements to serve on certain panels. Also, there are clearance requirements for certain facilities such as prison. Not every facility has strict requirements. Details will be explained at the business meeting. If you have a desire to serve we can find a place for you.

How am I trained?

First, we want to assure you that you will not be expected to facilitate an H&I meeting alone or without any guidance or assistance on your first several panels. When you attend the business meeting, we will arrange for an orientation and you will be paired with an experienced H&I panel leader. In this way, you will be able to learn and get comfortable with H&I service. After a period of time, you will then be able to carry out the responsibilities of a panel leader. Panel leaders are sometimes expected to work alone. H&I panels will optimally consist of two members. Often there will be more than two members present, but you should be prepared to lead the panel by yourself when necessary. Panels are vital in carrying the message so be prepared to do whatever you need to do to make the panel a success. Panels should be supplied with all of the necessary tools and information to carry the CMA message of recovery.

We are guests...

Always remember that we are guests of any facility where our meetings are held. As such, we must be respectful, act responsibly, and comply with all regulations. Additional training and orientation will be provided for certain facilities with stricter requirements. ■

Sponsors

We can't do this alone. Most of us have tried to stay clean on our own. We weren't able to do it for long. Without the support of our sponsors and other recovering addicts, we were lost. As we worked the Steps, our sponsors became amazing resources. They worked the Steps and have been through all kinds of tough challenges—*sober*. The collective experience of the fellowship as expressed through our sponsors gives us guidance in our new lives.

Keep in mind that these tools are not meant to overwhelm us. They are based on the experience of addicts who have found a solution. The basis for any addict's recovery in CMA starts with the Twelve Steps.

THE TWELVE STEPS OF CRYSTAL METH ANONYMOUS*

1. We admitted that we were powerless over crystal meth and our lives had become unmanageable.
2. Came to believe that a power greater than ourselves could restore us to sanity.
3. Made a decision to turn our will and our lives over to the care of a God *of our understanding*.
4. Made a searching and fearless moral inventory of ourselves.
5. Admitted to God, to ourselves and to another human being the exact nature of our wrongs.
6. Were entirely ready to have God remove all these defects of character.
7. Humbly asked God to remove our shortcomings.
8. Made a list of all persons we had harmed and became willing to make amends to them all.
9. Made direct amends to such people wherever possible, except when to do so would injure them or others.
10. Continued to take personal inventory and when we were wrong promptly admitted it.

11. Sought through prayer and meditation to improve our conscious contact with a God of our understanding praying only for the knowledge of God's will for us, and the power to carry that out.
12. Having had a spiritual awakening as a result of these steps, we tried to carry this message to crystal meth addicts, and to practice these principles in all of our affairs.

The Twelve Steps of Alcoholics Anonymous. 1. We admitted we were powerless over alcohol, that our lives had become unmanageable. 2. Came to believe that a power greater than ourselves could restore us to sanity. 3. Made a decision to turn our will and our lives over to the care of God as we understood him. 4. Made a searching and fearless moral inventory of ourselves. 5. Admitted to ourselves, to God, and to another human being the exact nature of our wrongs. 6. Were entirely ready to have God remove all these defects of character. 7. Humbly asked Him to remove our shortcomings. 8. Made a list of all persons we had harmed, and became willing to make amends to them all. 9. Made direct amends to such people wherever possible, except when to do so would injure them or others. 10. Continued to take personal inventory and when we were wrong promptly admitted it. 11. Sought through prayer and meditation to improve our conscious contact with God as we understood him, praying only for knowledge of His will for us and the power to carry that out. 12. Having had a spiritual awakening as the result of these steps, we tried to carry this message to other alcoholics and to practice these principles in all our affairs.

**The Twelve Steps and Twelve Traditions of Alcoholics Anonymous have been reprinted and adapted with the permission of Alcoholics Anonymous World Services, Inc (A.A.W.S.) permission to reprint and adapt the Twelve Steps and Twelve Traditions of Alcoholics Anonymous does not mean that Alcoholics Anonymous is affiliated with this program. AA is program of recovery from Alcoholism only - use of A.A.'s Steps and Traditions, or an adapted version of its Steps and Traditions in connection with programs or activities which are patterned after A.A., but which address other problems, or in any other non-A.A. context, does not imply otherwise.*



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SOBER TOOL KIT

Crystal Meth Anonymous

Recovery can be pretty daunting in the beginning. The thought of going a whole day (even an hour!) without getting high is frightening. How did we do it? We kept it simple: We admitted we were addicts. We made a decision to not pick up, no matter what. If admitting we were addicts and making a decision sound challenging, don't worry. Recovering addicts over the years have developed practical tools that help keep us sober even as we wrestle with these larger questions. This Tool Kit describes the most common strategies we used.

The Twelve Steps

It's never too early to start the Steps—the simple plan for living that keeps us sober a day at a time. We did this work honestly and thoroughly, following our sponsor's suggestions. Working the Steps gradually freed our minds from thoughts of using and addictive behaviors. Ultimately, they brought us to an awakening of the spirit which relieved us of the obsession to use.

The Twelve Traditions

Many of us wondered what the Twelve Traditions have to do with keeping us sober. The Twelve Traditions suggest how we conduct ourselves as a group and how we relate to each other and the fellowship. They remind us that personal recovery depends upon CMA unity, that as members of CMA we are vitally important to one another. The Traditions help us maintain the integrity of our fellowship and provide a safe environment for recovery.

Abstinence

Crystal Meth Anonymous suggests abstinence from all mind-altering substances. If we truly believe we are addicts, we must accept that any drug use will lead us back into our chaos. The first one is the problem, not the last. We learn how to stay sober one day at a time. The truth is we don't have to use again, no matter what.

Higher Power

For most of us, CMA was our last resort. Our willpower was not enough. We needed a power greater than ourselves—something stronger than our addiction—to stay clean. In the Fellowship of CMA this power is often called God, God of Our Understanding, or Higher Power. Try to keep an open mind. There are as many concepts of a Higher Power as there are people in CMA. Your Higher Power should make sense to you, and your relationship with your Higher Power is entirely personal. The most important thing is that *your* Higher Power works in *your* life.

H.O.W.

Honesty, Open-mindedness, and Willingness are essential principles of recovery. We use them as a guide for our developing sobriety and to help us accept people, places and institutions as they are. We are honest in our intentions and our actions. We strive for the open-mindedness and willingness to a spiritual solution and to accept suggestions.

Literature

Recovery literature gives us insight and comfort, especially when we can't get to a meeting or reach another fellow. It explains how we use the Steps to form the basis of our sobriety and relates the experience, strength and hope of our members. We hear the voice of our fellowship in the stories of other addicts getting clean, such as those found in *Crystal Clear: Stories of Hope*.

Meetings

Meetings provide a safe shelter where we find support, direction, and fellowship. Meetings give us the chance to listen to the experiences of newcomers who remind us that using is still a nightmare, as well as to the triumphs and struggles of those living in the solution. Even when we have been sober for a substantial period of time, we continue

to show up at meetings so newcomers can find the help they seek—just as we found it when we were new.

One day at a time

We try to live in the moment. Yesterday's problems are yesterday's affairs, and tomorrow's surprises can wait until tomorrow. If we can focus on staying sober today—keeping in touch with our sponsor and other fellows, leaning on our Higher Power, going to meetings, and working the Steps—we can be happy, joyous and free. Regardless if we have ten days or ten years, we all are only promised a daily reprieve based on our spiritual condition.

Prayer and meditation

Recovery in CMA is a spiritual journey. Through prayer we reach outward to the universe instead of relying on our selfish egos. We learn to meditate, we create moments of calm in our lives instead of reacting to our emotional turmoil. Prayer and meditation also served a practical purpose, helping us through moments of crisis. We ask our Higher Power for the next right word or action, listening for a little help to accept our situation or ourselves.

Service

One of the main principles of the program is that we give it away to keep it. Whether through setting up the meeting room, acting as secretary for our home group or working on a committee, service keeps the fellowship running smoothly. Service keeps us connected and takes us out of our own heads. And we don't have to chair a meeting or join a committee to be of service. We learn to look everywhere around us to see how we can help. Showing up, taking a chip, sharing our experience with the Steps, and talking honestly about our lives in sobriety—by taking part in the fellowship we are being of service.



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STAYING SOBER BREAKING THE RELAPSE CYCLE

RELAPSE IS NOT A REQUIREMENT. HOW DOES A RELAPSE HAPPEN? STEP ONE. THERE IS A SOLUTION.
Crystal Meth Anonymous

Many people in recovery whose lives were ruined by meth pick up drugs again out of desperation. We are addicts: We're wired for using in good times and bad. If it should happen to you—if you relapse—don't give up! It may feel like the end of the universe, but it doesn't have to be. It can be a new beginning. Please, please come right back. Relapse doesn't mean we will never be able to stay sober. It just means we need to try again if we really want to live a life free of active addiction.

Relapse is not a requirement

Though relapse is a reality for some, it doesn't have to be a chapter in every recovery story. We try not to use the excuse of others who slip and still recover to use once more—especially because the consequences of a slip can be devastating. Maybe we find an hour's relief from whatever problem chased us out, or a moment of the old excitement we were craving, but then it's just new kinds of hell. The last time you got high, was it pretty? Some of us in Crystal Meth Anonymous ended up in a hospital. Others finished our last run after a police chase, sporting a pair of shiny bracelets and some new bruises. Some of us sold our body and soul for that last high. Still others don't come back.

If we do relapse and make it back to the rooms, the best thing we can do for ourselves and others is pick up a newcomer chip and share our experience openly. Other addicts will benefit from our experience. We can remind them that using never gets any better. Above all, we should be kind to and forgive ourselves. We keep coming back until the program sticks, and we stay. In the fellowship of CMA we find the support we need to hang on to recovery and start new lives. Fellow addicts will love us until we can love ourselves enough to work the Steps and recover.

Our experience teaches we never have to use

again. The program of recovery works when we avoid getting high one day at a time. Sometimes, we have to take it minute by minute. If we fall off, we get up and try again! Our recovery is successful if we work for it. When we work as hard to stay sober as we did to get loaded, we will recover. And recovery for us means being given a new life we never dreamed possible.

How does a relapse happen?

Those of us who don't relapse stay sober because we work for it. Are you ready to work for it? In time, we learn to recognize when we are in "relapse mode" so we can stay sober in tough times. We believe a relapse begins long before we return to using. Most of the time, before we turn back to crystal, we start with alcohol or some other drug. This is why CMA members practice complete abstinence from all mind-altering substances.

Other signs of slippery thinking: Often we begin skipping meetings or stop going altogether. Some addicts start isolating from their sponsors, friends, and support networks. Others may return to using because we stop working the Steps or refuse to work them at all. Difficult situations may lead us to believe that using is the only way out of our misery. The common thread is that the drive for isolation at the core of our disease begins to disconnect us from the program and fellowship so vital to our survival.

What can we do if we sincerely wish to stay sober but still have the desire to use? We get a sponsor and work the Steps. We practice the principles of honesty, open-mindedness and willingness, and we take action. Taking suggestions from our fellows who stay sober, we can begin to learn a new way of living. Remember, CMA is a spiritual program; the standard relapse prevention tools work only so well. We greatly increase our chances of staying sober when we work the Steps, develop a relationship with a Higher Power of our

understanding, clean up the wreckage of our past and help others.

Admission and Acceptance

It's never too soon to get a sponsor and start working the Steps. We may hear people suggest that the only Step you work perfectly is the first one: "We admitted that we were powerless over crystal meth, and our lives had become unmanageable." It's true. On any day that we're truly living this Step, we are more likely to stay sober.

Why did we come to CMA in the first place? If we didn't have someone breathing down our necks, were court ordered, or have an intolerable feeling deep inside, we probably wouldn't be here. Are we powerless over crystal meth? Is life unmanageable? If we're ready to accept this truth, we admit it every day, one day at a time, even after we've learned to pick up chips instead of meth. Once we accept this basic truth about ourselves, we have taken the first step towards recovery.

There is a solution

Crystal meth used to seem like a good answer to our problems. Not anymore. We came to CMA because we finally realized that our drug use was causing most of our difficulties. So when the urge to use again becomes strong, we take a deep breath, reach out for help, and trust in the better answer we are finding a day at a time in our fellowship, in the Steps, and in our Higher Power. We never have to use crystal meth or any other drug ever again. ■

Over-the-counter drugs

Over-the-counter drugs possess risks, especially if they are mind-altering substances. They can get us high—just as alcohol and other drugs can—becoming new problems with new consequences and unmanageability. Many of us talk to our sponsors honestly about any and all chemicals we take, just to be on the safe side.

Clean and Clear

In recovery, we practice a new way of life without drugs and alcohol. Today, many of us can't imagine any feelings—good or bad—from which we would have to escape by taking a drug. We can tolerate discomfort and see what new experiences might be on the other side of it.

In our active addiction, our lives revolved around drugs: looking for drugs, being high, coming down from using, “white knuckling” it to stay clean for short periods.... Everything took a back seat to drugs. Clean and sober, living a program of recovery, this is no longer the case. Remaining abstinent and working the Twelve Steps, we have a spiritual awakening—a change in our personalities. The obsession to use is lifted. We find a new freedom and a new happiness, a life beyond our wildest dreams. ■



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WHAT ABOUT ALCOHOL & OTHER DRUGS?

ALCOHOL, RECREATIONAL DRUGS, PSYCHOPHARMACEUTICALS, PRESCRIBED MEDICATIONS AND OTC DRUGS
Crystal Meth Anonymous

The goal of Crystal Meth Anonymous is to help crystal meth addicts lead a life free of active addiction. CMA recommends total abstinence from all drugs, including alcohol, for the following reasons:

1. Many crystal meth relapses start with alcohol or another drug.
2. Addicts tend to use any substance addictively. When we do, we find ourselves with the same problems and maybe some new ones.
3. We have found our spiritual lives compromised if we use any mind-altering substances whatsoever. Abstinence works best if we want to live the richest and fullest of lives.

Alcohol

Many of us didn't come to CMA because we had a drinking problem. "Alcohol was never an issue for me," is commonly heard in meetings. But our experience has shown drinking alcohol can be a disaster.

We've seen it happen many times: ABC, or "alcohol becomes crystal." One drink easily leads to two or more, and once we are under the influence, we are much more likely to use. Inhibitions are down. Judgment is impaired. We may feel a little high, but not high enough. We might start off with one friendly drink at an office party and end up calling our old drug dealer that same night. Others experiment with "manageable" drinking, sticking to one or two drinks with seemingly no apparent consequences. But that can be a slippery slope. Once we are drinking, it's not such a big leap to start using crystal meth again. Stories of those who thought they could drink like "normal" people are common in our fellowship. But ultimately, our goal is to live free of active addiction, not to switch from one substance to another.

Being around alcohol

Since alcohol is legal and commonly accepted in many social settings, we may find ourselves in situations where coworkers, friends or family members pressure us to drink socially. Even if they know we are addicts, they may not understand why we choose not to have a glass of wine at dinner or a champagne toast at a wedding. At times, we may need to be in a setting where there is alcohol. When we go to parties and work or family functions where alcohol is served, we must be rigorously honest with ourselves about our motivations for being there, and about our ability to stay sober in a situation where others are drinking. If we feel tempted to drink or do drugs, we can call our sponsor or other fellows for help, and if necessary, leave the scene. When offered alcohol, we suggest that saying, "No, thank you. I don't drink" is more than sufficient as we do not owe an explanation to anyone. This simple statement will become easier in time as we get used to our new life in recovery.

Recreational Drugs

Recreational drug use can lead us back to our addiction just as alcohol can. Many of us returned to crystal meth—our drug of choice—when we used other recreational drugs. Just as alcohol can lead to a new addiction, so can any recreational drug. Substituting one drug for another generates new consequences and finds us new flavors of unmanageability. Is hitting a new bottom the life we want?

Prescribed Medications

We are not doctors. Prescriptions are sometimes necessary; being in recovery does not mean we compromise our health or suffer needless pain. As people in recovery, we are learning to take care of ourselves. However, we should be careful about using our health problems as a reason to compromise our new life. Certain prescribed medications that alter our mood can be a cause for concern. We tell

our doctors we are recovering addicts so they can be more careful about what they prescribe. Some doctors with good intentions may not be versed in addiction—the spiritual nature of our lives is not their area of expertise. Besides, some of us are good at manipulating our doctors: A doctor willing to write a prescription and an addict looking to get high is a bad combination.

The decision to take some medications that alter our mood is personal and individual. We suggest a spiritual solution first whenever possible. Taking a pill may rob us of the chance to learn and truly alleviate our discomfort. We talk to our doctors, sponsors, and trusted fellows, and try to do the right thing.

Psychopharmaceuticals

Rigorous honesty and respect for others is important in this area. We have known people who were bipolar, schizophrenic, or clinically depressed and could not stay sober—or function—without medically necessary drugs. Informed professional supervision is essential in this arena. Some of us were already on these medications when we came into CMA. We talked to our doctors because stopping abruptly can be very dangerous.

In early recovery, we may experience many strong and unfamiliar feelings. Recovery is a new way of life—we often feel overwhelmed. When we are first getting clean, some of us experience drug-related depression and paranoia. Some of us suffer from withdrawal. These times are difficult, but they are not necessarily indicators of ongoing mental illness. Meetings, our sponsors, our fellows, prayer, meditation, and working the Twelve Steps get many of us through tough emotional times. We remember that we are not experts in the medical treatment of mental disorders.

Is CMA a religious organization?

No, CMA is not a religious organization. There are no set religious beliefs to which members must subscribe. No beliefs of any kind are required. Even the Twelve Steps are only suggestions. People of all beliefs are equal members in the fellowship of CMA and have achieved sobriety.

It is important to remember this: We didn't necessarily come to CMA to find religion. We came to this fellowship because we could relate to others who were also addicted to speed and who had found a way out of that obsessive cycle of addiction. We have found replacing that old master speed with a kinder, gentler Higher Power gives us the freedom to learn and grow in our recovery.

A few suggestions for newcomers

- Remember that CMA is a spiritual, not a religious, fellowship.
- Try to keep an open mind.
- Find others with whom you can talk about spirituality
- Find a Higher Power that suits you.
- Use the group as your Higher Power if that helps.
- Don't worry if you are uncertain.



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WHAT ABOUT GOD?

THE QUESTION HERE IS WHAT DO YOU THINK ABOUT GOD? WHAT'S YOUR DEFINITION OF A HIGHER POWER?
Crystal Meth Anonymous

What about God?

The question here is what do *you* think about God? What's your definition? God the Mother, God the Father? A Universal Force? Or do you not believe in God at all? Not sure? It is *ok!* This is not a religious program. CMA suggests we develop a relationship with a power greater than ourselves. This power is of your own understanding, or misunderstanding—it can be anything you choose, provided it makes sense to you. Your conception of a Higher Power is just that, *yours*.

Something had to change

Almost none of us came to CMA looking to find God. We came to CMA because we wanted to stop using meth, because we had a sincere desire for our lives to get better, or for a thousand other reasons. For far too long crystal was a power greater than ourselves. It dictated when we got up, when we passed out, and everything we did in between. Speed was our master... The fact of the matter is we really were no stranger to a Higher Power. Now something had to change. Whether we were court ordered, sent by our family and friends, or sick and tired of being sick and wired, we came to CMA because we could not quit on our own. Soon after arriving in the fellowship we began to realize the thing that needed to change was us.

For most of us, CMA was our last resort. Our willpower hadn't been enough. Our own resources had been insufficient. We felt doomed to a life of active addiction without some outside help. Fortunately, CMA and its solution were there for us. In the First Step, we admitted we couldn't stop using on our own; we were powerless to do so. We could no longer bear the unmanageability of our using lives. We needed a power greater than ourselves—something stronger than our addiction—to get clean. In the fellowship of CMA this power is often called Higher Power, God of our understanding or God. The most important thing is that *your* Higher Power can work in *your* life.

We came to believe

Try to keep an open mind. There are probably as many concepts of a Higher Power as there are people in CMA. Some of us already had a clear idea of our spirituality when we came to CMA or began to re-explore the God we grew up with. Others decided to personalize a version of God they could relate to more easily. For others, God was not a being, but a spiritual concept: a force or the system that underlies the universe. Your Higher Power could be a concept such as love, hope, faith or compassion, or as many of us found, an unsuspected inner resource. Making your Higher Power the CMA fellowship, a Twelve Step Program, principles, the meetings, and your fellows works too. Another useful approach is thinking of God as Good Orderly Direction or a Group Of Drug addicts.

Some of us called our Higher Power God and others did not. Some of us didn't worry about defining it. Others were uncertain and worried that the program wouldn't work if we were unsure about all this God stuff. But even if all we could say was, "Supreme Whatever, I'm not going to make it without some power greater than myself!" that was enough for a good start. As long as we were willing to accept the aid of some kind of Higher Power, we could recover.

When we were ready to accept direction things began to change. Once we started we began to see the importance of having this "Power greater than ourselves" guide us in this new direction. We started to see and feel the effects of this Higher Power in many areas of our lives. There is no right or wrong answer and the items we found valuable was an open mind and a willingness to grow in understanding. All that we needed to make a beginning was to remain willing.

While it is common to start out thinking of the CMA group and our fellows as our Higher Power, many of us found we eventually needed more than that. We wanted a Higher Power that could be with us all the time: when we couldn't get to a meeting, when our sponsor was out of town, or when we couldn't reach others in the fellowship. Many of us found our Higher Power had to become something greater than a specific person, group, or situation. Allowing your concept of a Higher Power to be vague, uncertain, and flexible may be necessary. Some of us found our concept of our Higher Power changed as we grew in recovery.

What if I don't believe in God?

The word "God" is used six times in the Twelve Steps of CMA. For many this was not a problem. However, some of us had negative experiences with organized religion, or we had images of a harsh, judgmental, and punishing God. Even some of us had decided that there was no such thing as God at all. But all of us found that if we kept an open mind, we were able to find a "God of our understanding" that helped us in sobriety. Even those committed atheists or agnostics found they too could fit in. Not believing in a God need not be a problem. People of every imaginable belief or non-belief happily coexist in CMA.

We admit it sounds a little strange to say that the "God of our understanding" may be "No God at all", but atheists have done just that, and achieved and maintained sobriety.

from which we can learn. We see that we have everything we need. Our goal is a sense of serenity and happiness.

At this point, we might simply enjoy this state of mind. We allow ourselves to be receptive to any thoughts we may have. We can focus on a solution to something that may be troubling us. We trust that our Higher Power will guide us.

The rewards of meditation.

Meditating at night may allow us to drift quietly to sleep. When we meditate in the morning, we can start our day connected to our Higher Power and face the world with a positive attitude. Throughout the day, meditation calms us and guides us to the next right action or thought when we face indecision or doubt. The rewards of a clean and sober life can be greatly enhanced by reinforcing our spiritual growth through meditation.



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WHAT ABOUT MEDITATION?

WHY DO WE MEDITATE... WHEN DO WE START TO MEDITATE... THE REWARDS OF MEDITATION
Crystal Meth Anonymous

Meditation is encouraged throughout our CMA literature. Our Twelve-Step program specifically states, "Sought through prayer and meditation to improve our conscious contact with a God of our understanding, praying only for the knowledge of God's will for us, and the power to carry that out." In fact, each of our Twelve Steps gives us an opportunity to practice meditation.

Why do we meditate?

It has often been said that prayer is asking our Higher Power for help, and meditation is listening for the answer. We meditate to create inner peace and serenity whether we are trying to connect to our spiritual side or simply seeking to work toward resolving an issue.

The point of meditation is not to try to change ourselves into someone else. Rather, meditation gives us complete acceptance of ourselves. We become an unconditional friend to ourselves. We get a simple and direct relationship with the way we are. Meditation lets us know that we are worthy; we each have merit. Quiet meditation creates a greater sense of purpose and inner strength as we face our day. Meditation often moves us toward more acceptance and compassion toward ourselves and others. We have found that time spent in an effort to increase our sense of self-worth, to simply relax or to capture a moment of peace, can be its own reward.

As addicts, we were used to seeking immediate gratification. In contrast, meditation often does not make us feel better immediately but may yield long-term rewards of personal growth.

We find that meditation helps to reduce the intensity and frequency of negative emotions and increases feelings of caring, compassion and love. Through meditation and our Twelve-Step program, we have learned how to quit reliving past events and instead focus on attempting to understand our Higher Power's will for us.

When do we start to meditate?

Our members found meditation benefitted us from the early days of our sobriety. We began meditating right away.

Addicts who may be full of confusion, self-hate, depression, resentment, inflated ego, fear or other character defects have a great place to start. Meditation is for anyone seeking to heal through spiritual growth.

How do we meditate?

Meditation is practiced in many different ways. There is no one right way to meditate. We accept imperfection in our meditation practices. We understand that we are on a journey.

However we choose to meditate, the object is to replace the chatter in our head, to quiet the mind and body, and to enter into a deep and restful state. We dispel the chaos and confusion of the day and create peaceful isolation from the material world until a sense of unity with our spiritual essence can be achieved.

Many of us who were new to meditation first looked to our sponsors for suggestions on how to meditate.

Some of us prefer to have a leader direct us through meditation. Others prefer to be alone. Some practice meditation by focusing on a candle, object or their breathing as they quiet the mind and relax the body. Some

chant a mantra or hum a single tone. Some concentrate on a prayer. Some focus on a daily meditative reading. Others focus on a glowing light within their minds, Visualization gives us the ability to focus more acutely and to channel our thoughts for longer periods of time.

In meditating on each of the Twelve Steps, many of us focused on the underlying principles. For example, we focus on the principle of courage when meditating on Step Four.

Other suggestions to help us in practicing meditation are fearlessly reflecting on ourselves, not focusing on others, mindfully staying in the present and unconditionally accepting our thoughts, our emotions and our bodies.

A meditation practice example

We can meditate wherever we find peace and quiet. Some of us sit. Others prefer to lie on their backs. No matter what position we choose, we should not select a position in which we feel distracting pain.

As we relax, we focus on our breathing. We inhale clean air through our noses and exhale the toxins of the day. We breathe and relax. We shake off the day by wiggling our arms, fingers, legs and toes. We take one last stretch and we relax.

We breathe and relax each part of the body. We allow ourselves to enjoy this deep relaxation as we enter into an even deeper meditative state.

By being grateful, we become receptive. We thank our Higher Power for all the good things in our lives and all the things that make us stronger. There is nothing bad in our lives—it is either good or it is a lesson

Although CMA members differ in their approach to sponsorship work and in the time they can give, nearly all see it as an opportunity to enrich their own spiritual growth and experience the satisfaction that comes from working with others.

What a sponsor is not It is not a sponsor's job to be a landlord, loan company, lawyer, doctor, accountant, psychiatrist, financial broker, marriage counselor or therapist. Sponsors who are in those professions leave that role at the door of CMA. Here they are like us: one addict trying to help another.

Sponsors do not keep up the pretense of being right all the time. If they do not know the answer, they may quickly admit this, and help us find other sources of information including professional guidance when needed.

What does a sponsee do? It is suggested that sponsees contact their sponsors regularly. Many of us called our sponsors every day, even if it was just to check in. We also met in-person with our sponsors. Most sponsors told us how often they expected us to call and meet with them. However we communicated with our sponsor, we found it was important to be honest and keep an open mind. We were willing to take suggestions and did the work our sponsors recommended. Our sponsors guided us, but it was made clear that we were responsible for our own recovery. We could not expect our sponsors to work harder on our recovery than we did ourselves.

Sometimes we worried about being a burden, and our sponsors always told us that we were helping them a lot more than they were helping us. We came to understand that by using our sponsors, we helped them recover. Our sponsors often told us that they could only keep what they had by giving it away. ■



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WHAT ABOUT SPONSORSHIP?

HOW DO I CHOOSE A SPONSOR? WHO CAN BE A SPONSOR? WHAT IS A SPONSEE?

Crystal Meth Anonymous

SPONSORSHIP One of the first suggestions offered in CMA is to get a sponsor. Just what is a sponsor? How do we get a sponsor, use a sponsor and be a sponsor?

What is a sponsor? An addict who has made some progress in 12-Step recovery and shares that experience on a continuous, individual basis, with another addict who is attempting to attain or maintain sobriety. Sponsorship responsibility is a basic part of the CMA approach to recovery from addiction through the 12 Steps.

What does a sponsor do? There is no single best way to sponsor. All members are free to approach sponsorship as their own personalities may suggest, using their own individual experiences. A sponsor is a person who:

- Can often relate to the situation and care
- Leads by example, focusing on humility, responsibility, anonymity, honesty, and building trust.
- Provides a guide through the 12 steps,
- Encourages the sponsee to attend meetings, find a home group, get a service commitment, and attend service events.
- Encourages work with other addicts.
- Makes suggestions to help the sponsee live by the principles of the program
- Introduces recovery literature
- Notes progress that the sponsee may not be able to see
- Helps the sponsee identify character defects

How to get a sponsor All we had to do was ask. Some of us asked CMA members whose recovery we admired. Some of us asked our friends in CMA to recommend someone. Others asked for help getting a sponsor when we shared at meetings. Some meetings have Sponsorship Coordinators or Matchmakers who could help us.

When we got the courage to ask for help, we usually got a positive response. Many of us were told “yes, I’d be happy to” right away. Some of us were invited to meet and discuss it to see if it seemed like a good match. Sometimes someone agreed to be an “Interim Sponsor,” sponsoring us for the short-term or to try it out.

How to choose a sponsor When we were at meetings, we listened to what people said. We looked for people who had something we wanted. We looked for people whose recovery we respected, who demonstrated the principles of the program in their day-to-day lives. A potential sponsor’s continuing ability to live a sober, happy, productive life was self-evident.

Many of us picked sponsors whose experience was similar to our own. It helped us relate to them. Some of us picked people with experiences that differed from our own. Both ways worked.

A sponsor is like a “safari guide” that we choose to lead us through territory that is new for us but familiar to them. We will inescapably be exposed to the personality of our guide, as part of the process. Agreement with personalities and opinions is not essential to recovery, but acceptance of the principles of the program is indispensable.

It was suggested to us that we not pick anyone to whom we had a strong sexual attraction. Such attractions can get in the way of recovery, complicating the honest sharing between sponsor and sponsee.

Who can be a sponsor? We suggest that sponsors have a working knowledge of the 12 Steps and personal experiences dealing with life in recovery. We discussed this matter with our sponsors.

When to get a sponsor It is never too soon or too late to get a sponsor. Many of us got sponsors right away. Some of us needed to take time to decide who we wanted to ask. Some of

us resisted getting a sponsor. Looking back on it, that made our early recovery more difficult. It has been proven through our experience that working with a sponsor makes recovery easier.

While we looked for sponsors, we were sometimes approached by people offering to sponsor us. Sometimes we said yes, but didn’t have to accept an offer that didn’t feel right.

Sponsorship does not have to be a life-long relationship. Many of us began with an interim sponsor until we found someone available for a more permanent relationship. Some of us changed sponsors if it wasn’t working.

How sponsorship works CMA is based on the value of people who share a common problem helping each other. With our sponsors, we began to believe that we could do together what we could not do alone.

Our sponsors were our hotlines. We called them when something triggered us to think about using, or when unpleasant memories came up that used to send us to dealers, bars, or the Internet. Our sponsors identified with our feelings and gave us hope that, in spite of how we felt, we did not have to use.

Our sponsors acted as sounding boards when we had to make decisions. We found it a good idea to discuss major decisions with our sponsors, not so they could make the decision for us, but so they could share their own similar experiences. Sponsors unfamiliar with a particular dilemma often directed us to someone else in the fellowship who has had related experiences.

Our sponsors made suggestions based on their own experience. Our sponsors sometimes gave us advice. We tried to be willing to accept the help being offered.

Sponsors help not only when times are confusing or tough but also when things are going well. Success and hope are also shared with a sponsor. By simply sharing we find unconditional love, selfless giving, patience, tolerance, honesty and trust in this crucial relationship. ►

Election of officers Elections are usually held during the “new business” portion of a meeting. Here’s one way they may be conducted:

- The Chair states the positions up for election and the clean time required.
- The Chair calls for nominations for a single position.
- Members nominate other members. (They may also nominate themselves.) Nominations can be seconded, but some groups don’t require this. Nominees must accept or decline a nomination. Nominations continue until a member moves to close nominations.
- The Chair asks nominees to leave the room.
- The Chair announces the name of each nominee, members vote by a show of hands, and the Secretary tallies the vote. The number of votes received by each nominee is not entered into the meeting record. The Chair votes only in the event of a tie.
- The Chair calls the nominees back into the room.
- The Secretary or Chair congratulates the winner or winners. The vote count is not announced.
- Repeat this process for each position.

A few other things

Tabling: If someone motions to table a motion that needs a second, then the members vote on whether or not to table. The tabling of a motion overrides further discussion of the topic.

Format Changes: There is a suggested process for format changes:

- A motion is made to vote on any proposed change at the next business meeting. The change is not voted on immediately.
- If the motion to vote on the change carries, this proposal is announced at the meeting for the next month.
- It is then discussed and voted on at the following month’s business meeting.

Note: *It is suggested that proposed format changes not be decided by group conscience during a CMA meeting. Officers may suggest that these matters be brought up at the next business meeting.*

Digressions: If a motion is on the floor, other topics are not to be discussed. If someone brings up another topic during the discussion of a motion, the chair should say, “There is a motion on the floor.” If someone rambles during discussion, the chair can say something like, “Is this a pro or a con?” to help refocus the discussion. ■



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WHAT IS A BUSINESS MEETING?

WHY DO WE NEED THEM? WHAT GETS ADDRESSED? WHO CAN ATTEND? HOW DO WE ELECT OFFICERS?

Crystal Meth Anonymous

BUSINESS MEETINGS This pamphlet discusses the purpose of business meetings and offers a sample format for them. The following are only suggestions based on our experience. Each group is autonomous and conducts business according to its own group conscience.

Why do we need business meetings?

Business meetings take care of logistics necessary to keep a meeting going. Business meetings help ensure CMA meeting time is dedicated to recovery, not business details. Business meetings often address matters such as:

- **Finances**—what to do with donations, paying the rent, and purchasing items such as banners, literature and chips
- **Format**—changing from a “round robin” to a “show of hands” format, creating a timekeeper or eliminating or adding a fellowship break
- **Scripts**—creating or delegating the revision of them
- **Service positions**—electing, creating, eliminating or modifying responsibilities
- **Intergroup**—discussion of the group’s involvement with the Intergroup

How often do we have business meetings?

Each group is autonomous. Business meetings may be held as often as an individual group chooses—monthly, every other month, quarterly, as needed or whenever. The meetings are generally held immediately after a regular CMA meeting.

What are the responsibilities of the Chair and Secretary during business meetings?

Business meetings are usually led by the Chair of the most recent regular meeting. The Secretary takes notes or keeps minutes. (Notes are less detailed than minutes.) It is a good idea to put any notes from business meetings in a folder or notebook, so there is a record, especially when it comes to motions that have been passed or tabled. The Chair cannot make a motion, second a motion, call to question or offer a pro or con. The Chair does not vote,

except to break a tie. When a tie occurs, it is suggested that the Chair vote for the status quo, but it is the Chair’s prerogative to vote as he or she wishes. The Secretary can make motions, vote and otherwise participate like any other member. It is a good idea for Chairs, Secretaries and other members to announce an upcoming business meeting at least a week in advance.

Who can attend a business meeting?

It is customary in CMA to include all who are interested in a group’s business meeting. Many of us choose not to vote at meetings of groups we do not attend regularly, since we might not be aware of those groups’ practices and needs.

One possible format This business meeting format follows an informal version of *Robert’s Rules of Order*. Twelve Step programs have a history of following formats like this one:

I. Convene The Chair opens with the Serenity Prayer.

II. Read the Traditions The Chair asks, “Can someone read the 12 Traditions and/or the 12 Concepts please?”

III. Consider the Treasurer’s report The Treasurer offers a report and answers any questions that may arise from it. A motion should be made to accept, reject, or table the report. The motion needs a “second.” Then, a member should “call to question,” or request a vote on the motion at hand. The Secretary records this process. If the Treasurer is not present, a motion may be made to table the report until the next meeting.

IV. Hear from the Group Service Representative (GSR) The GSR discusses Intergroup activities and relays any announcements.

V. Revisit any old business The Secretary reads old business. He or she reviews any motions that were considered at the previous meeting and reminds the group of

any unfinished business. Though it is really the Secretary’s job to outline old business, members also are usually allowed to bring up such items.

VI. Address any new business The Chair calls for any new business. Members may make motions after being recognized by the Chair. A motion must be seconded. If no one “seconds,” the Chair confirms that there is no second, and the motion is not discussed further. If a motion gets a second, the Chair restates the motion. The Chair asks for discussion. In our experience it is beneficial to limit discussion of a particular motion to two pros and two cons. The Chair recognizes speakers. It is a good idea for the Chair to adhere to the two-pros, two-cons format somewhat strictly here. After the discussion, someone calls the motion to question. The Chair should again restate the motion and hold a vote by a show of hands. The Secretary counts votes but does not need to enter them into the record. The Chair states whether the motion was carried or defeated. The secretary records this.

Note: *A member may make a motion to have an “open” discussion of an issue if he or she thinks the two-pros, two-cons format is insufficient or that the issue at hand is too substantive for an abbreviated debate. It is a good idea to seek a time limit for open discussions. CMA decisions should be made by substantial unity from all interested parties, whenever possible. Sometimes this requires an extended discussion. When time does not allow for a lengthy discussion, the topic may need to be tabled and resumed at a later date.*

VII. Adjourn When a motion is made to close and it is seconded, the group votes on this. No more new business is discussed unless the vote to close does not pass. Members usually close the business meeting with a prayer. ►

THE TWELVE TRADITIONS OF CRYSTAL METH ANONYMOUS*

1. Our common welfare should come first; personal recovery depends upon CMA unity.
2. For our group purpose there is but one ultimate authority—a loving God as expressed in our group conscience. Our leaders are but trusted servants; they do not govern.
3. The only requirement for CMA membership is a desire to stop using.
4. Each group should be autonomous except in matters affecting other groups or CMA as a whole.
5. Each group has but one primary purpose—to carry its message to the addict who still suffers.
6. A CMA group ought never endorse, finance or lend the CMA name to any related facility or outside enterprise, lest problems of money, property and prestige divert us from our primary purpose.
7. Every CMA group ought to be fully self-supporting, declining outside contributions.
8. Crystal Meth Anonymous should remain forever non-professional, but our service centers may employ special workers.
9. CMA, as such, ought never be organized; but we may create service boards or committees directly responsible to those they serve.
10. Crystal Meth Anonymous has no opinion on outside issues; hence the CMA name ought never be drawn into public controversy.
11. Our public relations policy is based on attraction rather than promotion; we need always maintain personal anonymity at the level of press, radio, television, films and other public media.
12. Anonymity is the spiritual foundation of all our traditions, ever reminding us to place principles before personalities.

*The Twelve Traditions of Crystal Meth Anonymous have been adapted with the permission of Alcoholics Anonymous World Services, Inc. Permission to reprint and adapt the Twelve Steps and Twelve Traditions of Alcoholics Anonymous does not mean that Alcoholics Anonymous is affiliated with this program. AA is a program of recovery from Alcoholism only—use of AA's Steps and Traditions, or an adapted version of its Steps and Traditions in connection with programs or activities which are patterned after AA, but which address other problems, or in any other non-AA context, does not imply otherwise.



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WHAT IS A SERVICE COMMITMENT?

CHIPS... CLEANUP... LITERATURE... PHONE NUMBERS... GREETER... COFFEE/REFRESHMENTS...

Crystal Meth Anonymous

WHAT IS A COMMITMENT? We often take on service commitments in an effort to support individual meetings and Crystal Meth Anonymous as a whole. In doing so, we have benefitted personally. Especially as newcomers, we were often encouraged by our sponsors to take commitments at meetings.

Being “of service” is the core of our First Tradition: “Our common welfare should come first; personal recovery depends upon CMA unity.”

Showing up early to help set up chairs or make coffee helped us to meet other members as the room filled up. We learned responsibility by having others depend on us. Following through on our commitments improved our sense of self-worth, while supporting the fellowship.

When it was announced at a meeting that a commitment was available, some of us received a gentle nudge from our sponsors or a friend in the program. It was their way of pointing out an opportunity for us to contribute to the group.

By accepting a commitment, we made a contract with the group to show up—on time—and perform the duty to the best of our ability. If we couldn’t meet our obligation, we found a replacement and notified the meeting’s Secretary or Chair. Acceptance of responsibility helped us to stay sober.

For many of us, being of service was a new experience—very different from the self-centeredness that so often ran our lives when we were using.

The following is a list of different service commitments we have taken at CMA meetings. This list is not intended to be comprehensive. Because every CMA group is autonomous, some groups may not have all of the positions listed here, and some groups may have other commitments that are not included.

Setup

Arrives early to setup chairs and arrange the room as appropriate for the particular meeting’s format.

Coffee/Refreshments

Makes coffee and sets out cookies or other snacks. Sometimes this commitment involves purchasing supplies for refreshments.

Greeter

Welcomes people as they enter the meeting.

Cake

Buys or makes cakes for anniversary meetings in groups that celebrate sobriety milestones in this fashion.

Chips

Hands out sobriety chips to help other members mark their time in sobriety. Sometimes this commitment involves purchasing chips.

Phone List

Maintains the group contact list.

Sponsor Coordinator

Makes announcements asking for people to identify themselves if they are willing to act as a sponsor and helps match members with potential sponsors.

Literature

Maintains a stock of program literature and makes announcements at meetings to let members know what is available.

Cleanup

Insures the room is returned to order after the meeting. Sometimes makes announcements reminding attendees to put away their trash.

Treasurer

Collects the Seventh Tradition contributions, pays the meeting’s bills, hold the prudent reserve, and makes reports to the group as to its financial condition. This individual is also responsible for forwarding any contributions the group may make to the local intergroup, the General Service Office, or other service entity.

Secretary

The responsibilities for this commitment vary widely from group to group but generally center around making sure the meetings run smoothly. They may also help run the business meetings.

Chair

The responsibilities for this commitment also vary but may include calling the meetings to order, selecting speakers or discussion leaders, and helping to run the business meetings.

Service Structure Commitments

The service commitments we just mentioned were all at the individual meeting level. Other opportunities to be of service exist with your local Intergroup and the General Service Organization. These positions, such as General Service Representative or Intergroup Representative, are elected and have various requirements for clean time. Local intergroups and the General Service Organization also operate several committees, providing even more opportunities to do service.

Other Commitments

Many other opportunities for service exist, such as conventions, fund-raising, public information, hospitals and institutions outreach, as well as other areas.



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SERVICE IN CMA WHAT IS PI&O?

WHAT IS THE FUNCTION OF PUBLIC INFORMATION & OUTREACH? SHOULD I GET INVOLVED?

Crystal Meth Anonymous

However you were introduced to Crystal Meth Anonymous (CMA), that opportunity may not have existed were it not for someone in your recovery community having carried out the work of Public Information & Outreach (often referred to as “PI&O”). Some of us heard about CMA from a concerned friend, and some of us came through the legal or medical system, but PI&O may have informed them that CMA exists and where our rooms could be found.

Volunteering for PI&O service is one of the best ways to carry the message of recovery to the crystal meth addict who still suffers. Our experience has taught us that we can only keep what we have by giving it away. PI&O provides a large platform by which you can exercise this principle.

PI&O involvement gives you the opportunity to have a hand in raising awareness and making a positive difference in the lives of others.

Our Purpose The primary purpose of PI&O mirrors that of CMA itself—to carry its message to the crystal meth addict who still suffers. The main focus of PI&O is simply informing the public that CMA exists, that it has worked for us, and that it may work for other addicts.

Much of the public remains unaware of our existence. Even crystal meth addicts share that before coming into the recovery, they too were unaware that we existed. PI&O can increase awareness by making CMA information and resources readily available to the fellowship and the public in easily accessible formats.

PI&O services may include: providing meeting schedules and pamphlets to recovery organizations, participating in community

outreach events, operating a helpline, maintaining a website, making presentations to professionals and organizations, and creating public service announcements.

Outreach Outreach is a means of having deliberate contact with individuals, organizations, and the public in order to carry out our primary purpose.

Importantly, our fellowship has grown and thrived based on the principle of “attraction rather than promotion” as stated in our Eleventh Tradition. We attract new members by sharing our experience, strength, and hope while observing spiritual principles and concepts such as anonymity, humility, and “principles before personalities.”

Groups and Members Groups and members can, and often do, perform basic PI&O service. This includes posting flyers, printing and distributing meeting schedules, and being mindful of other groups by respectfully maintaining shared meeting spaces.

Anonymity and PI&O Service Anonymity is a vital part of effective PI&O service. It is an important spiritual principle. It allows CMA members to attend meetings without the pretenses associated with public image and identity, ensures privacy, and encourages humility and fellowship through equality.

PI&O service, whether for the public or a private organization, should be taken seriously. When we do identify as CMA members performing PI&O service, we act as ambassadors for the fellowship, not as individuals expressing our personal opinions. Acting independently can have a negative impact on the public’s image of CMA.

CMA 24-Hour Helpline PI&O Advisory Committee maintains CMA’s 24-Hour Helpline (855-METH-FREE). The Helpline is available to provide information and offer support to anyone seeking recovery from crystal meth addiction. The Helpline is not a crisis hotline and therefore is not equipped to respond to emergencies or answer any questions of a medical or legal nature.

How to Get Involved It is easy to get involved in PI&O service. If your Area or District has an existing PI&O committee, simply attend their next scheduled meeting. Make sure you request to be placed on the committee’s contact list to receive notices of any PI&O service opportunities.

If your local fellowship does not have a PI&O committee, we invite you to contact the Public Information & Outreach Advisory Committee via crystalmeth.org. The Advisory Committee is prepared to offer guidance and help you in starting your own local PI&O committee.

The PI&O Advisory Committee welcomes your participation in serving the fellowship as a whole. If you are interested in participating in the Committee’s monthly conference call, volunteering for the Helpline, or simply learning more about PI&O service, visit our website crystalmeth.org. From the tab “For the Fellowship” go to CMA Advisory Committees and then Public Information & Outreach Advisory Committee. ■

‡According to the Fourth Tradition, each group is autonomous except in matters affecting CMA as a whole. Therefore, it's up to each group to decide how to use its money, but many CMA meetings follow these suggested guidelines:

- Groups in areas with three levels of service structure typically give 50 percent to their District or Intergroup, 30 percent to their Area, and 20 percent to the GSO.
- Groups in areas with two levels of service structure usually send 75 percent to their Area or Intergroup and 25 percent to the GSO.
- Groups in areas with one level of service structure just give 100 percent to the GSO.

Members may also contribute directly to CMA General Services through the website, www.crystalmeth.org. Member contributions to Crystal Meth Anonymous are limited to \$3,000 per year and are fully tax deductible to the amount allowed by law; receipts are available upon request. Contributions from non-members or any outside organization cannot be accepted under any circumstances and respectfully will be returned.



CMA Interim Approved Literature

The General Service Committee has approved this literature to be used widely by the fellowship, and encourages feedback and comment so that it may be considered in the future for approval by the General Service Conference.

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WHAT IS THE SEVENTH TRADITION?

EVERY CMA GROUP OUGHT TO BE FULLY SELF-SUPPORTING, DECLINING OUTSIDE CONTRIBUTIONS.

Crystal Meth Anonymous

When we are new to Crystal Meth Anonymous, many of us are confused by questions about money and membership. At many meetings a basket is passed to collect funds which are used to pay expenses and help support the work of the CMA service structure; we call this “observing the Seventh Tradition.” Do we have to give anything when the basket gets passed to us? Our Third Tradition is very clear on this point: *“The only requirement for CMA membership is a desire to stop using.”* You are not obligated to contribute any money to be a member of Crystal Meth Anonymous.

Shared Purpose

Most members who are able to contribute practice the Seventh Tradition. So what is the money for? The primary purpose of CMA is to carry the message of recovery to the crystal meth addict who still suffers. We are not a traditional organization—we don’t seek to make a profit or to stockpile money. However, we have to pay our expenses so that when someone needs help, there is a place to meet, a telephone number to call, literature to read, and a newcomer chip to give. The Seventh Tradition collection keeps the fellowship functioning financially; these donations are essential for CMA to survive and thrive.

For an individual group, paying rent is generally the first priority, to ensure a safe space to meet. Other expenses may include things like literature, chips, and refreshments. Most groups keep a “prudent reserve,” a sum of money equal to a few months’ expenses, to help manage unexpected changes such as the sudden loss of a meeting space.

Our experience shows that keeping large sums of money can be dangerous for a group and distracts it from its primary

purpose. After groups meet their regular expenses, most donate the funds beyond a prudent reserve to their local service structures, intergroups and the CMA General Services Office to help with their expenses.‡ Such expenses include producing recovery literature and chips; operating a telephone hotline and website; and helping host conferences. These contributions also assist with supporting meetings worldwide, providing public information and outreach, and carrying the message to those in hospitals and institutions.

Autonomy

Why not get government help or solicit charitable donations? The Seventh Tradition says we decline outside contributions—our autonomy depends on us being self-supporting. Gifts from other sources, whether cash or non-cash, may carry stated or unstated obligations, and could invite controversy. We can’t allow our message to be diluted by an outside interest, whether it’s a hospital, a religious organization, or an individual. Being self-supporting through our members’ contributions helps maintain our integrity and our autonomy.

This works the other way, too. Our Sixth Tradition states, *“A CMA group ought never endorse, finance or lend the CMA name to any related facility or outside enterprise, lest problems of money, property or prestige divert us from our primary purpose.”* Therefore, CMA groups don’t contribute to treatment centers, recovery homes, clubhouses, events not sanctioned by CMA, or any other outside enterprise. We’re an autonomous fellowship. The Sixth and Seventh Traditions keep us self-supporting and independent, protecting the integrity of our message.

Integrity

When we first come into the rooms, a lot of us aren’t in a position to give anything towards the Seventh Tradition. That’s okay—there’s no shame in seeking relief from addiction when our wreckage prevents us from contributing financially. We as recovering addicts are much more important to each other than our money. On the other hand, we are equally pleased when we see a person who recovers and achieves financial security, and can lovingly contribute more when the basket is passed.

Our Twelve Steps teach us that sober living requires us to grow up. Paying our own way whenever we can is a sign of our developing maturity. The Seventh Tradition basket, when it comes around, reminds us that we’re learning to take care of ourselves. For some of us, practicing the Seventh Tradition is a personal expression of gratitude for the gift of recovery. For others, contributing to the Seventh Tradition is their way of ensuring that our fellowship remains self-supporting and autonomous.

Ultimately, being self-supporting has a profound spiritual meaning for us as individuals. In meeting our own needs, we make a break from dependence. When we were using, many of us paid for our addiction with our dignity and self-respect. We were dependent on others, only taking what we could from life, and in our selfish pursuits, lost our integrity and gained nothing. In sobriety, we no longer live that way. Taking responsibility for ourselves is how we grow in recovery. Observing the Seventh Tradition is how our fellowship pays its own way. And in doing so, we fulfill our primary purpose and ensure that CMA is always there for the newcomer and for the addict who still suffers.

with our sponsors, going to meetings, joining in fellowship, and doing service, we foster healthy connections in CMA.

How we feel about almost everything—and everyone—is likely to change during our first few years clean. For that reason, getting into or out of a relationship can be incredibly stressful in early sobriety. Some of us who impulsively broke up with partners found we were unable to deal with being alone. Others who dove into new attachments lost any semblance of serenity. Some took the suggestion not to date in early recovery. We were encouraged to “keep it simple.” We were of service to our fellows. We learned how to be intimate and built platonic friendships that helped us with dating, romance, and sex when the time came. Looking around in meetings, we found plenty of examples of people who’ve made the transition to sex without drugs and stayed sober.

A Sexual Ideal Working the Twelve Steps provides us a set of values that promotes healthier relationships. We establish boundaries and gain self-awareness of our motives, character defects, and character assets. In Steps Four and Five, we shape a sound ideal for our sex life.

With each relationship, we ask ourselves, “Am I being selfish, self-seeking, or dishonest? Am I acting out of fear? Is what I am doing potentially harmful or destructive?” As we take our inventory and examine our motives, every intimate encounter becomes an opportunity to be more honest, considerate, and loving. We seek to align our sex lives with our Higher Power’s will for us. Learning how to connect with others beyond satisfying our own needs, we establish a sexual ideal that works for us.

Connection Walking our sober path and practicing the spiritual principles of the Twelve Steps in our everyday lives, we experience increasing comfort with intimacy and the joy of living without shame and remorse. We wake up to

a wonderful fact: We can be sober—in the moment, in our right mind—and not want to jump out of our skin. We learn to love ourselves and begin to feel whole again. In time, we can enjoy sex without thinking of crystal meth.

Sobriety allows all kinds of connections to become possible again. We find new friends in our fellowship and rediscover bonds with family and friends who respect our recovery. We feel grateful for those relationships. Each day, we’re given the opportunity to explore healthy intimacy with everyone, including ourselves. It may be the most difficult and rewarding thing we do, and we do it with the support and wisdom of the fellowship.

Our sober sex lives have a new spiritual center. One relationship we try to cultivate as we work the Steps is our relationship with a Higher Power. Where solitude used to terrify us, we now find it can be a beautiful experience. Cultivating conscious contact with our Higher Power, we realize that we are never alone. Day by day in recovery, whatever our spiritual and romantic lives look like, we no longer fear connection. We have found true intimacy, with ourselves and with others.



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12.4.2020

SEX IN SOBRIETY

FROM DRUG DRIVEN SEX TO A SEXUAL IDEAL.

Crystal Meth Anonymous

When it comes to sex in sobriety, we may not have all the answers, but we can offer some solutions. We understand that there's a wide spectrum of sexual behavior, and we do not place judgment on anyone's preferences or activities. One thing we do agree on: Sober sex is not only possible; it can be wonderful. In this pamphlet, we'd like to share some of our experience, and, specifically, how we worked the Twelve Steps with our sponsors to address issues around sex and meth.

In our addiction, some of us experienced out-of-control, obsessive sexual behavior in combination with our crystal meth use. Some continue to suffer in recovery from the same obsessions. Others have difficulty finding sexual fulfillment. We may sometimes feel embarrassed, guilty, or regretful about our past, but sharing our experience in meetings and with our sponsors helps us realize we are not alone. We're comforted to learn that many of our fellows are also dealing with issues surrounding sex. The solution begins with honesty.

Like many crystal meth addicts, our thoughts and feelings about sex were shaped and sometimes distorted by our using. There may have been times we felt confused or overwhelmed by the complex emotions sex brings up. That's when we turned to our program, working the Twelve Steps and applying spiritual principles. In time, we grew to love ourselves and trust our Higher Power. We learned to no longer fear intimacy and found an ease in exploring and enjoying sex and having fun. With time, patience, a solid foundation in the Steps, and the support of our sponsor and the fellowship, we learned how to practice the principles of faith, hope, honesty, and trust to experience fulfilling lives.

Drug Driven Sex We turned to crystal as a way to escape. Maybe we felt personally or sexually inadequate. Maybe we were abused. Maybe we hurt others or ourselves. Maybe we lost the love and trust of people who were close to us. By the time we came to recovery, our self-esteem was so badly

battered by our drug-driven sexual behavior that many of us struggled with a heavy sense of shame and lacked self-acceptance.

We were accustomed to using people and allowing ourselves to be used. Sex was just another way to hide from pain, from relationships, from responsibility, from the whole world. Some of us got high at first to pursue sex, but soon were trading our bodies for that next hit. Ultimately we were unsatisfied by both sex and drugs, and felt physically and emotionally isolated. Yet still we searched for more, more, always more.

Crystal meth addicts aren't the first people to have complicated feelings or compulsive behavior around sex. It's a complicated subject even for those who aren't addicts. How can we enjoy our inherent instincts for sex and intimacy without causing harm or sinking into remorse and fear, or worse, relapsing?

There is hope! Many of us have been relieved of the shame we used to live with. We recognize addiction as a disease and believe we are essentially good people trying the best we can. With honesty, open-mindedness, willingness, and a lot of patience, we're able to build and repair relationships with others and ourselves. Today we reach out to others not just to take, but to share.

Sober sex can be scary at first. We can be frightened of feeling vulnerable without some substance to hide behind, especially with our clothes off! It may be challenging, but sober sex is infinitely more satisfying than the unfulfilling obsession we've left behind. Where drug-driven sex left us in pain and isolation, our new reality brings us personal growth and real connection.

We Can Stay Sober When we first came into CMA, we found ourselves susceptible to euphoric recall and struggled to set aside potent memories of sexual encounters on meth. Feeling lonely, some sought out risky people, places, and things. A few

of us, exhilarated and happy for the first time in years, rushed into a new romance—climbing onto an emotional roller coaster that threw us for a loop. Many CMA members say the quest for sexual contact led them back to crystal. What's going on?

Sex had become intertwined with our meth use, and severing this link takes time and effort. Our experience is that we need to stay rooted in our Twelve Step program. In recovery, many of us examined our relationships with certain partners, clubs, bars, pornography, sex-focused apps, and websites that led us to use meth. The work we did on our inventory and with our sponsor resulted in many different paths toward our new relationship with sex. Some members, with their sponsor's guidance, chose a period of abstinence. Others were directed to bring their Higher Power with them into their explorations of sober sex. No matter what path we chose toward a sober sex life, we were all able to rely on the safety net of the fellowship whenever we were triggered or frightened.

Many of us were broken down physically, emotionally, and spiritually. Crystal made intimacy—social and sexual—impossible. To become whole again, we needed time: Time to work the Steps with a sponsor, time to make sober connections, time to gather strength and hope from supportive fellows, and time to learn to have love and compassion for ourselves. Early on, things may feel strange and unsatisfying. That's okay.

After we've regained some stability and health, thoughts of drug-driven sex can still come upon us, seemingly out of nowhere. When these fantasies arrive, we ask ourselves, "What am I really looking for?" Sometimes it's as simple as not being alone. That's when we lean on the fellowship for support, by calling, talking, and sharing with other fellows. Just by staying connected and asking for help, we might be helping them as well. Perhaps they were also feeling isolated, living in fear, unable to reach out. Working with each other to stay sober, we're carrying the message of recovery. By sharing